AMERICAN INDIAN CENTER

WARRIOR

VOL. 13, NO. 10, APRIL 1969

POEMS BY CHILDREN FROM AIC

KATHLEEN LEWIS:
GRADE 5th

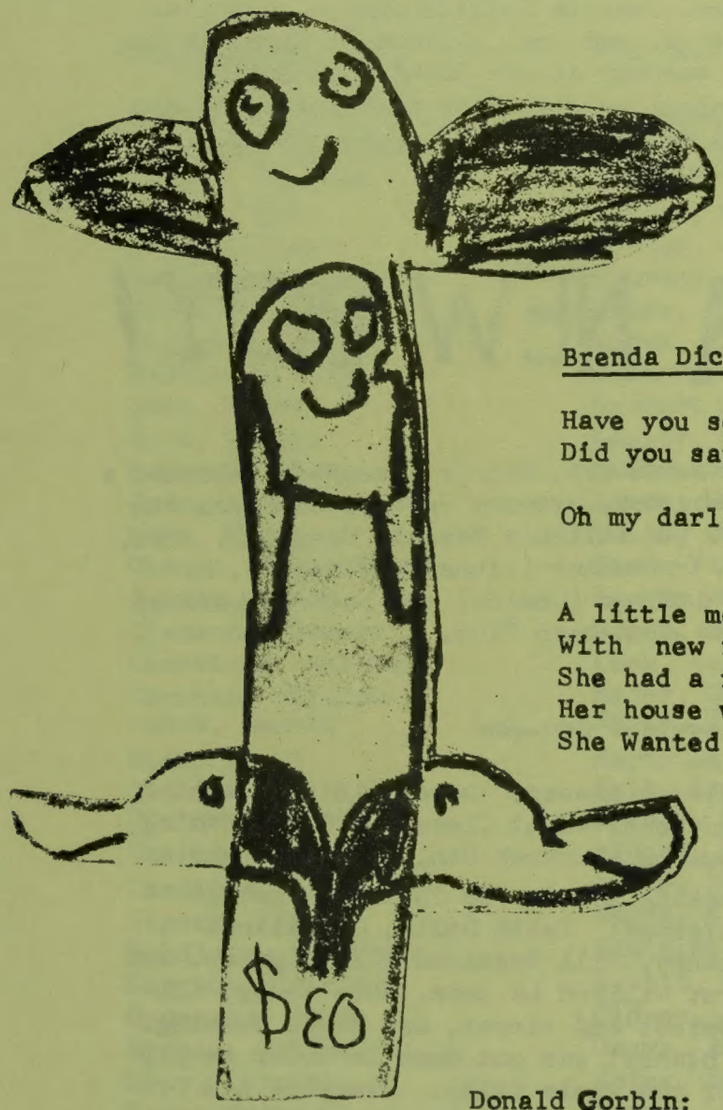
The Indian tee-pees standing in a row
The Indian feathers sitting in a hole
The Indians Dance
The Indians Prance
The Indians all in the Flowing water.

Indians are great----------There's an Indian
Indians are very nice
And they have powers.

Dwayne Little
Grade

The New Hat

My mother got a hat
I put it on,then I took it off
to do a flip
A hen came along and laid an egg in my new hat.



Teresa Peters:
Grade 2nd

TWINS

Here are the twins , Tom & Tim
Tom said"I look like him"

Patricia:

Mouse

The smart little Mouse
In a Snug little Hole
In an Old Oak.

Brenda Dickenson:

A Song

Have you seen my honey bear sitting up on a wooden chair?
Did you say my honey bear sitting up on a wooden chair.

Oh my darling doesn't it seem queer.

A Story

A little mouse live on top of the hill
With new red shoes
She had a red flower and a red hat too.
Her house was dusty
She Wanted a clean house and then she danced.

QUEEN

I saw a cat with a hat on his head and said "Can I have some milk" and I said "Yes"you may have some milk" so I gave him some.

Donald Gorbin:

The Indian Center

Once a upon a time
Someone told me about the Indian Center
And they said I can take you to it
So I went, and then the first day I went, I made a pictu
And I think it was great. The End.

". . . I know that my race must change. We cannot hold our own with the white man as we are. We only ask an even chance to live as other men live. We ask to be recognized as men. We ask that the same law shall work alike on all men.

"Let me be a free man---free to travel, free to stop, free to work, free to trade, free to choose my own teachers, free to follow the religion of my fathers, free to think and talk and act for myself---and I will obey every law, or submit to the penalty . . ."

--- Chief Joseph,
Nez Perce, 1879

****

YA! YA!

****

IT'S CHEERING TIME AGAIN

The cheerleaders for the Warriors basketball team this year are: Mary Ann Armstrong (Chippewa), Cathy Begay (Chippewa-Navajo), Lynn Begay (Chippewa-Navajo), Ida Fastwolf, Joy Harper (Chippewa), Beverly Thompson (Chippewa), Dot Wesaw (Potowatomi-Mohawk), Gina White (Menominee), and Joann White (Chippewa--Winnebago).

Our sponsors are Thelma Sixkiller and Karen Barker. The officers are Dot Wesaw (President), Joy Harper (Vice President) and Bev Thompson (Secretary - Treasurer).

The girls meet every Friday night at 7 p.m. for cheerleaders practice. We would all like to see you at the games cheering for your team!

Winnebago Club

The Club won the first prize for selling the most raffle tickets on a 1969 Covair Monza which was raffled off by the Indian Center.

During the month of April, the Officers' Election will be held at the Indian Center. Come and vote for your favorite Candidates!

Jerry King, husband of Sylvia Battise has been promoted to Assistance Quality Controll Superviser at the Electronics Corporation where he is presented employed. Congratulations, Jerry!

Mrs. Juanita Delgado Guerra, daughter of Mr. and Mrs. Willard La Mere, is a teacher at the Burn's Elementary School on Wide Side of Chicago and she is doing a good job. Keep it up, Juanita!

A NEW BOY!

Mr. and Mrs. George Greendeer welcomed a baby boy, Gregory George, on March 6th at the Illinois Masonic Hospital. Mrs. G. Greendeer (Winnebago) and Mr. G. Greendeer (Oneida) are both members of the Winnebago Club.

Cleveland Pow-Wow

Chicago dancers were well represented and received at Cleveland Out standing Pow-Wow on March 8th. Everyone had a shaking time! The following people attended: Faith Smith, Georgianna Keahna, Bill Redcloud & family, Mr. and Mrs. Willard La Mere, Rose Maney, Eli Powless and singer, Ken Eagle Chasing. A blanket was put down in order to pay for the whole thing. Everyone had plenty to eat and to make friends.

PROGRAM COMMITTEE

A meeting was held on March 14, Friday, at 8 p.m. to set up the plans on the program for at least a year.

The following people were elected officers:

Pat Wesaw - Chairman
Roger Harper - Co-Chairman
Velma Lambert - Secretary

Main events of the year were listed down. First picnic was set for July 9th and second one will be set for late summer. Meeting will be held frequently until the plans are well under way. The next meeting will on March 21st at 7:30 p.m. The Officers of each club are asked to attend each meeting if they want their activities or meetings put down on the calender.

****

New Arrivals . . . . . A.V.T. TRAINEE ROSTER as of 2/28/69

Abeita, Jimmie
Anderson, Roselinda
Aragon, Charles
Ashley, Ella
Bacca, Joseph
Battiest, Carrie
Berkeley, Leslie
Bighorse, George
Bobelu, Carolyn
Boni, Wilson
Boyd, Lowell
Bushman, Alan
Casoose, Joanna
Cata, Peter
Chavez, Valentino
Chuitt, Lecon
Clements, George
Cleveland, Herman
Cochran, William
Cohoe, Bennie
Dick, Cecil
Didrickson, Ditlef
Draper, Michael
Draper, Teddy
Cardipee, Allen
Gipson, Peggy
Goodlataw, Joseph
Goseyun, Quintero
Gourneau, John
Graham, Walter
Gray, Loretta
Haney Ruth
Yazzie, Hubert

Igtanloc, Myron
Janis, Wendell
Johnson, Sandra
Jordan, Michael
Joseph, Winifred
Jourdan, Henry
Kalka, Vincent
Kasak, Jimmy
Kewanwytewa, Laurence
Lambert Gregory
Lasley, Frank
Lestankof, Anna C.
Lewis, Wilda
Leith, Diane
Lind, Victoria
Longie, Ronald
Lopez, Lawrence
Losh, Melvin
Major, Charles
Marks, T. P.
Martinez, Al
Matt, Ernie
Miguel, Darrel
Minock, Patrick
Morry, Mark
Moses, E. L.
Namingha, Floyd
Nevitt, Walter
Oldman, James
Ozawa, Ronald
Peter, Edison
Peters, Sheldon
Yazzie, Mary

Pino, Lorenzo
Raymond, Irvin
Reano, Robert
Ridley, Robert
Romero, Richard
Sandoval, Sherman
Short, Desmond
Singer, Catherine
Stewart, Solomon
Stone, Eugene
Swan, Melvin
Tafoya, David
Talas, Floyd
Taveapont, Frank
Thomas, Frances
Tikluk, Fenton
Thompson, Emma L.
Trader, Aloysia
Tso, Jasper
Tsosie, Thomas
Turcotte, Clifford
Victor, Ernest
Vlasoff, Ray
Warren, Louis
Weddell, Marilyn
White Eagle, Henrietta
Whitehat, Gregg
Williams, Henderson
Winans, Aloysios
Winnier, Velma
Yazzie, Caroline
Yazzie, Ernest
Yellowhair, Ray

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1630 W. Wilson Avenue
Chicago, Illinois 60640

Phone: 312 275-5871

The American Indian Center is a non-profit organization - a Red Feather Service endorsed by the Chicago Assn. of Commerce and Industry for the year 1969, a member of the Welfare Council of Metropolitan Chicago and the Social Service Exchange.

A.I.C. STAFF

Executive Director . . . Robert Rietz
Program Director . . . Tony Machukay
Caseworker . . . . . John Olson
Secretary . . . . Helen Whitehead

WARRIOR STAFF:
Editor . . . . . Bell Jean Aragon
Production . . . . . Volunteers
Young Tribal Organization

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NEWS ITEMS AND ANNOUNCEMENTS are solicited from individuals and organizations concerned with Chicagoland's Indian people. Please feel free to contribute information, photographs or articles.

FROM THE EDITOR

Without the news, comments or photographs, there will be no Warrior published to I ask each of you to contribute something before the 15th of each month so the Warrior can be published for that month. I'm depending on you all so start writing or start taking pictures!

****

SPEAK TO ME

Oh trees, say something,
One day you move back and forth
Another day you are still.
How can I tell
What you are thinking; feeling?
Please speak to me.
Lovers carve names in you.
That must be painful.
I sit beneath your branches on sunny days,
When the wind blows and
Your leaves whisper and fly away,
Waiting for you to speak to me.
Are you angry at everybody?
Do you feel pain or delight?
Oh trees, please speak to me.

AMERICAN INDIAN CENTER
1630 W. WILSON
TEL. 275-5871

APRIL

APRIL

SUN	MON.	TUES.	WED.	THURS.	FRI.	SAT.
NCAI INDUSTRIAL CONFERENCE POW-WOW HERE - THURS. APRIL 10 COME N' MEET YOUR TRIBAL LEADERS — PLAN AHEAD! — APRIL 12 - MONTHLY AIC POW-WOW SPONSORED BY BOARD OF DIRECTORS APRIL 18, 19 & 20 - EXPOSITION WITH EXHIBITS, SALES, DISPLAY OF INDIAN ARTS & CRAFTS		1 3:30 - EXPLORER PROGRAM 7:30 - JR. WARRIORS PRACTICE GENERAL MEETING FOR 7:30 - SPRING EXPOSITION 7:30 - RAVENSWOOD YOUTH CONSIL MEETING HERE	2 3:30 - EXPLORER PROGRAM 7PM - JUDO CLASS 8PM - CANOE CLUB MOVIE: "PADDLE TO THE SEA 8:30 - OPEN AA MEETING	3 NOW! "INDIAN POWER" BUTTONS FOR SALE! 3:30 - EXPLORER PROGRAM 6:30 - IN CRYSTAL ROOM LODGE DINNER 7:30 - FINANCE COMMITTEE MEETING.	4 3:30 - EXPLORER PROGRAM 7:30 - YOUTH GROUP NITE 7:30 - REG. AIC BOARD OF DIRECTORS MEETING	5 6PM - AIC BUS TO LV. FOR TAMA, IOWA FOR BASKETBALL GAMES (3RD) RETURN AT NIGHT TONITE IN CRYSTAL ROOM: 8PM - ST. AUGUSTINES TEEN DANCE.
6 EASTER SUNDAY - HAPPY EASTER - 10:30 - WJJD RADIO DIAL 1160 10:30 - AA MEETING IN DILLON ROOM 11:30 - FAMILY SWIM & SWIM LESSONS AT LINCOLN-BELMONT "Y"	7 This ↑ to → GIRL SCOUTS FOR GIRLS 8-9-10 YRS. TO BE RE-ACTIVATED. 3:30 - EXPLORER PROGRAM 6:30 - AIC BOWLING LEAGUE 7:00 - FIRST MEETING OF GIRL SCOUTS	8 3:30 - EXPLORER PROGRAM NCAI INDUST'L CONFERENCE (EDA) AT SHERATON-CHICAGO 7:30 - AIC WOMENS CLUB 7:30 - JR. WARRIORS PRACTICE	9 3:30 - EXPLORER PROGRAM NCAI INDUST'L CONFERENCE (EDA) AT SHERATON-CHICAGO 7PM - JUDO CLASS 8:30 - CLOSED AA MEETING	10 3:30 - EXPLORER PROGRAM NCAI INDUST'L CONFERENCE (EDA) AT SHERATON-CHICAGO WITH POW-WOW IN PM. HERE AT INDIAN CENTER	11 3:30 - EXPLORER PROGRAM 7:30 - YOUTH GROUP NITE 8PM - PROGRAM COMMITTEE MEETING	12 ST. CHARLES POW-WOW ALSO, MONTHLY A.I.C. POW-WOW SPONSORED by BOARD OF DIRECTORS?
13 10:30 - WJJD RADIO DIAL 1160 10:30 - AA MEETING IN DILLON ROOM 11:30 - FAMILY SWIM & SWIM LESSONS AT LINCOLN-BELMONT "Y" 2 PM - COUNCIL OF 3 FIRES DINNER & BUS. MEETING 1PM - OKLAHOMA GROUP POW-WOW	14 CLUBS TO SET UP FOR EXPOSITION THIS WEEK 3:30 - EXPLORER PROGRAM 6:30 - AIC BOWLING LEAGUE 7:30 - SIX NATIONS MEETING W/EATS & SONG FEST.	15 HELP YOUR CLUB! 3:30 - EXPLORER PROGRAM 7:30 - JR. WARRIORS PRACTICE	16 VOLUNTARY HELP NEEDED IN EVENING. 3:30 - EXPLORER PROGRAM 7PM - JUDO CLASS 8PM - CANOE CLUB MEETING 8:30 - CLOSED AA MEETING	17 3:30 - EXPLORER PROGRAM 8PM - COMM. ROB'T BENNETT TO SPK. AT CENTER FOR BUFFALO DINNER	18 NO AFTER-SCHOOL EXPLORER PROGRAM THIS DATE AIC EXPO '69 COME ONE - COME ALL!	19 "INDIAN POWER" BUTTONS FOR SALE AIC EXPO '69 COME ONE - COME ALL! START REGISTERING YOUR CHILD FOR SUMMER DAY CAMP.
20 10:30 - WJJD RADIO DIAL 1160 10:30 - AA MEETING IN DILLON ROOM 11:30 - FAMILY SWIM & SWIM LESSONS AT LINCOLN-BELMONT "Y" AIC EXPOSITION (ALL DAY)	21 3:30 - EXPLORER PROGRAM 6:30 - AIC BOWLING LEAGUE	22 3:30 - EXPLORER PROGRAM SHARE! AND SHARE ALIKE!	23 3:30 - EXPLORER PROGRAM 7PM - JUDO CLASS 7:30 - AA BUS. MEETING 8:30 - CLOSED AA MEETING	24 3:30 - EXPLORER PROGRAM 7:30 - WINNEBAGO CLUB	25 3:30 - EXPLORER PROGRAM YOUTH GROUP AT LOYOLA U. BENEFIT DANCE FOR CENTER	26 YOUTH GROUP TEEN DANCE FEATURING "GLASS PINONS"
27 10:30 - WJJD RADIO DIAL 1160 10:30 - AA MEETING IN DILLON ROOM 11:30 - FAMILY SWIM & SWIM LESSONS AT LINCOLN-BELMONT "Y"	28 3:30 - EXPLORER PROGRAM 6:30 - AIC BOWLING LEAGUE	29 3:30 - EXPLORER PROGRAM Coming Up! next month: MEMORIAL DAY WEEKEND POW-WOW	30 3:30 - EXPLORER PROGRAM 7PM - JUDO CLASS 8PM - CANOE CLUB MEETING 8:30 - CLOSED AA MEETING	BULLETIN: ON THURSDAY AT 8PM AT BUFFALO DINNER COMMISSIONER ROBERT BENNETT WILL BE FEATURED SPEAKER. EVERYONE IS INVITED TO HEAR HIS SPEECH. SEATING AVAILABLE ON BALCONY. 1ST COME, 1ST SERVE! YOUTH GROUP TEEN DANCE - SAT. APRIL 26 8 TO 11 PM LOOK FOR NOTICE THIS MONTH RE: "OLD TIMERS" BASKETBALL GAMES W/YOUNG (MEN & WOMEN)		

1969 SPRING EXPOSITION & FALL POWWOW TABLE

Willard LaMere, Chairman
Marvin Tahmahkera, Co-Chairman
David Fox, Secretary

TO CO-ORDINATING COMMITTEES

INCOME
Roger Harper, Chairman
Jack Rosen, Co-Chairman

Planning & Division & Location of Sales Areas & Exhibits

SALES

TICKET

Advance
Art & Craft
Pa-wahm-tah
Warrior
Programs
Membership
Photo Booth
Games
Donations(Barrel)
Raffle
Consignment Table
Ways & Means
Food

EXHIBITS

Art Gallery
Womens Club Booth
Last Supper(in beads)
Canoe Club
Explorers
Field Museum Photo Display
Y.T.O.
St. Augustine Center

TICKETS
Karen Crowshoes
Susan Powers

Amount to Make
Numbering
Color
Price
Distribution
Complementary

PUBLICITY
Vonda Gluck

Poster Distribution
Flyer "
News Releases
Radio & T.V.

SECURITY
Richard McPherson Jr.

POLICE

Maintain Order
Guard Properties

USHERING

Seating(Speed Traffic Flow)

TRADITIONAL
Nathan Bird, Chairman
Andy Aiken, Co-Chairman

Planning of Location

PROGRAM

Master of Ceremony
Flag
Specialties
Props
Contest Rules
Registrations
Lodging
Village
Food

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Do You Just Belong?

Are you an active member,
The kind that would be missed,
Or are you just contented
That your name is on the list?
Do you attend the meetings
And mingle with the crowd,
Or do you stay at home
And crab both long and loud?
Do you take an active part
To help the group along?
Or are you satisfied to be
The kind to (just belong)?

There is quite a schedule
that means success, if done,
And it can be achieved
With the help of everyone,
So attend the meetings regularly
And help with hand and heart.
Don't be just a member,
But take an active part.
Think this over, members,
Are we right or are we wrong?
Are you an active member?
Or do you Just Belong?
(Anonymous)

****

Some Don'ts for Members (R. Rules)

Don't be late for the meeting.
Don't sit in the rear. Leave the rear seats for the late comers.
Don't wait to obtain the floor in order to second a motion.
Don't stand while another is speaking.
Don't fail to take part in the debate if you have a viewpoint to express, or want information or parliamentary assistance.
Don't claim the floor the second time if there are others who wish to speak the first time.
Don't be silent during the debate and then criticize after the meeting.
Don't speak on a motion while the vote is being counted or taken.
Don't carry on a conversation with your neighbor while someone is speaking.
Don't delay paying your dues on time.
Don't accept an office unless you are willing to assume the responsibilities of the office.

HISTORY OF INDIANS - March

3rd - United States abandoned treaty made with Indian tribes - 1871.

6th - 8,000 Navajos taken military prisoners to Ft. Sumter, New Mexico, and held as prisoners of war - 1864.

16th - Adminstration of Alaskan Native schools and hospitals transferred from U.S. Office of Education to Bureau of Indian Affairs - 1931.

23th - Purchase of Alaska - 1867.

29th - U.S. Treaty sanctioned cession by Mohawk Nation to State of New York of all their lands - 1797.

30th - $15,000 appropriated by Congress to promote civilization among Indians; recognition of responsibility for Indian Education - 1802.

HAPPY BIRTHDAYS!

MARCH

Jess Sixkiller	- 2
Helen Whitehead	- 3
Patricia Fastwolf	- 6
Steven Fastwolf	- 7
Lenore George	- 9
Terry Cooper	- 11
Knobby Lowe	- 14
Evelyn Ford	- 16
Veronice Lucas	- 22
Ludie Battise	- 22
Bill Winters	- 22
Susan Torrea	- 28

Birthstone: Bloodstone or Aquamarine
Flower : Jonquil or Daffodil

"RED IS BEAUTIFUL" - THINK INDIAN -

I supposed that most of our girls have read or heard "Black is Beautiful".

Well, have you ever stopped to think that "Red is Beautiful".

The negroes have awakened to the fact that they too are beautiful people meaning being themselves and bring out the most of their natural beauty and not trying to be something they are not.

Going back years ago most Indian girls had long hair. Each tribe had their own hairstyle.

The natural way is the healthier and most attractive way. Be what you are Indian - why tease and rat your hair out of proportion. Besides the stiff boufant hairdos are out and think it over they do look a bit ridiculous.

What can be more attractive than long straight hair, gleaming with cleaniness. Long hair can be worn braided, straight down, coiled in a bun and many other ways. You don't have to wait for a Pow-Wow to wear bead work. A beaded clip can be stunning and there is also beaded hair ties.

Have you ever heard a person compliment a women or girl on her stiff ratted hair? I'm sure you have heard compliments to some girl on her long beautiful black hair. Let's get with it and go the natural-look, "Red is Beautiful".

Francesca Veltri
Youth Group Worker

P.S. This goes for make-up too, bring out what you have. Your natural beauty, with a light touch you can be a beauty-naturally.

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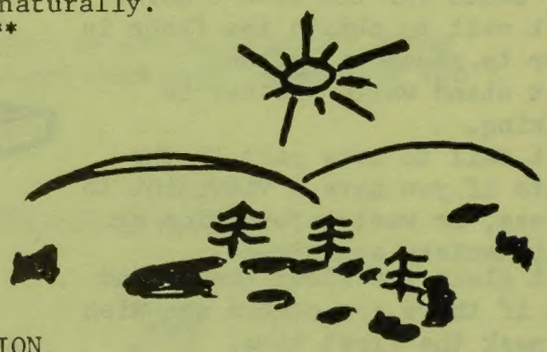

UNCERTAIN ADMISSION

The sky looked down on me in aimless blues
The sun glares at me with a questioning light
The mountains tower over me with uncertain shadows
The trees sway in the bewildered breeze
The deer dance in perplexed rhythms
The ants crawl around me in untrusting circles
The birds soar above me with doubtful dips and dives
They all, in their own way, ask the question,
Who are you, who are you?
I have to admit to them, to myself,
I am an Indian.

DEAR KID:

Today you asked me for a job. From the look of your shoulders as you walked out, I suspect you've been turned down before, and maybe you believe by now that kids out of high school can't find work.

But, I hired a teenager today. You saw him. He was the one with polished shoes and a necktie. What was so special about him? It was his attitude put him on the payroll instead of you. Attitude, son, A-T-T-I-T-U-D-E. He wanted that job badly enough to shuck the leather jacket, get a haircut, and look in the phone book to find out what this company makes. He did his best to impress me. That's where he edged you out.

You see, Kid, people who hire people aren't "with" a lot of things. We know more about Bing than about Ringo, and we have some Stone Age ideas about who owes whom a living. Maybe that makes us prehistoric, but there's nothing wrong with the checks we sign, and if you want one you'd better tune to our wave length.

Ever hear of "empathy?" It's the trick of seeing the other fellow's side of things. I couldn't have cared less that you're behind in your car payments. That's your problem, and President Nixon's. What I needed was someone who'd go out in the plant, keep his eyes open, and, work for me like he'd work for himself. If you have even the vaguest idea of what I'm trying to say, let it show the next time you ask for a job. You'll be head and shoulders over the rest.

Look Kid, the only time jobs grew on trees was while most of the manpower was wearing G.I.'s and pulling K.P. For all the rest of history you've had to get a job like you get a girl: "Case" the situation, wear a clean shirt, and try to appear reasonably willing.

Maybe jobs aren't as plentiful right now, but a lot of us can remember when master craftsmen walked the streets. By comparison you don't know the meaning of "scarce."

You may not believe it, but all around you employers are looking for young men smart enough to go after a job in the old-fashioned way. When they can't wait to unload some of their worries on him.

For both our sakes, GET EAGER, will you?

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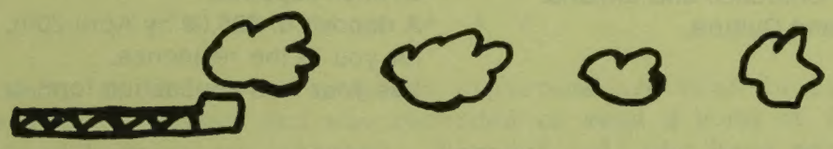


GO FORTH

I go forth to move about the earth.
I go forth as the owl, wise and knowing.
I go forth as the eagle, powerful and bold.
I go forth as the dove, peaceful and gentle.
I go forth to move about the earth
in wisdom, courage, and peace.

ROCHDALE COLLEGE 341 Bloor Street West, Toronto 5, Ontario - 921-9235

INSTITUTE FOR INDIAN STUDIES

CROSS CULTURAL WORKSHOP May 13 - 23 Toronto

Purposes

To create an opportunity for those involved in cross cultural situations to come together to discuss the kinds of attitudinal differences which are a barrier to communications.

To deepen the participants understanding of themselves and others with particular reference to the different perceptions of life which exist in Indian communities.

Program

The workshop offers its participants a variety of opportunities. These will be structured in a flexible way so that those who attend will have an opportunity to determine the areas which will be explored in the discussion groups. The sponsors of the worshop believe that there is value in bringing together a group of resource people and making it possible for others to relate to them in their own ways. We feel that the effective way to achieve this is to leave ample opportunity for the participants to work out the details of the workshop when they have arrived.

Lectures

Prof. Robert K. Thomas — Racism in Canadian Society.

Mr. Robert Reitz — Urbanism and the American Indians, Individual identity in an Urban Society.

Alan Clark — Some reflections on the treaties.

John A. MacKenzie — The Churches and Indians.

Wilf Pelletier — Language and Culture.

Resource People

Mr. Wilfred Pelletier, Odawa, Resource Person, Rochdale College; Rev. John A. MacKenzie, Resource Person, Rochdale College; Mr. Ted Poole, Resource Person, Rochdale College; Farrell Toombs, Advisory Bureau, University of Toronto; Mr. Alan Clark, Associate Director, Indian Eskimo Association; Miss Jeannette Corbiere, Odawa, Youth Worker, Toronto Indian Centre; Miss Carol Wabegijig, Ojibiway, Inter-cultural co-ordinator, YWCA; Mr. Marshall Nagonash, Ojibway, Community Developement Officer; Professor Robert K. Thomas, Cherokee, Anthropologist, Wayne State University, Detroit; Gordon MacDonald, Micmac, Field Worker, Union of Ontario Indians; Dr. J. Kaye, Linguist, University of Toronto; Edna Manitawabi, Odawa, Consulting linguist, University of Toronto; Mr. Robert Reitz, Director, American Indian Center, Chicago. Margaret Stott, former Community Development officer.

Cost:

Tuition $150.00

Room and Board — single - $8.00 a day, double — $6.00 a day.

Participants will be housed in Rochdale College, a co-operative residence, and will be responsible for the care of their own rooms. Board consists of three meals a day with the exception of Sunday, all linen supplied.

A deposit of $25.00 by April 20th, will hold a place for you in the residence.

Use your own application form or one below.

Rochdale College Institute for Indian Studies
c/o Mr. W. Pelletier
341 Bloor Street West
Suite 1720 phone 921-9235

Accomodations — single ☐ double ☐ find own ☐

Time of arrival:

Enclosed registration of $25.00

note: registration fees are not refundable.

Name _____

Address _____

Agency _____

ACCEPTANCE -- Every child needs to believe his parents like him for himself: that they like him all the time and not only when he acts according to their ideas of the way a child should act; that they always accept him, though they may not always approve of the things he does.

CONTROL -- Every child needs to know there are limits to what he is permitted to do and that his parents will hold him to those limits; he must be taught self-control to avoid hurting himself and others when he feels jealous or angry.

FAITH -- Every child needs a set of moral standards to live by, a belief in human values, kindness, courage, patience, honesty, generosity and justice.

GUIDANCE -- Every child needs to have friendly help in learning how to behave toward persons and things; grown-ups around him show by example how to get along with others.

INDEPENDENCE -- Every child needs to know his parents have confidence in him and will help him develop his ability to do good things for himself and others.

LOVE -- Every child needs to know his parents love him, want him and enjoy him; that he matters to someone and that there are people around him who care what happens to him.

PRAISE -- Every child needs approval; Children, like adults, need a pat on the back for something good they have accomplished. It is not small; it is important to the child.

PROTECTION -- Every child needs to know his parents want him safe from harm; that they will help him when he faces a strange or frightening situation.

RECOGNITION -- Every child needs to be recognized for what he is inside and outside the home.

SECURITY -- EVERY CHILD needs to know his home is a place of safety; that his parents will be at hand in time of need, and that he does belong to, and is an important member of the family.

INDIAN IDENTITY* -- Every INDIAN CHILD needs the knowledge to identify with his own Indian background and take pride in his tribal heritage and that this recognition comes about through his instinctive family ties.

* * * * * * * *

The following ceremony in which two symbolic pipestems are used is called "Hunka" among the Dakota Indians and was recorded to mean a bond of friendship and brotherhood between two persons. However, all who have entered into such bonds have obligations to eahh other. In the course of the ritual accompanying these decorated stems, the leader says: "MY FRIENDS, THIS MAN HAS DONE AS A HUNKA SHOULD DO. HE HAS GIVEN OF ALL THAT HE HAD. HE TOOK THE FOOD FROM HIS MOUTH AND DIVIDED IT WITH ME. HE GAVE ME HIS MOCCASINS, HIS SHIRT AND HIS LEGGINGS, AND NOW HE IS NAKED AND HAS NOTHING. I WILL PUT THE RED STRIPE ON HIS FACE SO THAT THE PEOPLE MAY SEE IT AND KNOW THAT HE HAS GIVEN ALL HIS POSSESSIONS AWAY, AND KNOW THAT THEY SHOULD GIVE TO HIM. I WILL PUT THE STRIPE ON HIS FACE, FOR HE IS HUNKA. I WILL PUT THE STRIPE ON HIS FACE AND ON THE FACE OF HIS HUNKA SO THAT THEY WILL REMEMBER THIS DAY, AND WHEN THEY SEE ONE IN WANT THEY WILL GIVE TO THAT ONE."

The following information was copied from the booklet "PARENTS AND YOUTH: RIGHTS AND RESPONSIBILITIES" which is issued by the Department of Police in the City of Chicago. The excerpts from this booklet cautions parents to look out for the following symptoms:

1. Flagrant Disobedience
2. Truancy
3. Cruelty to animals
4. Unexplained possession of articles
5. Habitual lying
6. Unexplained hours of activity
7. Extreme or improper appearance
8. Companions unknown to parents
9. Possession of illegal weapons
10. Evidence of use of intoxicants or dangerous drugs.

If you recognize one of these symptoms in your child, LOOK INTO IT!

IF you recognize more than one look out for the hazards of delinquency, such as those described below:

CURFEW -- Curfew Violators are persons under 18 years of age present upon any public way, unless accompanied by an adult, or unless engaged in a permissible occupation during the following hours:

17 years of age:	Sunday through Thursday.	11:00 PM to 6:00 AM
	Friday and Saturday.	MIDNIGHT to 6:00 AM
16 years of age and under:	Sunday through Thursday:	10:30 PM to 6:00 AM
	Friday and Saturday. . .	11:30 PM to 6:00 AM

CIGARETTES -- No person under the age of 18 years shall smoke or use cigarettes on any public road, street, alley or park, or in any public place.

LIQUOR -- It is unlawful for anyone with a liquor license or employee of same to sell, give or deliver alcoholic liquor to any person under the age of 21 years. Many people do not realize that they are held responsible should they serve alcoholic beverages to a monor in their home and may be charged with contributing to the delinquency of that minor.

It is unlawful for any min or to be intoxicated, or to purchase, offer to purchase, or in any manner obtain unlawfully for his personal use any intoxicating liquor.

WEAPONS -- No person shall carry or possess any knife, the blade of which is released by a spring mechanism, including knives known as "switchblades," or any blackjack, slingshot, sandclub, sandbag, metal knuckles or bludgeon. No person 18 years of age or under shall carry or possess any knife the blade of which is two inches in length or longer. (Regardless of age, no person is permitted to carry concealed on or about his person any knife the blade of which is more than 2 1/2 inches in length).

Parents can help by recognizing ten basic needs of their children (11 for the INDIAN youth) as listed on the next page:

The loneliness and fears of an alcoholic are not easy to explain. I always drank too much. I drank, I puked, I cried, and I shook yet I would always tell myself: "next time will be better." I have worked many different jobs by sweeping floors, unloading trucks, driving a fork=lift and once, worked in a high=class place. I was a "pot-washer" at a Country Club, but I was fired for stealing wine from the pantry. I walked many streets, kicked many sacks and newspapers to see if I could find a bundle of money to end my problems. I could not stop drinking. My people stopped sending money to help me. Sixteen years of drinking, wasting money, hangovers and I thought I was soo smart. All I could tell myself then was "NEXT TIME, not so much, and things will be different." I could not understand that I needed help. Believe me, I had been one convincing LIAR to myself. Now I know that people will always help if I am willing to help myself. Also, in order to help myself and maintain sobriety, I must help others.

Finally, knowing I had a problem with drinking and not knowing what to do about it I was told to try A.A. There, I found out that, "Alcoholics Anonymous is a fellowship of men and women who share their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism. The primary purpose is to stay sober and help other alcoholics to achieve sobriety."

With my weak excuses for drinking I always thought that being an alcoholic was always for someone else. NOT ME! I listened to the people in A.A. and I tried the "one day at a time" thing, and no drinks for just 24 hours. "Why, that's not so hard!" Eventually my problems disappeared but not "overnight." They went slowly with each day and with "one day at a time," my life began to take on new meaning. The first suggested step of A.A. is, "WE ADMITTED WE WERE POWERLESS OVER ALCOHOL: THAT OUR LIVES HAD BECOME UNMANAGEABLE." That sure did apply to me when I asked for help. Step 2 in A.A. is "CAME TO BELIEVE THAT A POWER GREATER THAN OURSELVES COULD RESTORE US TO SANITY." To me this Power is GOD, as I understand him. Through the grace of God and the A.A. program, I am sober this day. Tomorrow I will ask for the strength to stay away from alcohol for another 24 hours. Perhaps I will call an A.A. friend or attend a meeting but one thing is for sure: the A.A. program and God(as I understand him) are part of my life. Before I asked for help and read the first step, I had <u>nothing</u>. Today I enjoy a steady job, many friends, and no "HANGERS." to mention a few of my good things. You see, my values have changed. I am no longer ashamed of myself and my greatest pride and joy today is a loving wife and my baby boy.

I am one Indian who is sober, proud, happy and grateful today. I will share in the A.A. program with you. Yesterday, during my drinking days I had no choice. Now, TODAY I have a choice to stay sober, proud, happy and grateful. . . or get DRUNK, get into TROUBLE, and be SICK and SORRY. TODAY, I choose to stay sober.

If you have a drinking problem, what are you doing about it? Uncontrolled drinking has ruined many fine men and women. If you suspect your drinking is getting the best ot you, and you would like a change, try A.A. Phone Alcoholics Anonymous, 346-1475 or Tony Machukay, representative of the American Indian Group at 275-5871.

ANONYMOUS INDIAN

AMERICAN INDAN GROUP OF ALCOHOLICS ANONYMOUS

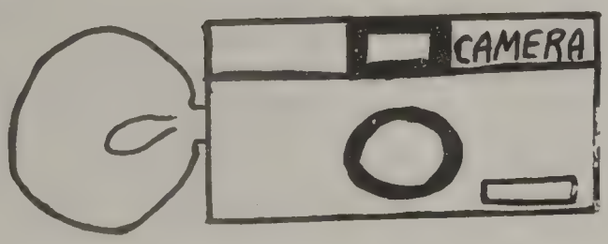
My name is "Sonny Boy," and I am an alcoholic. I am a full-blooded indian from the state of Oklahoma. The name "Sonny Boy" is fictitious. It is a common nickname used by Indian Mothers for their son. I was born in the 30's; one of 9 children. Life was good to me in many ways: good parents, clothed, fed and educated with love and care. I had my first beer in the 9th grade, which I did not like. And the next week my 2nd beer was different but it still tasted bad, yet it made me feel different. I was an alcoholic then, but did not know it. My life was unmanageable when I drank. I did not drink much in the beginning so my life was unmanageable only part of the time.

I share part of my life with you in this short story because I am grateful for a new way of life and to be sober today through the grace of my Higher Power, GOD and this wonderful program of Alcoholics Anonymous.

I enlisted with the US Navy in 1954. The Navy and my drinking took me to many countries and strange places. Two years at San Diego for Boot Training and Shore Duty. I was a natural sucker for the sort lights different: I was SMART! So I thought of myself. "I wasn't a drunken Indian like those back home." I became a Petty Officer and parttime bartender at the Officers Club. Occasions to drink came more often and my problems were few but that was only the beginning. I did not have to listen to the advice of my parents or superiors on my drinking: "It's my money and I earned it so, don't tell me what to do!" My drinking increased and so did my troubles: drunk & disorderly, missing ship movements and fights, to mention a few. From these problems I continued on to other problems. I served aboard two ships and drank in Pearl Harbor, Japan, Hong Kong, Okinawa, the Phillipines and the Western Seaboard. I wasted myself and my money on drinking everywhere I went and even though I needed many things, still my drinking came first. I would always tell myself: "Next Time " My shore duty at Great Lakes, Illinois ended nine years of wasted time on my part. Somewhere along the way from 1954 to 1964 my drinking had changed me: No longer did I have a desire to study, to better myself, to keep myself clean in body and mind. I was resentful to anyone in authority and I had lost pride and confidence in myself. I was ashamed, I needed help but could not ask for it. I could not stop drinking: "To hell with everyone; I can still make good; I'm just having some bad luck!"

My return and short stay back home in Oklahoma was not an improvement. I goofed myself up at every turn with my drinking. I arrived in Chicago on the Relocation program. After 2 weeks' work, I was fired: "my dumb employer could not understand that some of us Indians work better if we have a few drinks." Good grief, was I wrong! I did not report to the Bureau of Indian Affairs about what had happened to me: "to hell with them; I can still make it on my own." I lived in a cheap hotel on Clark Street and with my wine, I would dream of better days: the nice clothes, a car, a good paying job for a smart Indian like me. The next day, I would wake to see the single bare light bulb, hear myself cough and have that bad taste in my mouth. Today, I would tell myself, would be different.

INDIANS OF ALL TRIBES



HOW!

Relaxing

Gossiping

Recreation- -

Chicago Indian Center
Chicago, Illinois

Dear Indians:

I would like pen pals from Indians from all parts of North and South America men, women, and children.

The most interesting subject would be yourself what you do and things you would like to do.

If you don*t like to write, let the children write. They would enjoy writing and I find them interesting and through them we could become friends.

I am very poor but I will answer all letter if I have the money to buy stamps.

Sincerely yours,

Albert D. Bradley
Rt. 2 Box 247
O'Fallon, Missouri
63366

WEEK-END RETREAT

YTO is having a week-end outing on March 28, 29, & 30th at Pleasant Valley Farm. We will board the bus at 7:30, Friday evening at the Indian Center - 1630 W. Wilson and leave at 8p.m. Admission covers the transporation, meals, and lodging for the whole week-end!

Any single person or families are welcomed.

If interested, contact Bell Jean Aragon by dialing 561-0009, or Karen Crowshoe, Harrison Begay, and Mona Sawmick;

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The following ladies would like to thank the youth group for the use of their room during the rummage sale: Pat and Dorothy Wesaw, Mae White, Sandy Bird, Thelma Sixkiller, Alberta King, Faith Smith, Mable Roy, and Velma Lambert. The sale was held on February 26, 1969.

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HOW KIAWEH BECAME JUMPING HORSE'S BLOOD BROTHER
(a story about an American Indian Boy and his Friend)

Many years ago two young Indian warriors were great friends. However, their fathers hated each other. One father was Chief of the tribe: the other father wanted to be.

So one day the Chief drove the other man's family away from the tribal hunting grounds and forbade his son to ever see his young friend again.

But Kiaweh, the Chief's son, loved his friend, Jumping Horse so much he defied his father and brought Jumping Horse back to the tribe--with his right arm and Jumping Horse's right arm tied together with a leather thong.

When Kiaweh's father saw the son of his foe, he rushed at him with an upraised tomahawk. But Kiaweh thrust himself in front of the tomahawk and at the time, slashed his and Jumping Horse's right arm with his hunting knife. And as their blood flowed out of their arms and ran down upon the ground, the two friends pressed their wounds against the other. The Kiaweh made this vow, "Because my blood and your blood, Jumping Horse, has flowed and mingled together, from this day we are blood brother! Your friends shall be my friends, your enemies are my enemies. . . and where you die, I shall die also!

At that moment Kiaweh's father embraced him, and at the same time, embraced the son of his enemy. And he accepted Jumping Horse into his own family to be one of his sons.

Thus was born - ceremony -by which an Indian accepts another as blood brother or Sister.

Dear Canoe Club Member,

On Feb. 20th, the American Indian Center Club held its annual election. The results were as follows: Nathan Bird, President; Roger Harper, Vice--President; Violet Harper, Secretary; and Faith Smith, Treasurer.

The next meeting of the Canoe Club will be held on March 5th. A motion was passed that an assessment fee should be charged at each meeting. It was decided that each member present would pay $.25 and members not present would pay $.50. The motion was passed to help pay for club expenses and to encourage members to attend. For family membership, at least one person should attend.

There will be a monthly AIC Canoe Club News Bulletin mailed to each member and put in the WARRIOR.

Starting with the month of May, there will be one big canoe cruise every month. Each month will be handled by a different committee. May will be headed by the Officers of the Club; Leroy Wesaw will arrange a cruise in Michigan in June; Richard McPherson will arrange the July outing in Wisconsin; and Roger Harper will arrange a Minnesota cruise in August. September will be left open incase the Club wants to repeat a cruise.

A Fund Raising Committee was selected. The members are Joe White, Velma Lambert, Art Elton, Sandy Bird, Dick McPherson, and Pat Wesaw. It is their job to see that the Club raises about $100.00 each month until the balance of the war canoe is paid.

There will be swimming lessons for members and their children at the Ravenswood YMCA. We will try to arrange them for Sunday mornings.

We will be recording all outings on film to be shown at our winter meetings. We will ask the AIC if they will purchase a 16 mm camera and reimburse them if necessary.

Each member will receive the names, addressed and phone numbers of the other members so that they can contact one another to discuss plans and ideas.

Art Elton will present plans to the Club for a trophy case at the next meeting. He will design and build the case and the Club will pay for the lumber and glass.

There are still questions we need to ask ourselves. How can the Club get further ahead? What does each member expect from the cruise? How can the Club raise more money? I would like to thank those members who had confidence in me and voted for me as President. I am hoping that the members will work together to make our Canoe Club the most active and enjoyable.

Nathan Bird.

A number of people met recently to discuss the recording of Indian history in the city. Indians have come to Chicago from over 95 tribes and have brought with them cultures that have had to change somewhat to fit into city living.

Th The Doris Duke Foundation is interested in recording what changes occurred, how families saw their new lives in relation to the old, what their expectations were of the city, and the things that happened to them. As this history is recorded, it is natural that the history of the Center will be recorded as well.

This information will be gathered through interviews on tape, word for word. These tapes will be transcribed and stored in the library of the Doris Duke Foundation. They will also be available for interested people to read. This would be a good opportunity to record the history of our Center.

Dr. "Stevie" Garbarino, an anthropologist from the University of Illinois (Circle Campus) will be working with the foundation. To make the project a success, it is necessary to have interviews with many people both members and non-members of the Center. She will also need a committee of Indian people to work with her. Dr. Garbarino is willing to conduct interviews in homes, at the Center, or any place people wish. She is also interested in getting interviews with those who have left the city theough people who will be vacationing this summer around the country.

We steadily lose much of this history as Indian residents heave to go home or to a different area. For this reason, it is important to start as soon as possible.

If you interested in serving on the reviewing committee or if you would allow Dr. Garbarino to interview you, please contact Helen Whitehead or Faith Smith (275-5871).

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EXPLORERS STUDY PROGRAM

Children's expressions and innocence are wonderful. Everyone, I am sure, wishes at some time or another in their life that they could be as without worry and as carefree as a child. You don't worry if the person next to you is a communist, a Red Power advocate or some other strange thing. You feel then, that people are people--color or costume are of no signicficance.

Let us encourage the young to be without prejudice that they may grow up with better purposes in mind than destroying innocence. The future Indian generation should take pride in being Indian, not because someone said so. We have a great heritage. We shall continue to do so, if we are willing to give our children the proper tools necessary to build a better future. We do not need to be disguised as a "hippy" or a "flippy" and try to adopt an identity clothed in filthy garb. We already have an identity.

Kathleen Lewis, Grade 5

A. I. C. GUEST AND VISITOR

- BY TONY MACHUKAY
Program Director

Its not too often that our Center is visited by very distinguished guests of American Indian background and controversial figures of Indian affairs. Some of our visitors are widely publicized and known for their Indian ideas, beliefs and thinking; whether it be individualistic or societal but all are looked upon as persons with varying viewpoints with which we all can share. One such recent guest to our Center and the bi-weekly Y.T.O. meeting was Vine Deloria, Jr., former executive Director of the N.C.A.I. Actually his visit to our Center was the result of a speaking engagement earlier in the evening of March 13, 1969 at the All Saints Church Parish Dinner to which Father Anker the Pastor, had invited 19 members of our Center.

At this dinner gathering, Vine made the remark that what he really wanted to bring out were some of the Indian interests on a national scale to which American Indians are beginning to relate. For instance he said, the false assumption that the assimilation of American Indians into the "melting pot" would come about, was fought against for years by Indians themselves as evidenced by the handful of Tigua Indians of El Paso who, inspite of a different, dominant, surrounding culture had clung tenaciously to their own Pueblo-like Indian way of living. Now said Vine, there is a search for more of such "forgotten" and isolated bands of Indians in Louisiana, in Arizona and other places due to the nation-wide interest of the Indian people to strengthen their ties. Also, increasingly, tribal bonds are being strengthend said Vine, and although the Indian has been seen to disagree among themselves and exhibit stubborness in making decisions, still the deliberations at their meetings and conferences have resulted in actions which were designed to meet the general interests of and serve all the participating members of the meeting. In arriving at their decisions then, said Vine, the consensus of all Indians on path of action was of more importance to them than the "compromise" method with which non-Indians are typically familiar(in politics, "substitute" or "compromise bill:" compromises at Union versus management disputes, etc.).

On another issue, Vine pointed out the increasing pressures being placed on Indian people to make demands of the Federal government, just as other minority groups are doing. However Vine, a Sioux personally felt that any confrontation at all if any, should be through the use of technizues such as Boycotts, use of purchasing power, voting rights, etc., while ruling out violent or unlawful tactics such as the "Battle of the Big Horn" or the Poor People's Campaign demonstrations, if no alternative could be found besides legal means. He felt that every legal opportunity ought to be tried through the courts before taking drastic action.

Mr. Deloria reviewed some of the basic rights of American Indians and said that these rights rested upon the definition of what an Indian tribe is. He pointed out that there are 315 groups recognized by the Federal government, all with diverse cultural backgrounds depending upon land or area in which they reside, enrollment requirements, tribal voting procedures of reservation residents, form of tribal government, etc.

Indian tax exemption was another constitutional right pointed out by Mr. Deloria which still exists today and is inherent through original treaties. These rights are indisputable as far as Indians are concerned and were bargained for long ago by the then existing tribes. Health, Education, Welfare, and other technical services provided by the Federal government date back to

1819 through an act of congress which sought to prevent extinction of Indians and technically speaking Vine informed us, there are no restrictions as to the location of where these services are to be provided: even if the institutions to provide these services were placed in Urban areas. V ine felt that services to Indians may become a national issue but as the movement to retain these services picks up, Indians will gain support and non-Indians will ironically begain to see tax reductions in terms of services, as Indian awareness, responsibility and pride develops. Vine hoped that when the definition of what a Tribe constitutes is requested, certain interested people do not misconstrue or are not moved to see this action as the basis for making militant demands, civil rights demonstrations or white racism charges.

In still a much more frame of seriousness and intensity, Vine mentioned to all his listeners here that he was through with national Indian organizations and would divest himself of all his affiliations with such groups simply because he felt that many so-called Indian leaders who are involved in these organizations are not meeting their obligations and responsibilities to their people and did not want to be identified with them. Later on at the Center, Mr. Deloria elaborated on this and said that anyone with the get up and go can lead people on the local level since this is where actions to resolve Indian problems will have to be iniated; actions which will be aimed towards immediate specific goals taken at a step-by-step pace. Vine had much more to say and offer; his realistic, moderate, practical, Indian approach to the Indian situation was stimulating and certainly informative to all who were there to share some of his ideas. Many of those attending, quietly hoped that Vine Deloria would someday return to "tell it like it is" again to those of the Indian community here at the Chicago American Indian Center.

Unannounced and much to everyone's surprise, was the recent visit also of Kahn-Tineta Horn, a Mohawk and former fashion model who lives on the Caughnawaga reservation near Montreal as a member of the Six Nations Iroquois Confederacy. A very controversial person and outspoken on Indian rights and the Indian situation, the witty, charming and energetic Indian maid was only recently jailed for outbursts against Cornwall, Ontario policemen while protesting what the Mohawks contend is the reneging of the British-American Jay Treaty of 1794 which permits Mohawk Indians to cross the international boundary without paying customs duty on goods brought into the St. Regis reservation. The incident on Seaway International Bridge resulted in national press and TV coverage but as far as Canadian authorities are concerned, the dispute is still very much alive. On the other side of the bridge, Kahn-Tineta maintains that she will not go down without putting up a fight and while here at the Center drummed up support by talking with individual members of the Center. Kahn-Tineta informed us that support on behalf of those affected by the Canadian imposition is picking up significantly as the first of those arrested at the bridge appears in court on Monday, March 24, 1969. And significantly, the first of those Mohawks to appear in court who were arrested simply because they felt their treaty rights had been infringed upon, was none other than Miss Kahn-Tineta Horn. Her stop-over here in Chicago while on her way to Mexico for a speaking engagement, and especially her consideration for Chicago's American Indian Center is well worth noting.

"DUE TO THE LACK OF TRAINED TRUMPETERS, THE END OF THE WORLD HAS BEEN POSTPONED FOR 60 DAYS.". . . . . unknown fortuneteller.

INDIAN SHORT STORY AWARDS

In the cities, the reservations, the boarding schools, and the universities there are many unrecognized Indian writers. Until very recently the literature of the American Indians has been largely unappreciated and unpublished. It is our hope that the Indian Short Story Awards will begin to open the doors to the national recognition of the breadth and beauty of writing by American Indians.

FIRST PRIZE $250
SECOND PRIZE $100
THIRD, FOURTH, FIFTH PRIZES $50

Any Indian of any tribe is eligible. Any theme, whether modern or traditional, Indian or non-Indian, may be the subject of the short stories. Any style and any lenght will be considered.

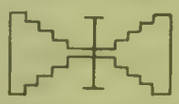
The best stories will be collected toward eventual publication in book form, by a major publisher. Writers who are chosen will receive the entire royalty from this, or any other publications.

Judges for the Indian Short Story Awards are :

Dr. Frederick C. Dockstader, director of the Museum of the American Indian (New York)

N. Scott Momaday, Indian novelist, Deparment of English, University of California

Francis McKinley, Indian educator, Far West Laboratory for Educational Research



Short stories should be submitted by JUNE 30th, 1969 to either :

National Congress of American Indians, Story Awards, 1346 Connecticut Avenue N.W., Washington D.C., 20036, or;

Stan Steiner (Director Indian Short Story Awards), 260 East 7 St. New York City, New York, 10009

BOARD OF DIRECTORS MEETING
February 28, 1969

Members Present: Vic Runnels, Bill Redcloud, Sandy Bird, Edith Johns, Roger Harper, Andy Aitkin, Lenore George, Frank Fastwolf, Harrison Begay, Karen Crowshoe, Bill Whitehead, Jack Rosen, Eugene Begay

Members Absent: Leonard Hare, Tony Barker

BOARD ACTIONS:

I Election of Board officers

Chairman	Bill Redcloud
Vice-Chairman	Bill Whitehead
Treasurer	Edith Johns
Secretary	Karen Crowshoe

II Appointment of Board Committee Chairmen

Arts and Crafts	Lenore George
Youth	Frank Fastwolf
Program	Bill Redcloud & Harrison Begay
Ways & Means	Tony Barker
Membership	Gene Begay
Finance	Roger Harper
Family Service	Edith Johns
Public Relations	Vic Runnels
Basketball	Sandy Bird
Building	Jack Rosen

(It was pointed out that each board member would select a number of people to serve on each committee, see to it that a chairman is elected <u>other than himself</u>, and represent that committee on the board.)

III Appointment of five people to serve on a committee to work with the the University of Illinois in writing the history of the Center

Jack Rosen
Helen Whitehead
Faith Smith
Ben Bearskin
Hiawatha Hood

IV Discussion of teen dances - volunteers to chaperone next dance

Jack Rosen	Georgianne Keahna
Frank Fastwolf	Sam Keahna
Sandy Bird	Jim Dolan
Francesca Veltri	Niel Volkman
Leroy Wesaw	Joe White
Pat Wesaw	Dan Battise

V Staff Reports

POW-WOW COMMITTEE

Co-Chairmen: Ben Bearskin, Winnebago-Sioux and Hiawatha Hood, Yavapai

Program Co-Chairmen are Andrew Aitkin, Chippewa and Willard La Mere, Winnebago

Miss Indian Chicago is Miss Debbie Merrick, Sioux from Ft. Totten, North Dakota

Alternating Masters of Ceremonies: Mr. Fred Greendeer, Winnebago and Eli Powless Oneida

Head Dancers:

Male --Sonny Waters, Ponca-Osage Assistant --Tony La Deaux, Sioux
Female --Rose Maney, Winnebago Assistant --Pauline Merrick, Sioux

Drumkeeper: - Kenneth Eagle Chasing, Sioux

Indian Flag Honor Guard - Andrew Aitkin, Chippewa

Archery Range, Samson Sine, Winnebago

Photo Booth, Joe Kazamura and Harrison Begay, Navajo

Tickets - Edith Johns, Winnebago-Nez Perce

Arts and Crafts - Jack Rosen and the Pah-Wahm-Ta

Registration of Dancers and Workers - Young Tribal Organization, all tribes

Membership booth - Frank Fastwolf, Sioux

Project 10,000 - Gene Begay, Chippewa and Sam Jockey, Chippewa

Information - Canoe Club, all tribes

Village Committee - Joe White, Winnebago

Food Committee - Tony Machukay, Apache (Chiricahua)

Security - Ed Kennedy, Blackfeet, and Warrior Basketball Team, St. Augustine Basketball Team and the Eagles Independent Basketball Team, all tribes

Ushers - Youth Group - all tribes

Fund-Raising: Freddie Bearskin, Winnebago - Norma Stealer, Winnebago-Sioux - Helen Whitehead, Winnebago-Chippewa

THE 2nd ANNUAL AMERICAN INDIAN GROUP BANQUET

In the little over a year that the Indian Center has relocated to its present building (a former Masonic Temple), its members are continuously experiencing new ways in making use of the Center's facilities. On March 8th, the Indian Center's Group presented its 2nd Annual Banquet not knowing previously if 300 people could be seated and served meals by a caterer. After many anxious moments and hours of doubt at the planning sessions of the Banquet, the A.A. Group finally found out that this can be done! It was an important event for the Group and, except for changes in the Program, the P.A. system, the tight squeeze of tables and chairs and the air conditioning, thngs went smoothly according to plan and much was learned in the procedures for such a project.

Without any doubt, the feature of the evening at the Banquet was the speech by Lloyd E., a Seneca Indian of Syracuse, New York and an alcoholic, based on his personal experiences; a talk in which Lloyd told of his past as a drunk, his behavior patterns and conduct, the anguish and helplessness of his family, the faithfulness of his wife throughout his struggle with liquor and the many lost opportunities. Mixed with his story was a tale of tears, moments of despair, glimpses of humor and hopefulness, bitterness and defiance, egotism, but at the end: FINAL SURRENDER to alcohol, followed by a new-found hope, awareness of one's self, understanding and joy as a result of this turn-about. It was a story which only another recovering "alky" can understand and tell. And for the many non-alcoholics who attended the banquet it was a enew experience and everyone in the large hall must have shared Lloyd's "victory" in changing his life significantly by turning to A.A. for help; at the end of his talk, Lloyd received an outstanding, standing ovation with his wife still beside him -- and what a picture it made for those who attended!!

Some of the well-known people at the Banquet were at the guest table. Representing the Indian Center as a staff member and caseworker was John Olson who pointed out some problems he encounters with his clients as a direct result of alcohol. Also saying a few words to her ready listeners was Maria T., Yankton Sioux, who has experienced a life as an alcoholic and who minces no words in "telling like it is!" She is also a favorite among A.A. circles as a speaker. Seated beside her was an "old friend" of hers from 'way back: Monsignor McDermott of Catholic Charities, long known for his tireless work with alcoholics in the Chicago area. Serving as Master-of-ceremonies was the "Friendly Comanche," Marvin T., who again did a great job in introducing the speakers and distinguished guests. It will not be easy to forget the many who contributed their time and effort for such a worthy cause. The "many" includes Mr. Rietz for the excellent printing job, Thelma Sixkiller's Cheerleaders and members of the Youth Group who served the delicious plates of dinner and washed the dishes afterwards (it was no easy job); also Gene B. of the Indian Group for coordinating the different activities which went into the actual production. Joyce Stinger was also one of the many who worked to make sure where each penny was coming and going! The Annual Banquet can be termed a success and if feelings of fulfillment can not be measured, then surely the $331.79 which was turned over to the Center by the American Indian A.A. Group can at least tell a part of that success! And thanks to all who made it so!

AN ALCOHOLIC ANONYMOUS

". . .a grateful heart is a sober heart."

VOLUNTARY PROGRAMS FOR DANCERS AND SINGERS

Many times throughout the year we receive requests for Indian dancers and singers for large crowds or public events which can help our Center financially and can contribute towards maintaining good public relations with Chicagoans, not to mention the display of pride in our American Indian heritage and tradition which we, as Indians can show at these gatherings. However, quite often we find it inconvenient to accommodate the many requests because of practical reasons on the part of dancers with home-made, traditional costumes and their accompanists: the Singers. Fortunately when this office asks for voluntary help from the AIC membership as participants on an Indian Dance program (which is always looked at objectively to justify our participation), it is reassuring to know that there are always those few present who can find time to donate their services. For instance, on Thursday night last March 6th, in cooperation with a Loyola University fund drive benefitting the American Indian Center, a group of 17 singers and dancers made a bus trip to Loyola University to present traditional dances and songs typical of an Indian POW-WOW and although the crowd was small, the dancers and singers unconcernedly went ahead and enjoyed themselves. It really did not matter who was there because as it was, the activity ended with the onlookers joining in a Round Dance side by side with the Indian Dancers. And once again, the Indian had shared with his non-Indian friend amidst a modern, White Man's world, a human kind of feeling that not everyone in a sophisticated city such as Chicago can experience! Those in the Dance and Singing group included Violet, Mary and Panda Harper; Sam and Georgianne Keahna, Archie and Danny Blackowl, Joann White, Eunice Winneshiek, Willard LaMere, "Rob" Johnson, Alford Waters, Colin Wesaw, Jimmy Chupco, Faith Smith as announcer and Angie Seymour and her friend. Much thanks to them all for helping with this program and to our temporary bus driver, Sherman Cornelius.

Then there was the very spirited dance program which was presented at the Fourth Anniversary and Open House of the Montrose Urban Progress Center on February 23 when hundreds of people had gathered to hear well-known officials and community leaders speak and to see a variety of songs and dances by ethnic groups in celebrating the occasion. It was one of "Sonny" Waters' last public appearance as an outstanding dance performer before going into service and the festive mood of the Open House must have stimulated him and our small group of dancers into an excitement and ecstacy of rythm and timing not ordin arily attained. For such a small group consisting of Georgianne and Sammy Keahna, "Sonny" and Alford Waters, Danny and Steve King and colin Wesaw, it turned out to be one of the most exciting, biggest, little shows put on by an Indian Center dance team.

But participation in Indian Dances for public events is only one of the many ways from which our Center benefits. Indians in their traditional costumes are also needed for publicity purposes such as at the Annual St. Patrick's Day Paradei which is witnessed by hundreds of thousands of people lining the streets. This year's parade on State Street again included a small contingent of Indian Center members dressed in various traditional, tribal wear indicating the presence of Winnebagos, Oneidas, Chippewa and Apache. As a marching unit carrying a large banner, the Indian staff of eagle feathers and a typical ceremonial drum, our colorful group was made up of the following voluntary participants: "Rob" Johnson, Willard LaMere, Stella Johnson, Georgianne Keahna, Darlene Wright, Darlene Walker and Steve King and Tony Machukay. An expression of gratitude is due the above-mentioned for devoting their time and energies toward publicizing our Center and also to Leroy Wesaw who gave up his day off to Chaffeur the Paraders.

Tony Machukay, Program Director

A.I.C.
YOUTH GROUP

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Enclosed is my contribution of $_____ for the work of The American Indian Center

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The American Indian Center is a non-profit organization, endorsed by the Chicago Association of Commerce and Industry for the year ending December 31st, 1967, and a member of the Welfare Council of Metropolitan Chicago.

* Contributions to our American Indian Center are deductible for Income Tax purposes. Your contributions make our American Indian Center possible.

American Indian Center **warrior**

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Chicago, Illinois 60640

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AMERICAN INDIAN CENTER

SPECIAL SOUVENIR

POW-WOW EDITION

15TH ANNUAL POW-WOW and PROGRAM

NOVEMBER 22, 23, 24, 1968

THE AMERICAN INDIAN CENTER "WARRIOR" VOL. 13, No. 7 Special 1968 Pow-Wow Edition

SAND PAINTING

Sand painting, or "ee-kah" as it is called in the Navajo language, is just one of the many religious ceremonies still performed by the Navajo Indian tribe. Such paintings vary in size from less than two inches across to enormous pictures, which are often twelve feet in diameter. The medicind man, an Indian doctor, performs traditional sand-painting with colored, powdered earths which he sprinkles by hand to form pictures. The picture represents gods, spirits and sacred places and are done to the accompaniment of specific chants and ceremonies. The primary purpose is to summon the spirits of the gods to heal a sick patient. The actual work of making a sand painting may be performed by anyone present--man, woman or even a child--under the watchful eyes of the medicine-man.

If one sees or dreams more than once of a snake, a bear, or unusual god, he calls upon his doctor, "hatali", and has him make sand-paintings of these deities and pray to them. The ceremony must be performed in the family home or hogan.

First a blanketfull of natural yellow sand, to be used for a foundation, is carried in and spread on the floor to the west of the fireplace in the family house. By the use of a polished weaving-batten the sand is leveled off and the middle smoothed without any ceremony. Four figures of mythical sun-dogs are laid out to mark the four directions. The prepared colors consist of ground-up earth rocks of red, yellow, white, and black, and also a blue, which is made from hard oak charcoal mixed with dark earth and white earth. On the east side the medicine-man makes a circle in blue for the sun, filling it in and making a white line around it. He puts horns on it and two feathers on each horn. Then he pushes the white sand out over his fingers with little shoves of his thumb to make the thin lines on the feathers. Everytime he takes a fresh pinch of picments he blows on his hand to get rid of any fallen particles. To assure neatness and precision he must work from a sitting

Continued - next column

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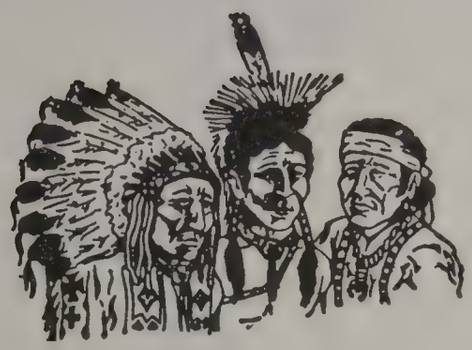
The sand-painting when completed is approximately four feet across. The artist or the medicine-man has worked outward from the center of the painting erasing all mistakes by sprinkling on sand. The work should not take more than an hour.

H. Begay

* * * * *

YEI-IE'S CHILD by Charles C. Long

I am the child of the Yei-ie
Turquoise for my body, silver for my soul,
I was united with beauty, all around me.
As turquoise and silver, I'm the jewel
  of brother tribes and worn with pride.
The wilds of the animals are also my
  brothers.
The bears, the deer, and the birds are a
  part of me and I am a part of them.
As brothers, the clouds are our long,
  sleek hair.
The winds are our pure breath.
As brothers, the rivers are our blood.
The mountains are our own selves.
As brothers, the universe is our home and
  in it we walk
With beauty in our minds,
With beauty in our hearts, and
With beauty in our steps.
    In beauty we were born.
    In beauty we are living.
    In beauty we will die
    In beauty we will be finished.



THE A.I.C. WARRIOR

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Program Director . . . .Tony Machukay
Caseworker . . . . . .Faith Smith
Secretary. . . . . Helen Whitehead

WARRIOR STAFF:
Editor . . . . . Karen Crowshoe
Production . . . . . Volunteers
Young Tribal Organization

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CHICAGO HOLIDAY INDIAN TOURNAMENT

December 27, 28, & 29

De Paul Settlement House Gym and
Lincoln-Belmont "Y"

This year's tournament may well become the largest ever held in the Midwest area with a total of 16 teams playing 26 games. Teams competing for the first time in this area will be Los Angeles Vikings, California, the Seminole Tribe of Hollywood, Florida, Omaha, Nebraska, Sioux City, Iowa, Oakland, California, and Pine Ridge, South Dakota. Other reams to be represented are the three host teams, St. Augustine, Chicago Eagles, and the American Indian Center of Chicago, Minneapolis, the defending champion, Red Lake, Minnesota-Runner-up, Ft. Totten, North Dakota, Ft. Berthold, North Dakota, Black River Falls and Oklahoma and Montana. There are still a couple of openings left as some teams have not come in with their entry fees.

This is a non-profit tourney with proceeds being donated to the Indian Burial fund, and one-half to next year's tourney. The tournament committee is looking into the feasibility of setting up a scholarship fund for Indian students, probably next year.

The Holiday Tourney is being sponsored jointly by the American Indian Center, St. Augustine's Center, the Indian Ministry of the Church Federation of Greater Chicago and the Chicago Eagles Independent Basketball Team.

We hope to have the tourney develop into a National Indian Tournament.

B. Whitehead

Buffy Sainte-Marie

Friday, November 15, 1968 our friend Buffy Sainte-Marie appeared at Orchestra Hall. Fifty Indian people bought tickets here at the Center and others had to get their tickets at the door. As usual, Buffy enthralled the audience with her deep personal feeling for all people. She sings about twenty songs per concert and each song is a different experience with a different people.

Buffy has very special songs for our Indian people which she herself composes. A new song tells about the troubles the Indian people in Washington state are having with their fishing rights. The United States Supreme Court ruled for the Indians but the State of Washington still confiscates nets and arrests these people for fishing. Buffy went to Washington state not too long ago and this song tells that her heart is with these people and their long fight.

The last time Buffy was here (appearing in Evanston at Northwestern U.) she came out to see the Indian people after her concert and then joined us in a Pow-Wow the next day. She again came to see us after the concert but was unable to stay for the Pow-Wow due to her heavy schedule. She did, however, say that she would like to spend some time with us in Chicago at a later date.

Buffy has started a workshop for seamstresses in Los Angeles. She would like to have addresses and names of Indian ladies here in Chicago who sew. If you are interested, please contact Helen Whitehead here at the American Indian Center. She would also like to see an actors workshop started here at the Indian Center. Of special interest is the fact that Buffy turned down movie contracts with studios that employ non-Indians to play the parts of Indians.

Tony M. asked Buffy if she would write a song about the City Indians and she said she would. Then she said she knew that there were Indian people at the concert but couldn't see them. So, Angel May told on us and said: "Oh, we were sitting way up in the cheap seats!"

BOWLING LEAGUE NEWS

The American Indian Mexed Bowling League which bowls on Monday nites at 7:00 P.M. at the Bowlium is going strong. The Thunderbirds are in first place after hitting a win streak the last few weeks. The Buckskins, Bold Eagles, and Scalpers are fighting it out for second right now. The Redskins were in 1st about 3 weeks ago but hit a losing streak and now are 5th. The Council Fire, Fastwolves and Arrows are trying to stay out of last place with the Arrows presently stuck there.

High man bowler is Bob Yellowbank with a 180 average followed closely by Don McPherson with a 178 average. High woman is Tiny Healy with a 147 average with Joy Yoshida 146 and Norma Stealer 145 close behind.

We welcome visitors to come and watch us bowl and maybe cheer your friends team on. If someone is absent you can bowl in their place by paying the regular bowling fee provided the team captain gives permission.

There is an opening for one man right now on the Council Fire team and there are openings from time to time on other teams so if you would like to bowl with this league just come and let us know.

* * * * *

You smiled,
I smiled,
So we're both happy,
But deep down inside
There is hatred between us.
Let's not show our inside feeling
to one another;
Just keep on smiling
Until we smile away our hate.

--Calvin O'John

* * * * *

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H. Begay

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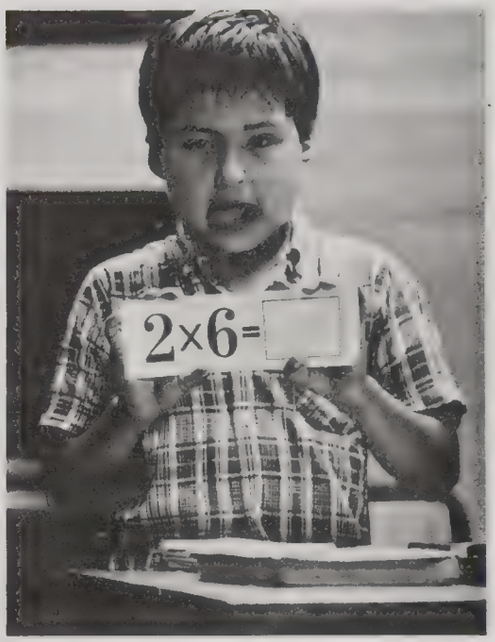
YEI-IE'S CHILD by Charles C. Long

I am the child of the Yei-ie
Turquoise for my body, silver for my soul,
I was united with beauty, all around me.
As turquoise and silver, I'm the jewel
  of brother tribes and worn with pride.
The wilds of the animals are also my
  brothers.
The bears, the deer, and the birds are a
  part of me and I am a part of them.
As brothers, the clouds are our long,
  sleek hair.
The winds are our pure breath.
As brothers, the rivers are our blood.
The mountains are our own selves.
As brothers, the universe is our home and
  in it we walk
With beauty in our minds,
With beauty in our hearts, and
With beauty in our steps.
    In beauty we were born.
    In beauty we are living.
    In beauty we will die
    In beauty we will be finished.

AMERICAN
INDIAN CENTER
EXPLORERS



the staff members were up against. This one factor along deterred the continuation of the program for another week, did not help our bus rental problem and was an important aspect in the purchase of needed items in carrying our the program. During the session, notes were taken relating to all aspects of the Center Day Camp and will be used to improve the program for next year as much as possible.

Another important part of the Summer Program for children has been the resident camps for children between the ages of 8 and 12 years old at HOLIDAY HOME CAMP near Lake Geneva, Wisconsin and at CAMP REINBERG in Palatine, Illinois. In talking with the children about their experiences, it can be said that without any doubt, practically all of the Camp Enrollees enjoyed their stay at these two resident Camps. From both Camps, written evaluations on each child's behavior and attitudes were sent to this office and did not reveal any hidden symptoms of any one child which this office was not already aware of. In only one instance could some form of abnormal behavior (depending upon standards used of course) be detected out of a total of 27 boys and girls. The Summer Day Camp enrollment of 230 boys and girls can be included in this respect. Isolated cases such as this do not indicate significant findings but does point out the fact that there may be a need for follow-ups on children with mental instability and that perhaps professional psychological therapy may be needed in certain cases through referrals by our Center to health clinics.

In looking over the recent past, we were amazed to find that unawaringly we had just gone through three days of POW-WOWing during the Veterans Day weekend! And what a job for all those involved! The weekend got off to a good start with a Buffy Ste. Marie concert at the downtown "Orchestra Hall" where, after the performance, Buffy met with at least 25 members of our own Center. The monthly POW-WOW which was sponsored by the A.I.C. Warrior Basketball Team was, in most part, recognition of the Team by the Center as a group involved in part of the Center activities, and their mere participation in this manner thus recognizes them for the responsibility they have in their Center. The Sioux-Lakota Club presented a dinner the following evening on Sunday and wound up with a slam-bang, stomping, Indian-style POW-WOW. And what a clean up job which had to be done after each day! But the dancers and singers were not through yet. At a birthday party and Veterans Day commemoration dinner presented by Mr. and Mrs. Andy Aitkin, Mr. Rietz (Executive Director) whose birthday on November 12th was part of the occasion for the feasting and POW-WOW afterwards was feted and was presented with gifts from various friends of the Indian Center. But the event as Andy explained was to remember the fallen comrades and War Veterans of yesteryear and also to fulfill the day in remembering Mr. Rietz for the work he has contributed toward a lasting, unique American Indian Center. However, November 11th was Andy Aitkin's day in the real sense. Not only was November 11th Andy's birthday but it was also Veteran's Day for Andy as a Veteran whose experience as a Marine during World War II and the Korean Campaign is written down as having achieved an outstanding record. So it was, at the Chicago American Indian Center. Andy's homemade Indian Veteran Flag was exemplary of the kind of day that was commemorate at our Center, on November 11th,1968

Culture Areas and Approximate Location of American Indian Tribes Today (originally published by the Indian Arts and Crafts Board)

SONGS AND DANCES of the POW-WOW

GRAND ENTRANCE:

U. S. Flag and Indian Flag	Four Veterans carry Indian flag - Outside Honor Guards carry spear and shield

WELCOME - by Miss Indian Chicago, Debbie Merrick

Prayer by Father Peter Powell

LORD'S PRAYER in Sign Language	by Frances Waters and Helen Whitehead
Introduction -	Master of Ceremonies
ROUND DANCE	Social dance popular from the Rio Grande River up into Canada. In the early days, this was a Soldier Dance.
WAR DANCE	The songs that are sung relate to the story of the battle, the brave deeds of the Warriors and the joy of their return.
RABBIT DANCE	Social dance - Men and women.
SHIELD DANCE	This is a story of two young braves in combat.
SWAN DANCE	This is danced by the women, you will notice the outstretched arms resembling the wings of this graceful bird.
BEAN DANCE	Used in thanks for a bountiful harvest in late Fall.
SNAKE DANCE	This dance pantomines the different movements of the snake, done by all members of the tribes.
BUFFALO DANCE	The Snake Dance and Buffalo Dance are done in a two part medley of the Ponca tribe.
VICTORY WAR DANCE	
BLANKET ACT	
VISOTORS DANCE	Special songs for our Indian visitors who have come to Chicago from long distances to be with us for this Pow-Wow.

THE KACHINAS OF THE PUEBLOS

In the religion of the Hopi Indians of the Southwest, Kachinas are supernatural beings who help to guide the destiny of the people. For part of the year, from about the middle of July until the winter solstice, the Kachinas dwell on the high neighboring mountain peaks. From the time of the winter solstice until July, these supernatural beings are in the villages of the people, and this period is marked by the performance, in the villages, of the colorful Kachina Dances.

In the Kachina Dances, one of the most colorful and artistic of American Indian dance forms, men of the Pueblos are dressed in costumes of the different Kachinas they are impersonating. In the ceremony of the dance, the Kachina dancer is no longer the man of the Pueblos, but becomes the Kachina he represents, and in this way a strong and definite link is formed between the people of the Pueblos and the supernatural beings who dwell on the mountain peaks.

So that the children of the Pueblos will learn to know the Kachinas, and learn to know what must be done so that things will go well for the people, little Kachina Dolls, or likenesses of the Kachinas, are made for them by their friends and relatives. At the time of the Kachina Dances, these dolls will be given to the children by the Kachina Dancers. There are many different Kachinas to learn about, and during the year the children will have the little dolls to remind them of the names of the Kachinas, the different costumes and appearance of each one and the ways in which the Kachinas may help the people, may bless their village, or, perhaps, punish them for having done wrong.

The Kachina dolls of the Pueblos, sculptured in wood and expressing the personalities of the Kachinas they represent in costumes artistically created for this expression, are one of the most distinctive of the art forms of the American Indian.

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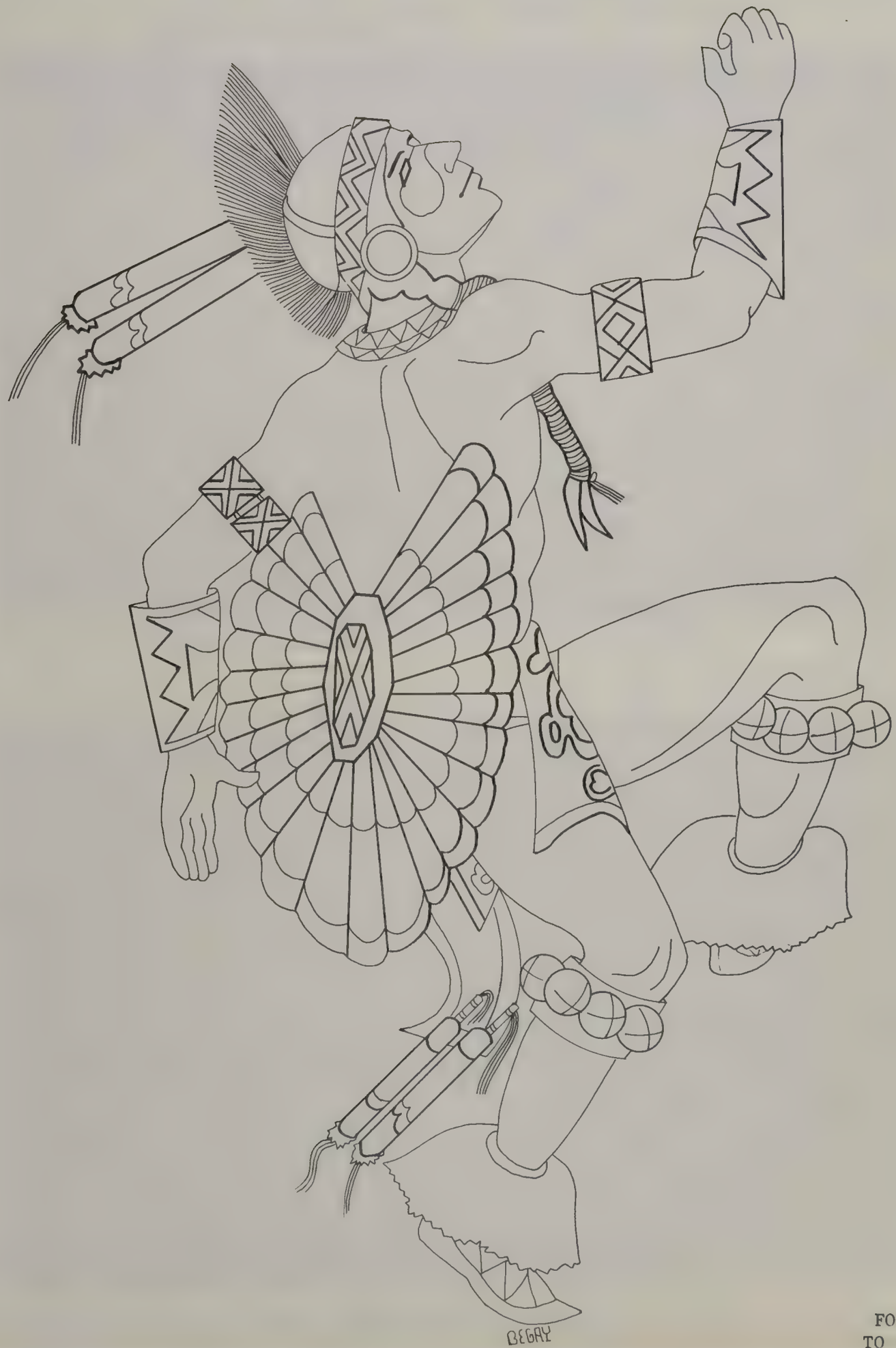

FOR YOU
TO COLOR

SHOWER

On Friday the 15th of November, Mrs. Helen W. & Mrs. Freddie B. gave a shower for Mrs. Mary Ann Snow Venezia. About twenty women attended. We played games and won a few prizes, some nice & some silly. All prizes were put in brown paper sacks so that the winners would be surprised. There was plenty of refreshments and lots of visiting. Mary Ann received many beautiful gifts.

Mostly Winnebago ladies came to the shower. This was evidenced by the varied times of arrival by the ladies. Most of them were one hour late--usual "Indian time." But Rose Maney & then Stella Johnson came 2 hours late & right away everyone knew they were full-bloods. However, the guest of honor topped them all off & came 3 hours late along with her mother who was visiting from Winnebago, Nebraska. Well, you know the old saying, "Two Winnebagos are better than one!" But seriously, Mary Ann was a little late due to illness. But she did show up to make the party complete.

Mrs. Bearskin and I would like to thank very much all who attended.

H. Whitehead

* * * *

NEW BOOKLETS ON INDIANS

Three new publications about Indians and Indian Affairs have been written by the Bureau of Indian Affairs and are now available from the Superintendent of Documents, U. S. Government Printing Office, Washington, D. C. 20402. They are:

"Answers to Your Questions about American Indians", 25 cents, includes 75 questions and their answers, and comprehensive reading lists.

"American Indian Calendar," 30 cents, lists important Indian events primarily in the 25 States where there are Indian areas with an official Federal relationship.

"Indian Affairs 1967"; A Progress Report from the Commissioner of Indian Affairs," 15 cents, describes current programs of the Bureau of Indian Affairs.

* * * *

Chicago Eagles Basketball

The Eagles are independently sponsored and are financially backed by the individual players and by the donations they receive when they sponsor ball games at De Paul Settlement House at Halsted and Webster.

Although this is only their 4th season of competition the Eagles have a fine reputation for their competitiveness and good sportsmanship. The team has competed in various tournaments throughout the Midwest: in South Dakota, Minnesota, and Wisconsin. They have also played and beaten some of the area small colleges.

Plans are being made to compete in the tourney at Ft. Berthold, North Dakota in February. The Eagles will be on a road trip to New York on Thanksgiving week-end to play Seneca Beach and Onondaga, New York. They met both teams at the A.I.C. Midwest Tourney winning over Seneca Beach 79-71 in overtime and losing a hard-fought contest to Onondaga, 65-58.

To date the Eagles have played 12 games and are 50-50 in the won-lost column. Some of the scores of these games are as follows:

EAGLES	67-60	St. Augustine Indian Center-Chicago
"	89-99	Black River Falls, Wisconsin
"	78-62	Moody Bible College Chicago
"	88-86	Emmaus Bible College Oak Park, Illinois

The Eagles are also 3-5 in the Loyola Park Fieldhouse which sponsors a very tough League.

The team is also looking forward to rematches w/Moody and Emmaus Colleges and to games w/National College of Education in Evanston and w/DePaul U. Frosh.

The Eagles Roster is as follows: Rudy Begay, New Mexico, Greg. Lambert, Michigan, Chuck Aragon, Wyoming, Ervin Clark, Montana (All the rest are from Montana.) Tom Escarcega, Dean First, Bill Hawk, Ed Kennedy, Victor Perry, Billy Stewart & Bill Whitehead-player-coach.

Scenes from the last "Retreat" weekend, October 18-20

Active discussion about housing for BIA students.

Moments for contemplation

Recreational fellowship

A challenging situation

Scenes from the last "Retreat" weekend, October 18-20

Active discussion about housing for BIA students.

Moments for contemplation

PEOPLE AND SCENES OF THE AMERICAN INDIAN CENTER

"HOW TO MAKE FRY BREAD WITHOUT REALLY TRYING."

"Goofin' Off"

"NOW HEAR THIS"

"COOKS AT WORK"

"HEY! WE'RE BACK FROM CAMP!"

"GOSSIPPING?"

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A GOOD INVESTMENT

Enclosed is my contribution of $_____ for the work of The American Indian Center

Name_____

Address_____

City_____ State_____

SEE YOU AT THE CENTER!

The American Indian Center is a non-profit organization, endorsed by the Chicago Association of Commerce and Industry for the year ending December 31st, 1967, and a member of the Welfare Council of Metropolitan Chicago.

* Contributions to our American Indian Center are deductible for Income Tax purposes. Your contributions make our American Indian Center possible.

American Indian Center **warrior**
1630 W Wilson
Chicago, Illinois 60640

MEMBER:
WELFARE COUNCIL OF METROPOLITAN CHICAGO

ECHOHAWK

CHICAGO 1982

AMERICAN INDIAN COMMUNITY SERVICE DIRECTORY

COMMUNITY BOARD TRAINING PROJECT

ADVISORY BOARD MEMBER ORGANIZATIONS:

American Indian Brotherhood

American Indian Business Association

American Indian Center

Indian Health Service

Institute for Native American Development/Truman College

Little Big Horn High School

Native American Committee

Native American Educational Services, Inc.

Native American Program, UICC

O-Wai-Ya-Wa Resource Center

St. Augustine's Indian Center

AKNOWLEDGEMENTS: Chicago American Indian Community Service Directory

Compiled by: Beatrice Chevalier

Funded by: Chicago Community Trust
United Way of Metropolitan Chicago

Cover design by: Sharon Skolnick

C 1981 N.A.E.S. College Press

CHICAGO AMERICAN INDIAN COMMUNITY SERVICE DIRECTORY

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To The Reader:

The second edition of the Chicago American Indian Community Service Directory has been compiled, with great pleasure, to provide a clear picture of existing services provided by American Indian community organizations and programs in the Chicago metropolitan area. It will serve as a handy guide to both Indians and non-Indians who wish to find that particular agency which can provide answers to their questions and solutions to their problems.

We are proud of its content and hope the descriptions give justice to those programs which are consistently providing their vital and often unique services to the community.

A special list of Indian owned and operated businesses have also been included for informational purposes. Private Indian business ventures are indeed rare and deserve to be recongized and supported.

To all of the agencies who have assisted in this project and made themselves available, your support has been greatly appreciated.

Community Board Training Project
NAES College
October, 1981

Additional copies of this Book may be obtained for $ 3.00 from:

NAES Bookstore
4550 N. Hermitage
Chicago, Illinois 60640

Tel: (312) 728-1662

ALL NATIONS ASSEMBLY OF GOD

1126 W. GRANVILLE AVENUE

CHICAGO, ILLINOIS 60660

MAILING ADDRESS:	1748 N. Lockwood Avenue Chicago, Illinois 60639
CONTACT PERSON:	Otho L. Cooley/Pastor
TELEPHONE:	(312) 637-2764
HOURS:	Lockwood Office: Monday through Friday 9:00 a.m. - 12:00 noon

All Nations Assembly of God began its ministry in April of 1981. It serves the American Indian community as part of a network of approximately 160 worship centers across the United States ministering specifically to those of Native American heritage. The goal of the church is to establish a totally indigenous work that will communicate the gospel of every tribe represented in greater Chicagoland.

AREAS OF MINISTRY

1. Counseling
2. Visitation-home, hospital, penal institution, etc.
3. Fellowship-periodic times of special meetings including evangelistic crusades, training seminars, and family-oriented social events.

WORSHIP OPPORTUNITIES

Bible study and prayer meeting:

Thursday evenings at 7:30 p.m.

Sunday Services:

Morning worship at 10:30 a.m.
Evangelistic service at 7:00 p.m.

FOLKS ENJOYING FEAST AND FELLOWSHIP

American Indian Brotherhood Inc.

I-55 & Joliet Road, R.R. #2 • Bolingbrook, Illinois 60439
Phone 312/739-1101

CONTACT PERSON: Louis Costello/Executive Director

HOURS: Monday - Friday
8:00 a.m. - 4:30 p.m.

The organization began in June of 1974 to stimulate interest in the construction industry for American Indians. Those responding were in need of a supportive system to sustain them as they became oriented to the responsibilities of a job.

The American Indian Brotherhood is a multi-cultural program that provides services on a 60 - 40 basis: 60 percent American Indian and 40 percent other minority.

SERVICES OFFERED:

- Help in getting a job
- Counseling and therapy
- Assistance in cases of revoked licenses
- Drivers education
- Assistance in car buying
- Assistance to women interested in the field of construction work or truck driving
- Apprenticeship programs
- Job placement for American Indians

SOCIAL SERVICES OFFER JOB PLACEMENT

Qualifications:

- Must have a high school diploma or GED
- Must have own transportation

AMERICAN INDIAN BUSINESS ASSOCIATION
INDIAN TRAINING AND EMPLOYMENT PROGRAM
1124 WEST GRANVILLE
CHICAGO, ILLINOIS 60660

(312) 262-7738

CONSORTIUM BOARD

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DeANN MARTIN
BO-SHO-NEE-GEE Drop in Cent.

ELMIRA McCLURE
St. Augustine's Cent.

ALICE LILJEGREN
Inter-Tribal League-Moline

CONTACT PERSON: GEORGIANA KEAHNA/EXECUTIVE DIRECTOR

HOURS : 8:30 a.m. - 5:00 p.m. Monday - Friday

The American Indian Business Association was orginally funded in 1976 under a grant from the Department of Labor/Comprehensive Employment and Training Act (CETA) of 1978, as amended. The AIBA is an organization in which American Indians work together through positive interaction and communication, working to design, develop and implement a range of educational, cultural, recreational, and employment programs to meet the specific needs of American Indians. The ultimate goal for their clients is placement in unsubsidized employment.

SERVICES OFFERED

The agency can provide the following services to interested eligible American Indians, Alaska Natives and Native Hawaiians; in Illinois and Indiana.

- outreach
- orientation to the world of work
- counseling
- employability assessment
- job referral and placement
- health care and medical services
- child care
- transportation
- temporary shelter
- assistance in securing bonds
- family planning services
- legal services
- financial services
- financial counseling and assistance
- post termination services

PAYMENTS TO PARTICIPANTS

- a participant will receive either wages or allowance while he/she is enrolled in one of the listed activities.

ELIGIBILITY REQUIREMENTS

Before an individual can receive these services, he/she must meet all the requirements established by the government. They must be:

- Native American, Alaskan or Hawaiian Native
- 17 years or older
- economically disadvantaged
- underemployed
- unemployed for at least 7 consecutive days prior to application

* special preference is given to Viet Nam and disabled veterans

PROGRAM ACTIVITIES

Specifically, the CETA Program offers a variety of program activities which, depending on client preference, may meet a particular need or satisfy certain job requirements. These activities include:

* PUBLIC SERVICE EMPLOYMENT

- includes subsidized employment in occupational fields which are most likely to expand within the public sector. This form of employment will enable the participant to obtain valuable experience, develop job skills and habits, and enhance his/her employability.

CLASSROOM TRAINING

- includes vocational training in schools accredited by either Illinois or Indiana, classes to prepare for and pass the General Educational Development requirements, or courses in Adult Basic Education.

WORK EXPERIENCE

- includes short term subsidized employment for adults or part-time employment for youth (in school) with a public or private not-for-profit agency. This form of employment will enable the participant to obtain valuable experience, develop job skills and work habits and enhance his/her employability.

SUMMER YOUTH PROGRAM

- at the close of the school year, a program is available for youth between the ages of 14 - 21.

* PSE activities will be phased out by September 30, 1982.

American Indian Center

1630 West Wilson Avenue Chicago, Illinois 60640
(312) 275-5871

An independent, self-help, cultural organization of Chicago's American Indians endorsed by the Chicago Association of Commerce and Industry, Member of United Way. Contributions are tax deductible.

CONTACT PERSON: Hank Bonga/Executive Director

HOURS: Monday - Friday
8:30 a.m. - 5:00 p.m.

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The American Indian Center (AIC) was established in 1955 and is owned and staffed by Native Americans. The Center is located in the Uptown inner-city area, the traditional port of entry for Native American people coming to Chicago. AIC plays many roles for the Native American people, being a social center, cultural resource, enabler, and advocate. The AIC functions as a community house and meeting place where Native Americans can come together to share their traditional cultures and activities. The Center helps to cushion the difficult economic and cultural shock felt by those new to urban life and is in a unique position to act as a bridge between Native Americans and the mainstream culture. Through the AIC, Native Americans bring their contributions and culture to the city. Over the years it has become a symbol of unity in a community comprised of over 80 tribes.

PROGRAM DESCRIPTION

The Center's programs are integrated in a "total support" system, which has proven to be most effective in meeting the needs of individuals, particularly those who are encountering multiple problems in their adjustment to urban living. The primary goal of all programs is individual self-sufficency and the maintenance of dignity and self-esteem.

NATIVE AMERICAN CULTURAL AND HERITAGE PROGRAM

PROGRAM DIRECTOR: George Garvin

The Director of this program supervises a wide range of activities centered around community needs and interests and tribal affiliations. He arranges Pow-Wows held at the Center, spends considerable time speaking to schools, civic groups and organizations. He also works with community members in establishing arts and crafts classes.

NATIVE AMERICAN CULTURAL AND HERITAGE PROGRAM (cont'd)

Monday - Mens Basketball
7:00 pm - 9:00 pm

Tuesday - Womens Basketball
(ages 17-21)
7:30 pm - 9:30 pm

AIC Dance Group
7:00 pm - 9:00 pm

Beadwork Class
(ages 10 - adult)
4:00 pm - 6:00 pm

Gymnastics
7:30 pm - 9:00 pm

TRADITIONAL GATHERINGS AT THE AIC

Wednesday- Mens Basketball
7:00 pm - 9:00 pm

Choctaw Mission Church Bible Study 7:00 pm - 9:00 pm

Thursday - Co-ed Volleyball 7:00 pm - 9:00 pm

Friday - Open Night

Saturday - Sewing and Quilting Bee 1:00 pm - 4:00 pm
Game Day 1:00 pm - 4:00 pm

Sunday - Choctaw Mission Church 10:00 - 12:00 noon
Sunday School and Church Services

GED ADULT EDUCATION PROGRAM

INSTRUCTOR: Gerald Pyster

HOURS: Tuesday and Thursdays
7:00 pm - 9:00 pm

SOCIAL SERVICE DEPARTMENT

DIRECTOR: Francis Jack

HOURS: Monday - Friday
10:00 am - 4:00 pm

This component of the Center provides:

*Individual and family counseling
*Integrated services with other city agencies

The Center provides activities for the youth of the Chicago Indian community.

SOCIAL SERVICE DEPARTMENT (cont'd)

* Staff assistance in coping with and overcoming poverty, discrimination, alcohol and drug abuse, inadequate housing, and ill health
* Food pantry for emergency needs
* Thrift shop to those families who cannot afford clothing and household supplies
* Temporary job placement
* Legal Services Available - Indian Legal Aide
  Monday - Friday 6:00 pm - 9:00 pm

SUMMER DAY CAMP PROGRAM

HOURS: June through August
9:00 am - 3:00 pm

AGE RANGE: 5 - 13 years old

This program introduces the young to varied aspects of city life and provides a healthy channel for their energies. The program offers:

* Trips to beaches, forest preserves, baseball games, and other places of interest

* Cultural classes in traditional arts and crafts

Teenagers 14 - 21

Teenagers learn work experience as program counselors under the supervision of Center staff and assist in the development of the Day Camp program.

HOWARD BIELEMA, Pastor
1342 S. Elmwood Avenue -:- Berwyn, Illinois 60402
312/484-5180

HOURS: Tuesdays and Thursdays from 11:00 a.m. - 1:30 p.m.

The purpose of the American Indian Chapel is to minister to American Indian people of all tribes in the city of Chicago.

ACTIVITIES:

Bible Classes: Wednesday evenings at 7:30 p.m.

DAY CARE CENTER:

Hours: Tuesday and Thursday 11:00 a.m. - 1:30 p.m.
Ages: 2 ½ - 4 years old

The Center prepares pre-school children for kindergarten.

SUNDAY SERVICES:

Protestant services are held every Sunday at the Chapel. The hours are:

Morning Worship:	10:30 a.m.
Sunday Worship:	11:30 a.m.
Afternoon Worship:	1:30 p.m.

1941 W. Belmont • Chicago, Illinois • 60657
Phone 477-5406

AMERICAN INDIAN HEALTH SERVICE OF CHICAGO, INC.

838 WEST IRVING PARK ROAD
CHICAGO, ILLINOIS 60613
(312) 883-9100

CONTACT PERSONS: Paul Allen, Interim Executive Director
Priscilla Curley, Community Health Worker

HOURS: Monday - Friday
9:00 a.m. - 5:00 p.m.

The American Indian Health Services of Chicago Inc. (AIHS) was imcorporated as a non-profit organization in December, 1974. The statement of purpose in the Articles of Incorporation include the intent to offer the facilities and services of a health clinic to the public at large. AIHS is funded by the DHHS-Indian Health Service. AIHS has developed a staff of American Indian community health workers who have built stable referral relations with most of the public health programs on the north side of Chicago and with selected private providers. The AIHS maintains an annual medical statistical report on all medical incidents in all health categories.

SERVICES OFFERED:

American Indian Health Services serves as an advocate for Indian patients in dealing with health delivery personnel. They assist patients with the following:

* Transportation to and from health facilities and dental clinics.
* Follow-up to ensure continuity of treatment.
* Referrals to dental clinics.
* Referrals to health clinics and hospitals.
* Health Education for the community.
* Acts as an advocate for people who are applying for medicaid.
* Aids in physical therapy (provided it is approved by physical therapist).

REFERRALS FOR:

* Optometric Care

A DENTAL CLINIC WILL SOON OPEN AT AIHS

CENTER FOR THE HISTORY OF THE AMERICAN INDIAN

THE NEWBERRY LIBRARY
60 WEST WALTON STREET
CHICAGO, ILLINOIS 60610
(312) 943-9090 ext. 266 or 267

CONTACT PERSONS: Herbert Hoover, Director
David R. Miller, Associate Director

HOURS: Office: Monday-Friday 9:00 a.m. - 5:00 p.m.
Library: Monday and Friday 9:00 a.m. - 5:00 p.m.
Special Collections: Tuesday-Saturday 9:00 a.m. - 5:00 p.m.

The Center for the History of the American Indian was established in the fall of 1972, by the Newberry Library, in conjunction with the Committee of Institutional Cooperation of eleven midwest universities. The Center makes the resources of one of America's foremost research libraries in history and the humanities available to academic and lay scholars who are interested in improving the quality of historical scholarship and the quality and effectiveness of teaching in the field of American Indian history. The Newberry's Edward E. Ayer and Everett D. Graff collections include some 100,000 volumes on American Indian history and offer specialized resources for studying the history of Indian-white relations, Indian languages, treaties, and tribal history. In addition to its academic fellowship program, and a fellowship program designed to fit the needs of Native Americans interested in writing their own tribe's histories, the Center is supervising the development of a series of bibliographies on American Indian history, and offers summer programs in American Indian history for high school teachers. The Center also publishes an occasional newsletter, Meeting Ground, which contains information about Indian studies throughout the United States and is available on request.

The Center's programs are based on the following assumptions:

- That the history of the American Indian has significance both in its own terms and as part of the history of this nation.
- That the history of Indian-white relations, which has loomed large in the literature, would profit from the application of new insights and attitudes.
- That far too few individuals, Indian or non-Indian, are prepared either for research and writing in Indian history or for teaching the subject.
- That there is an urgent need at all levels of American education for the development and dissemination of more effective teaching materials for the study of Indian history.

FELLOWSHIPS AND GRANTS

Fellowships are designed primarily to make the resources of the Newberry Library active in the training of scholars and teachers in the field of American Indian history. A brochure describing the fellowships and applications are made available on request.

LAKOTA LANGUAGE PROGRAM

An informal seminar on the Lakota language, taught by Calvin Fast Wolf, Director of Lakota Studies, is continually being expanded to accommodate beginning and continuing students.

Institute For Native American Development

TRUMAN COLLEGE
1145 W. WILSON AVENUE
CHICAGO, ILLINOIS 60640
ROOM 2336

CONTACT PERSON: Dorene Wiese/Director

TELEPHONE: (312) 878-1700 ext. 2125 or 2126

HOURS: Monday - Friday
8:30 a.m. - 4:00 p.m.

The Institute for Native American Development (INAD) is funded by the Illinois Office of Education, Department of Adult Vocational and Technical Education. The purpose of the INAD is to provide Native Americans with assessment, vocational training, and supportive services.

SERVICES PROVIDED:

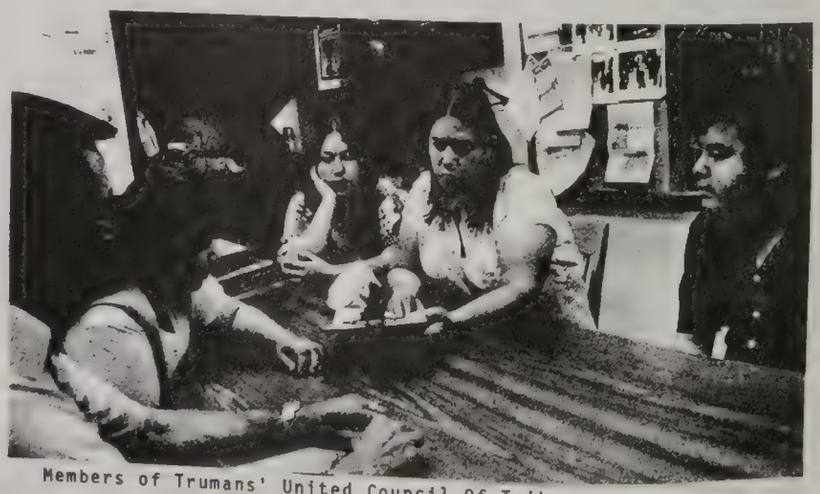
The following services are available at INAD:

- A TWO WEEK IN DEPTH PROFESSIONAL ASSESSMENT TO DETERMINE VOCATIONAL AND CAREER INTERESTS AND GOALS
- REFERRAL TO OTHER AGENCIES IN THE COMMUNITY FOR SOCIAL AND EDUCATIONAL SUPPORT IF APPROPRIATE
- ENROLLMENT INTO VOCATIONAL TRAINING, IF APPROPRIATE
- GED CERTIFICATE WHILE EARNING A VOCATIONAL CERTIFICATE OR ASSOCIATE OF ARTS OR SCIENCE DEGREE
- FINANCIAL AID IS AVAILABLE TO THOSE PARTICIPANTS WHO QUALIFY
- PROFESSIONAL SUPPORTIVE SERVICES TO HELP SUCCEED IN VOCATIONAL TRAINING. INCLUDED:
  - tutoring
  - cultural awareness
  - personal awareness
  - basic skills development
  - job placement

ELIGIBILITY REQUIREMENTS

- Native American
- at least 18 years old
- resident of Illinois

INAD is open to all Native Americans who meet the requirements regardless of income.



Members of Trumans' United Council Of Tribes:

LITTLE BIG HORN HIGH SCHOOL

SENN HIGH SCHOOL

5900 N. GLENWOOD

CHICAGO, ILLINOIS 60660

CONTACT PERSON:	Lucille M. St. Germaine, Coordinator
TELEPHONE:	(312) 561-1034
HOURS:	School Hours 8:00 am - 2:00 pm

Little Big Horn High School was founded in July 1971, as a community based school. The first location of Little Big Horn was at the American Indian Center, 1630 W. Wilson, Chicago, Illinois. In 1972, the school moved to Robert Morris Elementary School, 919 W. Barry, and remained there until 1976. It then moved to Senn High School, 5900 North Glenwood, where it is presently located. Little Big Horn has been recognized as an exceptional program and has been featured on national television.

CLASSES OFFERED

Little Big Horn offers a regular high school curriculum with accents on special American Indian studies including Indian History, Indian Literature, Environment Education, Indian Music and Traditional Art. One third of Little Big Horn students also attend Senn for Biology and Chemistry classes that are offered for nursing.

SPECIAL TRIPS

Little Big Horn students take annual trips that are provided through the fund raising efforts of the Parent Committee.

SPECIAL AWARDS

Outstanding student, attendance, and art awards are given at the graduation ceremony held at the American Indian Center, 1630 W. Wilson.

SPECIAL PROJECTS AND SERVICES

Special self education classes are offered by Little Big Horn for the youth that are under doctors care or have an excused leave of absence from school.

Native American Committee, Inc.
4546 North Hermitage
Chicago, Illinois 60640
(312) 728-1477-78

CONTACT PERSON: Florence Dunham/Director

HOURS: Monday - Friday (except holidays)
9:00 a.m. - 5:00 p.m.

The Committee was formed in 1969 as a support group for Indian rights action throughout the nation. As local issues developed and the Chicago Indian sense of community was rediscovered, NAC members became increasingly convinced that the establishment of an Indian oriented and Indian controlled agency was a necessary first step in developing a stablized community.

NAC is a community based and community controlled not-for-profit organization, incorporated by the State of Illinois. Its purpose is: to promote the cooperation and involvement of Indian people, to develop programs and activities which address economic, social, cultural, and educational needs from within the Chicago Indian community and to devote its energies and resources to the issue of allowing the Indian community the right to self-sufficiency.

SOCIAL SERVICE DEPARTMENT

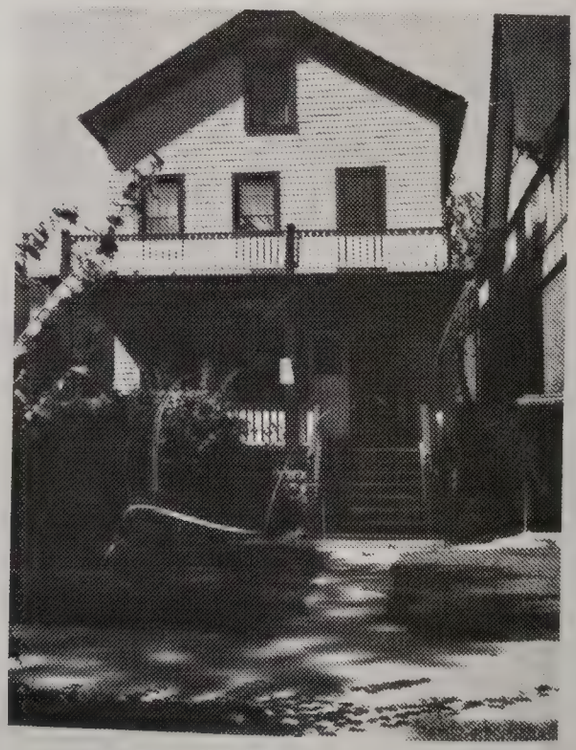
DIRECTOR: Anita Zych

HOURS: Monday - Friday
9:00 a.m. - 5:00 p.m.

The Social Service component provides a full range of human welfare services for Native Americans in the Chicago area, NAC clients consist of the elderly, youth, families in crisis, and individuals in need. The Social Service Department is committed to the development of a fully functioning, self-sufficient human services program with a referral capacity.

This component of NAC provides:

* Emergency assistance
* Advocacy to public welfare and health agencies
* Domestic and nursing aid to disabled clients
* Legal assistance referral
* Drug counseling, family and individual therapy



NATIVE AMERICAN COMMITTEE INC.

NAC YOUTH SERVICES

CONTACT PERSON: Nina Brown

TELEPHONE: (312) 728-3181

HOURS: Monday - Friday (except holidays)
9:00 a.m. - 5:00 p.m.

Caseworkers provide tutoring, employment searches, and informal counseling. Caseworkers are well acquainted with various juvenile justice programs and they work cooperatively in the advocacy for their clients. Recreational and cultural activities are also available.

NAC MEDIA SERVICES

CONTACT PERSON: Lee Thundercloud/Media Specialist

HOURS: Monday - Friday (except holidays)
9:00 a.m. - 5:00 p.m.

Media services are provided to all NAC components, individuals, other Indian organizations and agencies as well as non-Indian organizations and agencies. The principal concern of this department is to disseminate information effectively to the Indian communities throughout the United States. NAC publishes a monthly newspaper called *THE RED LETTER* which is distributed to local, national, and international subscribers.

NAC ADULT LEARNING CENTER

ADDRESS: 1630 W. Wilson
Chicago, Illinois 60640

TELEPHONE: (312) 561-8183

CONTACT PERSON: Louis Thomas

HOURS: Day classes: Monday - Friday 9:00 a.m. - 5:00 p.m.
Evening classes: Tuesday, Wednesday, Thursday
5:00 p.m. - 8:00 p.m.

The NAC Adult Learning Center was established in 1977. It has served as a facilitator for the American Indian adults in Chicago to reach a higher level of sophistication in their life coping skills. The all Indian staff use Indian related materials to maintain the participants' interest. Students are taught the five basic areas needed to take the GED exam. The program also offers a study program for those who are handicapped and cannot attend regular classes. A satellite program is now offered to persons wishing to take the GED test but cannot attend due to various reasons. Arrangements are made through the Center.

THE NAC ADULT EDUCATION CENTER SPONSORS AN ANNUAI GRADUATION CEREMONY

NAC SENIOR CITIZEN PROGRAM

ADDRESS: 4802 N. Clark
Chicago, Illinois 60640

TELEPHONE: (312) 275-275-0150

CONTACT PERSON: Zella Peterson/Coordinator

HOURS: Monday - Thursday (closed Fridays)
10:00 a.m. - 4:00 p.m.

This program was established to serve the older Native American in the Chicago area. The program provides services to individuals currently ranging in ages 45-89.

The services offered:

- bi-weekly community luncheons
- scheduled guest speakers
- out of town trips to areas of interest
- weekly shopping trips to local stores
- referrals to clinics, dentists, pharmacies, and legal services
- free transportation services to doctors appointments, welfare agencies, and other scheduled needs.

NATIVE AMERICAN SENIOR CITIZENS ENJOY WEEKLY ACTIVITIES

NAES
Native American Educational Services, Inc.
4550 N. Hermitage Street • Chicago, Illinois 60640 • (312) 728-1662

CONTACT PERSON: Faith Smith/President

OFFICE HOURS: Monday - Friday
9:00 a.m. - 5:00 p.m.

NAES College (Native American Educational Services) is an independent college offering an academic program leading to the Bachelor of Arts Degree in Community Studies for persons employed in American Indian programs and agencies. Affiliated with Antioch University for credit and degree granting purposes, NAES College is in candidacy status through the North Central Association of Colleges and Schools. The College operates with a full complement of faculty and students at four separate study sites. Enrollment is limited to these sites. Central administrative offices are located in Chicago and other sites are at the Northern Cheyenne Reservation and the Fort Peck Reservation in Montana and the Santo Domingo Pueblo in New Mexico.

Applications for admission are accepted at any time during the year. Students may be admitted for the start of any trimester if they have been approved by the Resident Faculty and have met the following requirements:

1. Be employed as a volunteer or para-professional in an Indian organization or in any agency that serves a substantial number of Indian people, in the community in which the study site exists.

2. Have a high school diploma or an equivalency certificate.

3. Be at least 24 years of age, or have successfully completed at least 60 semester hours of transferable credit from another college.

The academic philosophy is within a broad and encompassing humanistic view of diversity and commonality of the Indian experience of Tribes and communities. Founded in two general areas of study, the first is the cultural and historical traditions of the Tribal and Indian communities - the world understood from their perspective. Second is the skills and knowledge of professional work - work completed against criteria of competency established by the Tribe and community for their welfare and maintenance.

Within the academic program of Community Studies there are three areas of specialization - community development, community human services and community education. The course of study is carried out in four systems of learning and instruction: individualized-independent study, core seminars, tutorials and work study. Because of the admission criteria the student who

is admitted enters with an already defined set of professional skills and knowledge. A method of crediting prior learning is employed for learning which was completed outside of the college, prior to admission an in areas related to Community Studies.

NAES College - Chicago Site

Students work full time and study full time which takes place within their tribal or Indian community of residence. Work positions range from delegates to Tribal government, pre-school teachers, tribal health administrators to federal Indian program administrators. Within the general framework of academic requirements students develop study plans that maximize the interrelationship of their work position, the community and formal academic study. In the completion of the degree, representatives from each of these bodies sit on a formal degree committee to review the student's learning.

The descriptors of students generally remain unchanged from the first enrollment in 1975. They range in age from 24 to 62 years of age, work full time in Indian programs or agencies with a direct impact on Indian communities, and have prior life experiences which can be applied directly to the completion of requirements for the baccalaureate degree. Twenty students have received their B.A. degrees to date from NAES College, all of whom continue to work in the Indian community in a professional capacity. One has completed an M.S. degree and five others are beginning graduate study in the fall, 1981.

NAES College program objectives are:

1. To provide a quality educational environment for the student in a community related job or profession in order to develop communicative, analytical, and professional-technical skills directly related to that work position.

2. To provide a quality educational environment for the student to develop within a historical framework knowledge and understanding of the social, governmental, economic and educational foundation of the student's community.

Special awards are given by NAES College Dean at the graduation ceremony

3. To develop a professional-credentialed leadership accountable to community and whose ideology is one of community control and self-determination.

4. To develop within the Indian community a system of higher education with a degree granting process relevant to community needs and processes.

LIBRARY AND RESOURCE CENTER

CONTACT PERSON: Joel Beck

HOURS: Monday - Friday 9:00 a.m. - 5:00 p.m.
Saturdays - 9:00 a.m. - 1:00 p.m. call in advance

The NAES Library and Resource Center (LRC) is for use of NAES faculty and students, and for the communities they serve and in which they are involved. The collections in the LRC are based on NAES' three major areas of study. Also included in the LRC is a selection of reference books on government and law, federal Indian policy, Indian Affairs and Indian Tribal history. There is also a large selection of books of general interest and childrens' books. The LRC has three major collections: books, cassette tapes, articles and pamphlets.

NAES BOOKSTORE

CONTACT PERSON: Cyndee Fox

HOURS: Monday - Friday 9:00 a.m. - 5:00 p.m.
Saturdays - 9:00 a.m. - 1:00 p.m. call in advance

A small Bookstore is operated on the premises with proceeds used to support the NAES Library. Books written for primary, intermediate and adult levels are available in the areas of American Indian history, contemporary issues, literature, and art.

COMMUNITY BOARD TRAINING PROJECT

CONTACT PERSON: Louis Delgado/Project Director

HOURS: Monday - Friday 9:00 a.m. - 5:00 p.m.

The Community Board Training Project (CBTP) is a community organizational training and development program which relies entirely upon the cooperation of the various Chicago area American Indian community organizations' Board of Directors, personnel, and resource people for the successful implementation of its services.

The project is devoted to the development of professional operational systems among Indian community boards and staff members. The improvement of their work capabilities will enhance the overall function and effectiveness of their affiliated agencies. This goal is sought through six different service approaches.

1. Course Seminars - classes meet once weekly and address broad and important areas of organizational operations.

2. Full Day Seminars - these are one day sessions which follow the full course seminars.

3. Summer Institute - three seminars address service issues of pressing concern to several of the Indian agencies.

4. Independent Workshops - these are one-time only workshops held twice each month which address general areas pertinent to organizational and professional development.

5. Technical Assistance - the staff will respond to requests from Chicago Indian community organizations for T.A. in the identification of operational problems and the development of specific organizational policies.

6. Resource Development - this service has two basic approaches. Inter-agency communications: communications will increase through the development of the *INTER-COM*, a newsletter distributed in the area and published 8 times a year. The Chicago Indian Community Service Directory of existing Indian community programs and advisory board activities.

   Organizational Resource Library - an information center contains literature and reference material supportive to the needs of Indian community agencies. Such material includes organizational systems literature, federal Indian reports, program guidelines, community meetings, etc. This center is housed in NAES and is accessible to organizational staff and board members.

THE CBTP ADVISORY BOARD MEETS QUARTERLY

The Chicago Public Library Native American Information/ Referral Center
425 North Michigan Avenue Chicago, Illinois 60611 312-269-3229

Bezazian Branch Library
1226 West Ainslie Street
561-1864

Edgewater Branch Library
1210 West Elmdale Avenue
262-3166

Hild Regional Library
4544 North Lincoln Avenue
728-8652

Contact person: Lawrence A. D'Urso, Project Head

Hours: 9:00 A.M.-7:00 P.M., Monday-Thursday
9:00 A.M.-6:00 P.M., Friday
9:00 A.M.-5:00 P.M., Saturday

This service provides information sources and a collection of materials on many subjects of interest to Chicago area Native Americans and the general public. It includes such fields as ethnology, anthropology, history, arts and crafts, law, literature, educational aids, social concerns, and current affairs as they pertain to the American Indian. Reference and circulating collections are available at the Central Library with additional materials at the Hild Regional Library, and at the Bezazian and Edgewater Branch Libraries.

Also available at the Central Library is a computerized database of organizations, agencies, and institutions that serve Native Americans to which persons may be referred for additional information. The Center is prepared to answer questions in person or by telephone at 269-3229.

Services provided:

Assists those engaged in research and offers telephone and in-person reference and referral.

Provides a collection of books and non-print materials discussing Indian concerns.

Provides a list of agencies, organizations, institutions, and individuals serving Native Americans.

Refers patrons to appropriate Indian agencies when library materials do not fill the need.

EDGEWATER - UPTOWN

COMMUNITY MENTAL HEALTH CENTER

CHICAGO, ILLINOIS 60640

NATIVE AMERICAN OUTPOST

MAIN OFFICE

4740 N. Clark

Hours: 12 noon - 5:00 pm
Monday, Tuesday, Thursday

9:00 am - 5:00 pm
Wednesday

Phone: (312) 769-0205

4455 N. Broadway

Hours: 9:00 am - 12 noon
Monday, Tuesday, Thursday

9:00 am - 5:00 pm
Friday

Phone: (312) 728-1991

CONTACT PERSON: Boris Glikberg/Ethnic Service Director
Barbara Grignon/Coordinator

TELEPHONE: Intake appointments at 769-0205

EMERGENCY: Crisis walk-ins service 9:00 am - 5:00 pm Monday-Friday. After midnight and on weekends service may be obtained by calling: (312) 769-0205

SERVICES OFFERED:

Counseling - Individual and group support counseling
Psychiatric testing and evaluation
Child and adolescent counseling
Alcoholism counseling

Specialized-Medical referrals
Alcoholics anonymous (AA) for Native Americans
Coordinating auxiliary services and serving as advocate clients
Outreach to alcohol and drug abusers and their families
Assistance with court ordered counseling or in conjunction with parole officers.

Services at Native American Outpost are made more effective through the cooperation and linkages with other social and community agencies.

UNIVERSITY OF ILLINOIS AT CHICAGO CIRCLE
NATIVE AMERICAN PROGRAM
BOX 4348, CHICAGO, ILLINOIS 60680
TELEPHONE: 996-4515

CONTACT PERSON: Joan Jourdan, Director
Patricia Wesaw, Student Advisor

The Native American Support Program, in its eleventh year of service to American Indian students enrolled at the University of Illinois Chicago Circle and the Indian Community, is the result of the combined efforts of concerned community people, University personnel and funding sources, public and private. The Program continues to support the educational goals of American Indian regardless of the degree of study, tribal affiliation and/or area of concentration.

The staff of the Native American Support Program volunteer their time and services to community organizations; members of the community organizations serve on the NASP Advisory Board thereby reinforcing the interaction between the American Indian Community and the University of Illinois

SERVICES OFFERED:

- Academic advising and course selection;
- Assistance in the Financial Aid Application Process;
- Assistance in the Admission Process;
- Advocacy and liaison/student services.

NATIVE AMERICAN STUDENT ORGANIZATION

The Native American Student Organization was organized by American Indian Students in 1971 and has been active intermittently since its inception. The Organization consists of the majority of the NASP students and represents approximately ten tribes. The NASO activities include the NASP Open House and College Days for American Indian students in the Chicago Public School system.

O-WAI-YA-WA RESOURCE CENTER

GOUDY SCHOOL

5120 N. WINTHROP AVE

CHICAGO, ILLINOIS 60660

CONTACT PERSON:	Zena Reeves/Coordinator - Resource Teacher
TELEPHONE:	(312) 784-3533
HOURS:	School Hours 8:00 a.m. - 3:15 p.m.

Beginning with the 1980-81 school year, the O-Wai-Ya-Wa Native American Indian Program modified its basic method of delivering services.

The O-Wai-Ya- Resource Center is now housed in the main building of Goudy School and uses one classroom for office space and instructional purposes. This program provides services to several public schools on a regularly scheduled basis.

The Resource Center operates with one full-time teacher, two teacher aides, and additional resource volunteers. The staff serves Goudy, Stockton, and Arai elementary schools. These schools were selected because of their large enrollments of Indian students.

During three weekly visits to each school, the staff provides participating pupils with four hours of instruction. The resource staff work closely with classroom teachers and administrators of the schools to ensure that the participating children are receiving a total educational program. The instructional program includes American Indian social studies, Indian arts, and a supplementary reading program. In addition, home-school communications, inservice training, and curriculum development are provided upon request at each participating school.

Curriculum materials are also being developed for use in the Chicago public schools.

SAINT AUGUSTINE'S CENTER

4512 NORTH SHERIDAN ROAD
CHICAGO, ILLINOIS 60640

TELEPHONE - 784-1050

CONTACT PERSONS: Father Edwin H. Walker IV
Coordinator of Social Services/Chaplain

Elmira McClure/Acting Director

HOURS: Monday through Friday
10:00 a.m. - 4:00 p.m.

Since its founding in 1958 by Father Peter J. Powell, St. Augustine's Center has counseled and assisted well over 20,000 different Indian families. These families represent over 100 different tribes, with all religious backgrounds. Casework services and emergency funds are made available to families from all religious or tribal backgrounds purely on the basis of need.

St. Augustine's Center is a social service agency of the Diocese of Chicago. However, St. Augustine's Center receives no direct financial support from the Diocese or from the Executive Council of the Episcopal Church. In short, then, St. Augustine's raises its entire budget, which in 1981 will amount to over $300,000. Fifty percent will be raised by the Director, staff and families coming to the Center, and the remaining fifty percent will come from several government grants.

In 1958, St. Augustine's Center consisted of one priest in a two-room front on Chicago's north side. The budget in 1962 was $10,500. Twenty-three years later, St. Augustine's Center has extended its service to an average of 700 Indian families each month. There are currently fourteen people on St. Augustine's staff.

PROGRAM DESCRIPTION

St. Augustine's Center for American Indians offers a multi-service comprehensive social services program whose purpose is to assist in alleviating the social and economic malaise of the American Indians in Chicago.

SERVICES PROVIDED;

- Individual and family counseling
- Advocacy and referral
- Emergency financial assistance
- Group work for children and scholarship aid
- Victim assistance
- Housing and employment counseling, information and referral
- Hospital calls & home visits
- Alcoholism and drug abuse counseling
- Alcoholism education
- AA Meetings
- Emergency food assistance and nutrition counseling
- Adoption and foster home placements
- Education assistance
- Children & family services counseling

A SOCIAL AGENCY OF THE EPISCOPAL CHURCH FOR AMERICAN INDIANS

THE CHAPEL OF ST. AUGUSTINE'S CENTER

since December 12, 1965, Mass has been offered each day at St. Augustine's Center. The Chapel of St. Augustine's Center provides a spiritual home for Indian families in Uptown, which has the greatest concentration of Indians in Chicago.

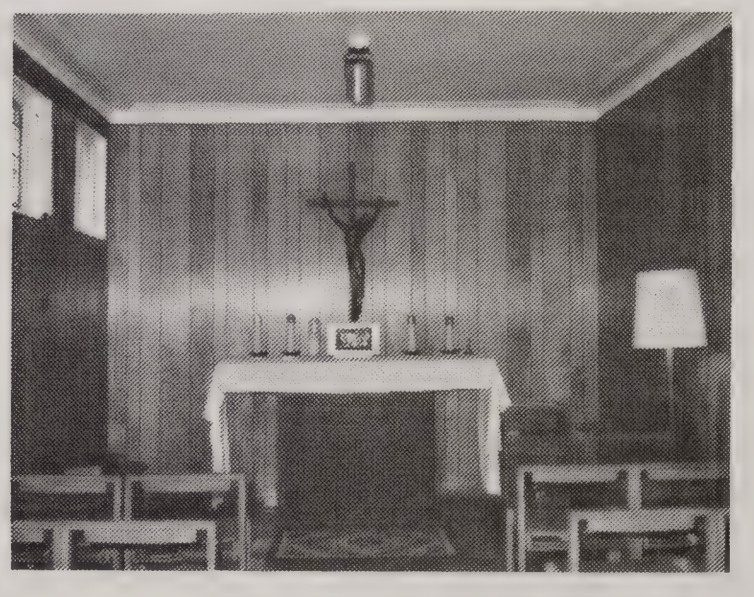
MASSES

DAILY
7:45 am - 9:00 am

SUNDAY
9:00 am - 11:00 am

During Lent - Holy Hour
Wednesday at 6:00 pm
followed by pot-luck

Catechism for children
following the 9:00 am Mass



ST. AUGUSTINE'S CHAPEL

SPECIAL PROJECTS AND SERVICES

NAME: Bo-Sho-Nee-Gee Drop In Center

ADDRESS: 4420-22 N. Broadway
Chicago, IL 60640

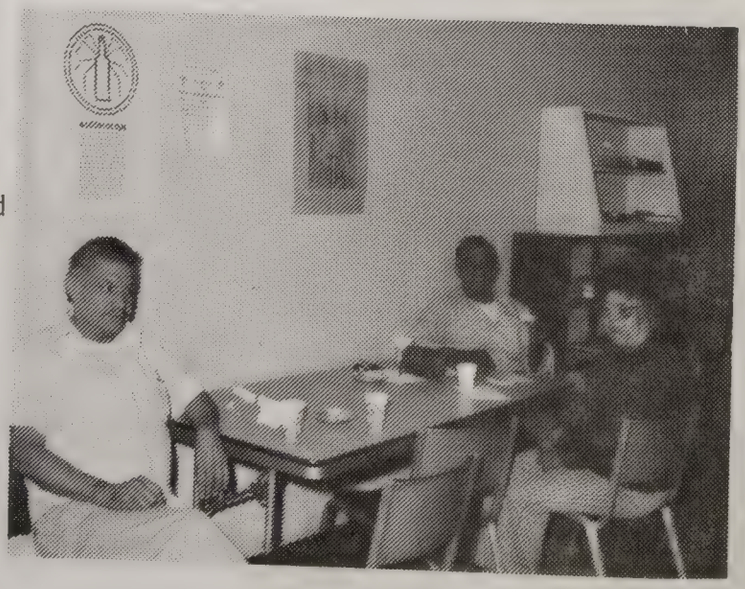
TELEPHONE: (312) 878-1066

CONTACT PERSON: DeAnn Martin/Supervisor

St. Augustine's Center operates an alcoholism outpost which was founded in 1973.

SERVICES PROVIDED:

- Alcoholism Counseling
- Nutritional Assistance
- Hot Food Daily
- Recreation
- Information and Referral
- AA group for Indian alcoholics
- Alcoholism Education



BO-SHO-NEE-GEE DROP IN CENTER

Indian Business

AMERICAN INDIAN OWNED AND OPERATED BUSINESSES

IN THE CHICAGO AND METROPOLITAN AREAS

The American Indian Gift Store 1756 W. Wilson Avenue Chicago, Illinois 60640 (312) 769-1170 Proprietor: Chee Joe Spencer, Silversmith	Store Hours: Monday, Tuesday, Wednesday, Friday Saturday - 12:00 noon - 6:00 pm Thursday - 12:00 noon - 8:00 pm
Architectural Stone and Landscaping Center, Inc. 21 North Pepper Road Barrington, Illinois 60010 (312) 381-0952 Proprietor: Don Hammond	Stone masonery and stone facing
Beadwork 515 South 57 Court Cicero, Illinois 60650 (312) 656-0027	Custom made to order
Blackfeet Indian Writing Co. Chicago area representative: Howard Kirschner Schoen Association 522 S. Clinton Street Chicago, Illinois 60607 (312) 663-3850	Manufacturer of pens and pencils
Chicago Indian Artist's Guild 4145 N. Ashland Chicago, Illinois 60613 (312) 975-7680 Proprietor: Okee-Chee Sharon Skolnick	American Indian artwork - contemporary and traditional. Oil, acrylics, drawing, pastel, watercolor. Portraits by appointment. Hand made American Indian dolls
The Creative Edge 3950 N. Southport Chicago, Illinois 60613 (312) 281-0787 Proprietor: Gene Zeman	Innovative concepts from think to ink .
Country Side Snowmobile and Cycle Rt. 1, Box 167 Hampshire, Illinois 60140 (312) 741-6447	Sales and services of snow mobiles, cycles, and accessories
Hairline Express 4005 W. Lawrence Chicago, Illinois (312) 283-6754 Proprietor: Mavis Neconish	Perm Waving, hairstyling, tinting, specilizes in problem hair. Business Hours: Tues. & Wed: 9:00 am - 3:00 pm Thurs. & Fri. - 9:30 am - 7:00 pm Saturday by appointment Closed Monday and Sunday

Don Ontiveros Photography 219 W. Chicago Avenue Chicago, Illinois 60606 (312) 337-4459	. . . . .	By appointments: Monday - Friday 9:00 a.m. - 5:00 p.m.
F & M Plumbing and Heating 2610 W. Oakton Street Park Ridge, Illinois 60068 (312) 823-6710	. . . . .	Plumbing and heating
The Galaxy 2734 N. Clark Street Chicago, Illinois 60614 (312) 477-3311 Proprietor: Bob & Joy Yoshida	. . . . .	Jewelry (including Indian jewelry), gifts, watch and jewelry repair Store Hours: Monday & Friday - 9:30 am - 7:00 pm Tues., Wed., Thurs., Sat., - 9:30 am - 6:00 pm Sunday - 10:00 pm - 4:00 pm
Hall & Son Printing Company 5643 W. Division Street Chicago, Illinois 60651 or 809 Madison Oak Park, IL 60302 (312) 287-8740 Contact: Samuel D. Brooks	. . . . .	Over a half century of fine printing in the tradition of good will
Indianland Box 49 Utica, Illinois (815) 667-4470 Proprietor: Sam Sine	. . . . .	
Marina Waterproofing Co. 3006 W. Diversey Chicago, Illinois 60618 Proprietor: Ray Gauthier	. . . . .	Basement Waterproofing
M & M Tile 4939 Grand Avenue Gurnee, Illinois 60031 Proprietor: Sue & Ernie Mrachek	. . . . .	Retail and contracting, floor covering
Navajo Sam Navajo Jewelry, Inc. 7729 West 81st Place Bridgeview, Illinois 60455 Proprietor: Sam Begay	. . . . .	Navajo jewelry and arts & crafts
Smoke Signal Boiler and Repair Co. 740 W. Wallen Chicago, Illinois (312) 262-8231 Proprietor: Frank Hill, Sr.	. . . . .	Repair boilers, kettles, unfired pressure vessels, super heaters and generators

Tourquoise & Silver .....
2214 N. Seeley
Chicago, Illinois 60647
(312) 588-8477
Contact: Vera Chamara

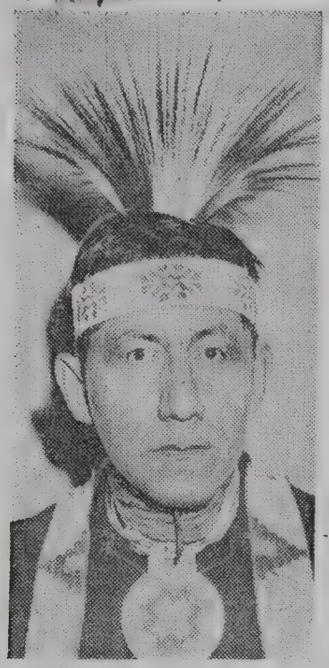
My Place ..... Indians Place of Gathering
4832 N. Sheridan Carry Outs & Pool Tables
Chicago, Illinois 60640
(312) 784-9541
Proprietor: Willie & Daedee Mudd

Comanche Steel Company ..... Tool, Die and Specility
805 Hannah Ave. metals
Forest Park Illinois 60130
(312) 366-6722
Contact: Tom Tahmahkera
-President-

PHONE NOTES

Chicago Sun-Times May 16, 1960

May 16-1960



BENNIE BEARSKIN

BIGOTRY HERE

An Indian Home Is Stoned

The original American is not wanted in the 3400 block of W. Huron, the Benny Bearskin family found out Sunday.

The Bearskins are full-blooded American Indians. The father, Benny, 40, is a Sioux-Winnebago; his wife Fredeline, 38, is a Winnebago. The Bearskins have five children, aged 5 to 16.

The Bearskins have lived in Chicago for 12 years.

Saturday the Bearskins moved from 211 S. Homan to a four-room apartment at 3415 W. Huron. Bearskin, a welder, had come from a construction job in Pierre, S.D., to help his family move into a better neighborhood. It was to be a day of rejoicing.

Attend Festival

After settling their belongings, the Bearskins went to the Eighth Street Theater, where the father and Benny Jr., 7, were to take part in tribal dances at an Indian festival.

The family later met with friends at the American Indian Center, 411 N. La Salle. It was pleasant to talk of the new ways and the old.

The Bearskins returned to their new home at about 1 a.m., cheerful and happy. They were met by a startling sight.

The sidewalk in front of their home was covered with broken glass. Every window in their new second-story apartment had been shattered.

The front room was littered with stones. Attached to one of the rocks was a note. It read:

"You mex, get out of here. This is only the beginning. No kidding. [Signed] The Whites."

Shocked And Afraid

The Bearskins were shocked, and afraid.

"It's something new to us," said Mrs. Bearskin, "It's kind of frightening. We've been in Chicago 12 years and this is the first time anything like this has happened to us."

Said Bearskin, "Anyway, I feel it's an honor to be taken for a Mexican."

The Bearskins did not sleep well Sunday morning. Husband and wife took turns sitting up —listening for intruders.

Chicago Tribune May 26, 1960

INDIAN FAMILY HUNTING HOME AFTER EVICTION

Benjamin Bearskin, 40, Chicago's nominee in a national contest to choose the outstanding American Indian of 1960, Wednesday wearily looked for a new apartment where his wife and children could be safe and perhaps happy.

The Bearskins are being evicted from their flat at 3415 Huron st. The eviction notice came after all their windows were smashed, apparently because some neighbors feel that the Bearskins do not look American enough.

Sent by Agent

Myron Audino, rental agent for the 11 flat building, admitted that he sent the notice to the Bearskins, and said he was "pressured" into it by letters and telephone calls. All anonymous, of course.

"I was told that, if I didn't do something, it might be 'pretty terrible,'" said Audino. "I don't know what was meant, but I have to think of the other tenants in that building, of my office, and of my home."

Bearskin, a welder, is a gentle, earnest man who last year was board chairman of the city's American Indian center, at 411 N. La Salle st. It was thru his work here that he was nominated for the national contest, to be held during the American Indian festival in Wyoming in August.

Wife Tells Troubles

His wife, Fredeline, 38, told of their troubles.

"We spent all day May 14 moving into our flat after we had worked hard to clean and decorate it," she said. "That night we went to a party at the Indian center. When we reached home, we found the windows had been smashed by stones.

"Around one stone which lay on the floor was a note teling us to get out, that this was only the beginning. Later, when our seven year old boy was walking to the store with me, he dropped a gum wrapper. A woman shouted at him and said she would beat him.

"We want to move if we can find a place, but when landlords discover we are Indians they seem to give some excuse. It's tough to have to take such treatment —we belong to this country."

Chicago Tribune, June 2, 1960

TORMENTING THE INDIANS

Markham, May 26—Instead of smashing the windows of an Indian family's apartment on May 14, the tormentors of the Benjamin Bearskin family should have been in the audience at the Eighth Street theater when the American Indian exposition was being held.

Perhaps the drum beats and the lively traditional dances of the Winnebago, Sioux, and Chippewa, the paintings and craft work, and the appearance of the talented children of these fascinating people just might have erased some of the horrid prejudice and unkindness directed against them.

To know the American Indian personally is to know a people as charming, as gracious, and as courteous as might be found anywhere in the world. Indians have tremendous talent and ability, yet possess an innate humility and a smiling, quiet dignity.

NONA DOP

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(Picture on back page)

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The Bearskins are being evicted from their flat at 3415 Huron st. The eviction notice came after all their windows were smashed, apparently because some neighbors feel that the Bearskins do not look American enough.

Tell of Calls

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"We spent all day May 14 moving into our flat after we had worked hard to clean and decorate it," she said. "That night we went to a party at the Indian center. When we reached home, we found the windows had been smashed by stones.

Told to Move

"Around one stone which lay on the floor was a note teling us to get out, that this was only the beginning. Later, when our seven year old boy was walking to the store with me, he dropped a gum wrapper. A woman shouted at him and said she would beat him.

"We want to move if we can find a place, but when landlords discover we are Indians they seem to give some excuse."

Test Your Facts

Below each of the following questions are listed three answers. Make your choice, see the correct answers below and mark your score.

1. An ammeter is an instrument for measuring.

[a] Electric current. [b] Air density. [c] Water power.

2. To which island did some of the survivors of the ship Bounty migrate in 1790?

[a] Martinique Island. [b] Pitcairn Island. [c] Oahu Island.

3. From what animal is venison obtained?

[a] Buffalo. [b] Deer. [c] Rabbit.

4. Which of the following is the chief lumber producing state of the United States?

[a] Washington. [b] North Carolina. [c] Oregon.

ANSWERS

1. [a] Electric current. 2. [b] Pitcairn Island. 3. [b] Deer. 4. [c] Oregon.

Chicago Sun-Times May 26, 1969

Sun-Thurs. May 26. 1960.

Bearskin's Family To Move From W. Side

Benny Bearskin will move his family away from the West Side neighborhood where his apartment was stoned and windows broken by unknown bigots.

"We want to live in a neighborhood where there is some semblance of harmony, not the fearfulness you find here," Bearskin said Wednesday. Bearskin, 40, his wife, Fredeline, 38, and their five children are full-blooded American Indians.

They had moved into a four-room, second-floor apartment at 3415 W. Huron May 14 after spending $70 and many hours fixing up the flat.

Every Window Broken

When they returned to the flat later that evening after attending an Indian festival downtown, they found every window shattered. The front room was littered with stones. Attached to one was a note:

"You mex, get out of here. This is only the beginning. No kidding." It was signed, "The Whites."

"They fear the neighborhood will be overrun by Negroes, Puerto Ricans and Mexicans, I guess," Bearskin said. "But my ideal of a neighborhood is one where you might find 10 or 12 nationalities all getting along together."

Eviction Notice Served

Bearskin said he and his wife decided last Sunday that they wanted to move even though there had been no incidents since the stoning.

It turns out that the family has little choice. The rental agent for the building, Myron Audino, of Hometrust Realty Co., 3611 W. Diversey, said an eviction notice had been served on the Bearskins which requires them to vacate the apartment by June 30.

Audino said the notice was ordered by the building owner, whose name he refused to disclose. The decision to evict the family was made because of neighborhood pressure, Audino said.

Chicago Tribune
Aug. 15? 1960

INDIAN TWINS ON TWO WEEK TRIP TO CAMP

Mona and Nona Bearskin, 10 year old twin daughters of Mr. and Mrs. Benjamin Bearskin, American Indians who were forced to move from an apartment after anonymous objections to their present, left Thursday for a two week stay at United Charities' Camp Algonquin, near Cary, Mc Henry county.

The twins are among 208 children and mothers who will participate in the camp's second session of the summer. Mrs. Bearskin is not among the mothers taking part.

The Bearskin family moved about two weeks ago to a new apartment on the north side from 3415 Huron st. The family had been ordered by the rental agent to move from the Huron street apartment by June 30. After publicity over the matter the family received many expressions of sympathy and several offers of housing.

Virgil J. Vogel October, 1965.

Selected Bibliography on the History and Prehistory of the Indians of the Chicago Region.

Bluhm, Elaine, ed. Indian Mounds and Villages in Illinois. Bulletin No. 2, Illinois Archaeological Survey. Urbana: 1960. 111 pp., paper, $1.00. Illustrated.

_____ Chicago Area Archaeology. Bulletin No. 3, Illinois Archaeological Survey. Urbana: 1961. 175 pp., paper, $2.00.

Buechner, Cecilia Bain, The Pokagons. Indianapolis: Indiana Historical Society, 1933. 60 pp., paper, price not given. The Pokagons were a prominent Potawatomi family of Southwest Michigan.

Dunn, Jacob Piatt. True Indian Stories, with Glossary of Indiana Indian Names, Indianapolis: Sentinel Publishing Co., 1909. Reprinted 1964. 320 pp., illustrated, cloth, $4.00 postpaid, from Lawrence W. Shultz, North Manchester, Ind. Information about prominent Miami and Potawatomi individuals, and an excellent place name glossary, by a scientific student of the Miami language.

"Indians Who Lived in Illinois." Illinois History, November, 1959. Springfield: Illinois State Historical Society, 20¢ a copy, subscriptions $1.25 per year for nine issues. Written for high school students.

Jackson, Donald, ed. Autobiography of Black Hawk. Urbana: University of Illinois Press, 1965. Paper, $1.75. Story of the great Sauk chief's life, dictated to the trader, Antoine LeClaire.

McKee, Irving, ed. The Trail of Death: Letters of Benjamin Marie Petit. Indianapolis: Indiana Historical Society, 1941. 141 pp., paper, 75¢. This is the best eye-witness account of how the Potawatomi were forcibly removed from Indiana in the 1830s. The author, a Catholic missionary, died while accompanying the Indians to their exile.

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Virgil J. Vogel
August 1973

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By the Way

With THOMAS MORROW 6/21/55

Blackhawk's Bones Know Little Rest; Ever on Move

BURLINGTON, Ia., June 20—If it had been a metatarsal or an infrequent femur that kept cantering away, probably no one would have paid much attention.

But the entire superstructure, all the bone of this intrepid redskin warrior, Blackhawk, not too long after he had been put away by pallbearers, got to flitting around like an untethered outfielder. He had hardly closed his trachea for good when they began to steal him like second base.

The first notice that Blackhawk was to be a roaming interred Indian came in January, 1840. Now the Burlington newspaper files go back that far, and Bob Bruegger and C. W. McLaury are just the fellows to guide you to matters of this kind.

The paper said that a young Indian accompanied by a covey of second string redskins who seemed to be brooding quite a bit, came into the office of Gov. Lucas. "I," said the young Indian, "am Nasherskuk," and someone standing there said, "What a pity."

"I am Blackhawk's son," this young Indian continued, according to the Burlington paper. "They came in the summer and took away the bones of his head. They have come since in the fall and taken away the rest of him. We wish the governor would try to find out who did it."

NOW this did not seem to be an unreasonable request. Young Indians like to stand there and report that the palefaces have appropriated what was left of papa.

"They had two hours of war dances," the Burlington paper reported. "The Indians were almost naked. Our worthy governor appeared to be chief manager of this unique ball, assisted by two interpreters. They took up a collection."

ABE MARTIN

"I've noticed one thing in th' last few years," said Coroner Ike Moon t'day, "an that is that folks that stay home Sunday live longer."

Well, Gov. Lucas went right to work and soon discovered that a Quincy [Ill.] dentist had these bones of Blackhawk and was polishing on them. They apparently are playing under different rules in Quincy now, as you seldom will find a Quincy dentist having fellowship with a deceased Indian.

Gov. Lucas sent word to this tooth taker and said, "Send back them bones," and then he sent word to Nasherskuk and Mrs. B. H., the widow, and said, "Come fetch Blackhawk."

Mrs. Blackhawk identified these bones, which showed she knew her husband better than most wives, and then she said, "Where is his hat?" The governor said, "We've got that, too." And Mrs. B. H. said, "You are a nice old man. You keep Blackhawk."

WELL, Gov. Lucas did not hardly know what to do with the residue of an Indian, so he bestowed the whole thing on a local doctor, who was supposed to put these bones in the historical society but forgot.

Then the historical society burned down and word got around that the flames had consumed Blackhawk.

The doctor said, "I wonder where Blackhawk is?" and he went over and looked in the basement of the Presbyterian church, where he had last filed this Indian, but couldn't find him. Here the story gets dim, but one version is as good as another.

Years later a workman came upon some bones in the Presbyterian church and he said, "Where shall we put these bones?" and another workman said, "A cemetery would be as good a place as any." And they bundled up Blackhawk and took him out to potters field in Aspen Grove, and he may be there yet.

This Indian has probably lost interest in the whole thing by now, anyway.

WEEK-END TRIP TO ROCK RIVER VALLEY IS EASY

BY HAL FOUST

The Rock river valley, 90 miles west of the Loop, is a vale of verdure, gently rolling hills and meadows of grains and grasses, a few rocky ridges with dense mixed woods, and a meandering stream, navigable for the pioneers' canoes and for the outboard motorboats carried or towed by today's motorists. Some call it the Black Hawk country.

Black Hawk, a Sauk leader, said after his exile west of the Mississippi river in 1833:

"The Rock river country was a beautiful country. I loved my towns, my cornfields, and the home of my people. I fought for it. It is now yours. Keep it as we did."

Still Beautiful

It is still a beautiful country, a popular objective for week-end drives from Chicago, and rich in memories of the Black Hawk war of 1832.

We visited the Black Hawk country in the course of a 275 mile round trip tour from Chicago on routes recommended by the Chicago Motor club. It's a one day outing, thru much pleasant countryside, that can include a short hike in White Pines state park.

Black Hawk statue towers 48 feet.

Nachusa House in Dixon, a century old inn where Ulysses S. Grant, Jefferson Davis, Elbert Hubbard, and other early guests stayed. Next Tuesday is the 100th anniversary of Abraham Lincoln's visit to Nachusa house.

We drove to Rockford, 90 miles from the Loop, on U. S. 20, known first as the Lake st. highway and then as Gen. U. S. Grant highway. It's the old route from Chicago to Galena, home town of the civil war hero.

Farms and Subdivisions

Leaving Chicago thru Elmhurst [which used to be an overnight stop for horse and wagon traffic between Chicago and the Fox river valley], Lake st. is an antiquated four lane road thru Du Page county to Elgin. There are farm lands, new subdivisions, small and large country estates, and golf courses along the route.

West of Elgin, dairy herds graze in grassy meadows. There are big, well painted barns and farm houses of strange shapes that grew as dictated by the growth of families.

U. S. 20 traverses the main street of Belvidere. In the courthouse lawn is a marker of the grave of Big Thunder, a Potawatomi.

Swedes and Rockford

Then came Rockford, third largest city in Illinois. Its Swedish population arrived when immigrants bought tickets for as far west as they could go by rail in 1852. The tree lined streets live up to the nickname "The Forest City," first made famous in 1869 by a championship baseball team, The Forest City Nine, with A. G. Spaulding and Adrian [Pop] Anson who later played with Chicago's White Stockings.

The turn from U. S. 20 south into Ill. 2 was made by circling a business center block with three right turns to go left.

South from Rockford, the Black Hawk trail for much of the way is near the bank of the Rock river. A heavy growth of oaks, willows, maples, and elms screens the waterway—with occasional breaks for vistas of rippled muddy water and wooded little islands. There are picnic areas with tables and grills and places for motorists to launch small boats from their car tops or from trailers.

Artists' Colony

At Oregon, we crossed the river to visit the artists and writers colony at Eagle's Nest, at the base of the Black Hawk statue. The local road was barricaded for reconstruction.

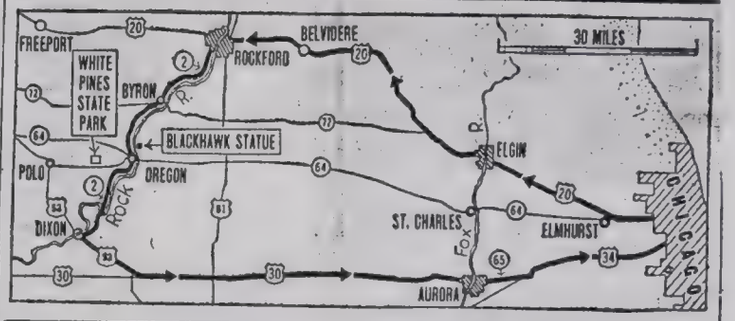
Seven miles west of Oregon we stopped in White Pines state park, a hilly 700 acres in a primeval forest penetrated by Pine creek, by foot trails, and by a winding road with fords across the shallow stream to parking places. There are cabins.

The gate fee at White Pines is 10 cents for the auto and 10 cents for each person, including the driver.

opened a trading post, a ferry, and a tavern in 1830, we ate a thick steak in the attractive dining room of Nachusa House.

The drive home, from Dixon to Chicago, was 99 miles via U. S. 52 to U. S. 30 and thence on U. S. 30 thru Aurora. It took about two and a half hours, after dark.

Visit to Rock River Valley



LIAMS TO MISS G GAME

[...rom first page]

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All's Serene; Cubs Outhit Giants, 10-3

[Continued from first page]

who appeared in 69 games last year for the Cubs, tops for any pitcher in the majors and an all-time club record, retired the first seven Giants before hard-swinging Leon Wagner singled to right. Don loosed a wild pitch and Felipe Alou singled for the run.

"I felt loose and relaxed, best I have all spring," said

Tough Spring in Arizona

[Chicago Tribune Press Service]

Mesa, Ariz., March 28—It was a tough spring for the four most widely heralded major league players in the Cactus league.

Ted Williams has been a complete stranger to the paying fans. He has not swung a bat for the Boston Red Sox on any of the four Arizona diamonds.

Ted's teammate, Jackie Jensen, the American league's most valuable player of 1958, has been knocked out of action by an impacted wisdom tooth.

Willie Mays, peerless cen-

Despite the absence of these drawing cards, attendance records are being broken in the Cactus league. Attendance is up an estimated 50 per cent from last year.

CUB CLOUTS — Taylor Phillips will go as far as he can Sunday when the Cubs make their third of four visits to Tucson, home of the Cleveland Indians. . . . Don Eaddy, former University of Michigan athlete, reported to the Cubs Saturday night after four years of military service. He's a third baseman.

Chicago Daily Tribune
Thursday, April 2, 1959
Part 1—Page 10 H

STEADY RAINS SWELL FLOOD AT ROCKFORD

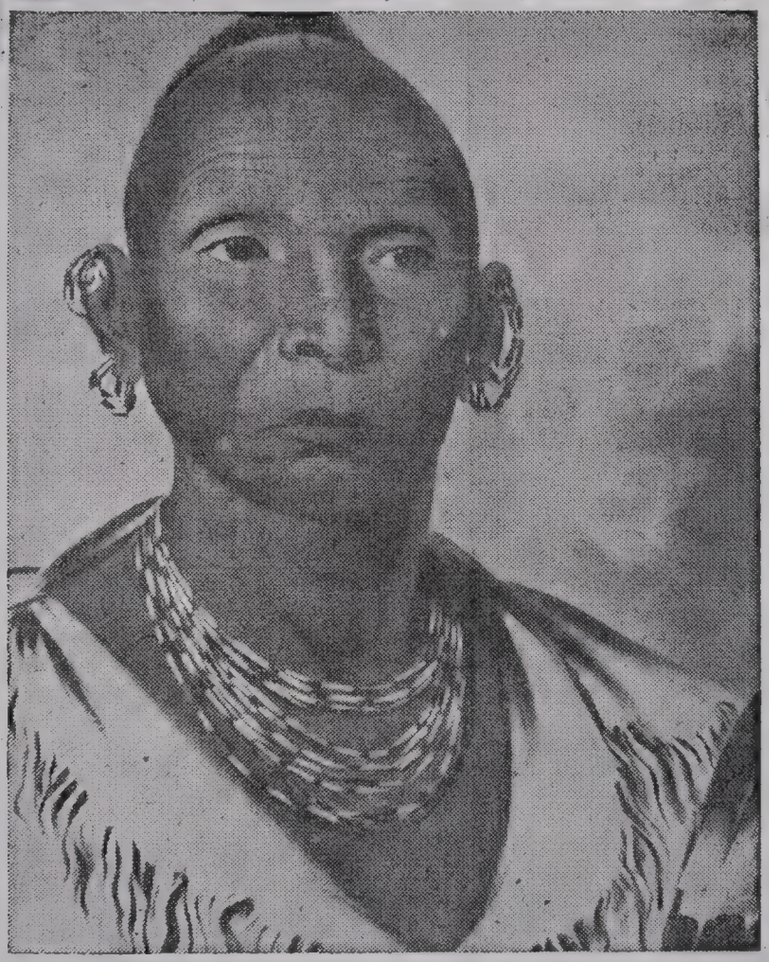
1,500 Vacate Homes; Damage Mounts

Rockford, April 1 (UPI)—Steady rains Wednesday swelled the flooding Rock river, which has driven about 1,500 persons from their homes in the Rockford area and caused an estimated $500,000 damage.

Observers predicted the flooding would grow worse as the river continued rising rapidly upstream at Beloit, Wis.

Island Under Water

Hardest hit by the floodwaters was the Rockford suburb of North Park, where about 100 families were evacuated Tuesday. Black Hawk Island, about 3 miles south of here, was under 2 to 3 feet of water at mid-morning. All except a few of the 560 persons on the island were removed.



Black Hawk. From a painting by Catlin.

Black Hawk's Colorful Story of His Way of Life

"BLACK HAWK," edited by Donald Jackson [University of Illinois Press, 206 pages, $3.75].

Reviewed by August Derleth 12/11/55

It is a distinct service to readers of historical lore as well as to students of history to bring back into print an historical document of more than ordinary interest, particularly to the midwesterner.

After that pathetic pursuit of a band of Sauk Indians wandering thru Illinois and Wisconsin, a pursuit which has been called the "Black Hawk war" after the name of the Indian leader who led the band back to their ancestral lands, Black Hawk dictated his autobiography to Interpreter Antoine Le Clair. Somewhat retouched, it was published first in 1833, and reprinted, with additions doubtless made by the printer, in 1882. It has been out of print since then, and this version, which is now available, has been out of print for 122 years.

• • •

Black Hawk's account, sometimes touching, sometimes flamboyant, has been challenged as not authentic, but the internal evidence combined with the judgment of authoritative scholars supports its authenticity, allowing for such departures from Indian phraseology as were made by the translator or by the printer.

It is a consistently interesting story, rambling a little from time to time, and it offers a convincing and colorful picture of the Indian way of life which has long since been erased from our midwest. There is a convincing picture of tribal difficulties, the unceasing struggle against the encroachments of the settlers, the tricky and often violated agreements with the government, and, finally, the tragic trek which resulted in the massacre of so many of the men, women, and children who accompanied Black Hawk.

• • •

Editor Jackson annotates and introduces the book most ably, and has chosen many illustrations of personages involved in Black Hawk's story to be included in the book. Such flaws as it has are relatively minor and technical. For instance, Black Hawk did not, technically, cross the river at Wisconsin Heights "under fire." After a battle, he slipped across during the night.

• • •

"Black Hawk" is a handsomely produced book and an historical document of primary importance. It is, moreover, a warmly human story, which ought to be more widely known. This new edition will widen its audience.

Black Hawk's Own Poignant Chronicle

BLACK HAWK, AN AUTOBIOGRAPHY. Edited by Donald Jackson. University of Illinois Press. $3.75.

"How smooth is the language of the whites when they can make right look like wrong and wrong like right."

This bitter plaint threads through the autobiography of Black Hawk, now being reprinted 122 years after it was first published.

The autobiography is a tragic tale of the struggle, of the indomitable old Sac against the inevitable—the westward movement of America's white settlers.

BLACK HAWK

HE AND HIS PEOPLE, who roamed the Mississippi Valley, lived in relative peace under successive Spanish, French and British reigns. But trouble arose when the first Americans came into the Sac hunting grounds in the Rock River country and started to establish tiny frontier communities.

In 1804, a year after Jefferson acquired the Louisiana Territory, his agents persuaded Black Hawk and other Sac leaders to sign a treaty. It was only later that the naive Sac discovered that by this simple act they had ceded their lands to the Americans.

EMBITTERED BY THIS patent swindle and other injustices, Black Hawk joined the British in the War of 1812. After the defeat of the British, he was led to sign a second treaty. Again he was duped, as the second merely confirmed the first.

There followed, in 1831, the Black Hawk War. He was successful in his initial skirmishes against the large but undisciplined white forces. But the army, which had in it such future public figures as Abraham Lincoln and Jefferson Davis, hunted him down and virtually destroyed his little band at the Battle of the Bad Axe River in Wisconsin.

The entire story is told from Black Hawk's point of view, and it could be said that his charges were biased. But Donald Jackson, in a scholarly introduction, sustains the Sac leader and restores the work to the shelf of American classics.

DAVID KARNO

Unveil top-priced Stutz Blackhawk

By Daniel A. Jedlicka

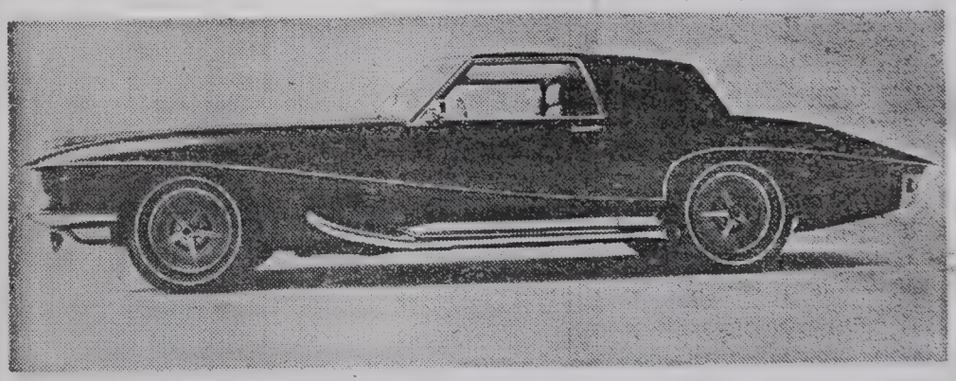
The Stutz Blackhawk, America's most expensive auto, was unveiled Monday at the Waldorf-Astoria Hotel in New York City.

With prices ranging from $22,500 to $75,000, the Stutz will be built by a new, New York-based company, the Stutz Motor Car of America, Inc.

James D. O'Donnell, a New York investment banker and the company's president, said the operation is being financed by a group of investors which include Albert List, Glen Alden Corp.'s former board chairman.

O'Donnell said the Stutzs will utilize modified 425-horsepower engines, automatic transmissions and frames from General Motors' Pontiac division and custom handmade bodies from Modena, Italy. The $22,500 Blackhawk hardtop initially will be offered. A convertible, four-door sedan, limousine, racer designed for street use and a top-of the line $75,000 model for will be available later in 1970, he added.

Only 100 of the autos will be built this year, with delivery beginning in April, O'Donnell said. "We're combining American mass production efficiency and economy with the traditional skills and craftsmanship of European artisans," he said.



This is the new Stutz Blackhawk, America's most expensive passenger car.

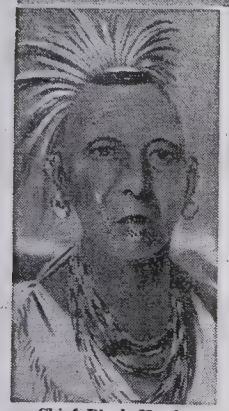
The Stutz models will not undergo annual model changes, O'Donnell said. Standard equipment on the Blackhawk model, which is 207 inches long and 51 inches high, includes air conditioning, electric sunroof, stereo cartridge player and a burglar alarm. The interior is finished in bark tanned leather from England.

O'Donnell said none of the models will resemble the original, famous Stutz models and that the name "Stutz" was chosen because "we wanted a nostalgic name associated with quality."

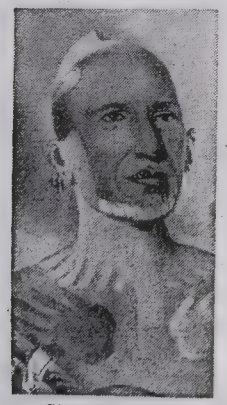
The cars will be built in Stutz's Providence, R.I. plant.

"WE WUZ ROBBED"..

Midwest Indians Tell Uncle Sam



Chief Black Hawk
In 1832 he fought back.



Sturgeon's Head
A Sac-Fox warrior.

This is the territory on which the Sacs and Fox base their claim. It includes all the land between the Mississippi and the line running along the Illinois and Fox rivers.

11/14/53

Ask Payment for Land Now Valued at $2 Billion

BY FRANK L. HAYES

Illinois land estimated to be worth from two to three billion dollars is involved in a petition before the Indian Claims Commission.

The Sac and Fox Indians charge they got less than a fair price for some 10 million acres in Illinois that passed into white hands under an 1804 treaty.

Their claims also involve some five million acres in Wisconsin and Missouri.

* * *

THE INDIANS' attorneys are all Chicagoans, and all have offices on La Salle st. They are Arthur M. Cox, Stanford Clinton and Lawrence C. Mills.

The Indians are asking for the difference between what was paid them and what they say would have been a fair price in 1804. Their contention is that the land was selling then at $1.25 to $2 an acre.

It now sells for $200 to $300 an acre, according to Mills.

Exactly how much the Sacs and Foxes actually received in compensation remains to be settled.

The 1804 treaty, which was negotiated by William Henry Harrison, later President, provided for a down payment in goods valued at $2,234.50 and for annual payment of goods worth $1,000. There is some question as to how long these payments were made.

* * *

THE ILLINOIS land covered in the Sac and Fox claim includes everything between the Mississippi river and a line running up the Illinois river to the Fox, up the Fox River to Fox Lake, and then northwest to the Wisconsin border and west to the Mississippi.

The lawyers argue that the Indians who signed the treaty had not been authorized by the tribes to dispose of land.

This had been the contention of Chief Black Hawk, who in 1832, with his followers, tried to move back into the region and was defeated by the whites.

The late I. B. Richman wrote in the Dictionary of American Biography: "This contention modern scholarship is on the whole disposed to accept."

Curtis Shears, attorney for the government, has conceded that the treaty "of itself" has no validity.

He has argued, however, that later treaties made it valid. The plaintiffs disputed this, and the commission has taken the issue under advisement.

* * *

THE SACS united with the Foxes for security after European powers, lining up Indians as allies, introduced war on a destructive scale the Indians had not known.

When the white men first met the Sacs and Foxes in the 17th century their combined number was 6,500

In the first quarter of the 19th century it was estimated variously as 3,000 and 5,300. It now is about 2,000.

Before the white man's arrival the Sacs and Foxes were a forest people. They maintained themselves by hunting and farming.

* * *

THE REMAINS of the Sac and Fox confederacy are scattered—some in Iowa and others in Missouri and Oklahoma.

Researchers from the University of Chicago, directed by Prof. Sol Tax, have been spending time in a Fox settlement near Tama, Iowa.

Most of the Fox breadwinners near Tama work in industries. They live by choice on wooded land. Many still raise their own beans, squash and varicolored corn. Some use tractors. Families have individual plots in fields owned by the tribe.

Like an eternal sentinel over the lands he once ruled, Chief Black Hawk stands in stone high above the state park bearing his name near Oregon, Ill.

Thrilling Trip Thru Injun Country

Day's Journey by Auto to Famed Battle Sites

BY HAL FOUST

We visited Injun country, lots of it. Stalked a battlefield of the Black Hawk war. Got lost in a forest primeval, on a trail too tricky for a superannuated boy scout. Trod the paths of 17th century explorers. And shook hands with a live Indian.

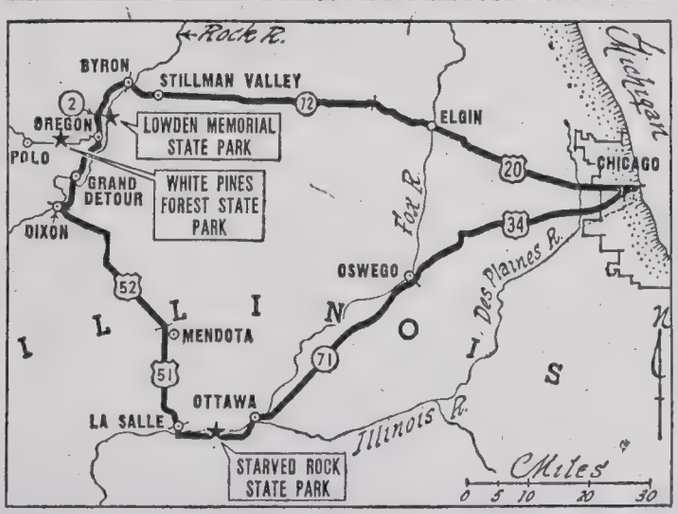
All this was on a one day's tour from Chicago. And it was real, too, and thrilling. You see our traveling companion, Mark Hogan of Wilmette, is an adventurer himself. Owns his own bow and arrow. His enthusiasm is contagious. Mark is 6.

Cross the Fox

We left Chicago on U. S. 20, an outmoded 50 foot slab. In Elgin, we crossed a river named for a famous Indian tribe, the Fox, and continued west on a two lane U. S. 20.

At Starks Corners, in Kane county, we switched to Ill. 72 for a beeline westward with few towns to traverse. Ninety miles from Chicago, we stopped in Stillman Valley [population 362] beside a turfed square bordered by tall elms. On a 50 foot shaft of granite is a life-sized statue of a pioneer citizen soldier. Beside it are nine simple headstones.

"Here," I told Mark, "was the first battle in the last Indian war in Illinois. An army of 275 volunteers lost 12 men to Black Hawk's warriors. The whites were so badly scared that the army disbanded."



Lincoln Aids Burial

The fight was on May 14, 1832. Abraham Lincoln, in a second army helped in the burial.

"Where are the Indian trails?" asked unfrightened Mark.

A few miles farther west, we crossed the Rock river at Byron and turned south on Ill. 2, sometimes called Black Hawk trail. We followed the west bank.

We parked where we could see across the river, high on a wooded cliff, a heroic statue of an Indian in a noble pose with his arms folded across his chest under a blanket over his broad shoulders.

"That's Black Hawk, war leader of the Sauk and the Fox Indians," we told Mark. "A year after Stillman's run, the Indians were defeated. They were driven out of Illinois. Had to move across the Mississippi river to Iowa.

At Oregon, we paused for a drink of water at the court house fountain. Mark didn't care much for Lorado Taft's monument to the soldier dead of Ogle county but he enjoyed the two Civil war cannon on the courthouse lawn.

Crossing the Rock river here, we took a side road ascending a heavily wooded bluff to Frank O. Lowden state park. There, looking down upon the river and valley 300 feet below, stood the 48 foot concrete figure of an idealized Indian conceived by Lorado Taft, which the public named Black Hawk. Mark gave it a quick look and then scurried among the hickories, sumacs, and cedars looking for Indian trails.

Backtracking thru Oregon, we continued west about eight miles and entered White Pines State park.

Carpeted by Needles

We parked and walked into a majestic woods of tall white pines, the noble tree that gave the pioneers their ships and their cabins. Our steps were soundless on the carpet of needles. Even song birds were hushed in this cathedral aisle.

"I'm an old Boy Scout but let's don't get lost," I warned Mark as he trotted into the forest.

"We might," Mark replied. "These Indian trails are too tricky for a Boy Scout to follow."

I suppose we really could get lost in the park of 700 acres, and at times I thought we probably were, as we circled for a mile or two in getting back to the car.

Where Deere Made Plows

Returning again to Ill. 2, the Black Hawk trail, we followed the Rock river bank south, climbing thru a rock ridge called the Devil's Backbone and then descending to a valley flat to enter Grand Detour.

In this town of a few hundred population, but with a history almost as old as Chicago's, a monument in a small park marks the site of an 1837 blacksmith shop where John Deere first made a steel moldboard for a plow that could break the sticky prairie loam.

In Dixon, where John Dixon in 1830 opened a trading post, tavern, and ferry service, we stopped for lunch in a modernized pre-Civil war hotel named for an Indian, the Nachusa inn. Mark was promised more Indian trails.

Visit Starved Rock

Southeast on U. S. 52 thru Amboy and U. S. 51 thru Mendota, thru green canyons of tall corn, we crossed the Illinois river [named for an Indian tribe] at La Salle [named for French explorer]. Thence on Ill. 71, we drove to Starved Rock State park.

Mark led the way and I puffed after him on the steep walk and stairs to the top of a sandstone bluff towering over the river just below a dam and across from locks. A tow of barges was waiting to descend thru the locks.

Mark enjoyed the legend that a band of Illinois starved to death here a couple of hundred years ago while beseiged by their Fox enemies. The tablets telling of Father Marquette, Joliet, La Salle, and Tonti having been there didn't impress the boy. His interest

A Fast Trip Back

Descending to the picnic grounds, we stopped at an archery course. Operating the concession was a man, wife, and son, all Indians, and they shook hands with Mark.

That completed the day for our traveling companion. He snoozed most of the time thereafter as we followed the route home marked for us by the Chicago Motor club: Ill. 71 thru Ottawa on the Illinois to U. S. 34 at Oswego on the Fox, and thence U. S. 34 into Ogden av. It was a round trip, including our sidetrips.

Black Hawk

Sep 26 59

GOLD IN YOUR ATTIC

Life of Black Hawk Is Valuable

BY VAN ALLEN BRADLEY

One of the first lessons the student of rare books learns is that books which appear repeatedly in reprint editions are likely to be scarce in first edition form—and therefore of possible value.

For the appearance of a reprint obviously means that some publisher believes the book to be scarce. By the same token, if there is enough demand for the book to justify a reprint edition, then there is in all likelihood a demand for the first edition also.

Such an item is Black Hawk's famous autobiography, one of the scarcer Midwestern Indian narratives. There have been numerous reprints since this historically important work was first published in 1833, the latest a couple of years ago by the University of Illinois Press.

The title page of the first elition reads, in part:

LIFE OF MA-KA-TAI-ME-SHE-KIA-KIAK or BLACK HAWK. . . .
Cincinnati, 1833.

A good copy, in the original boards, with linen backstrip and paper label, is worth around $125 at retail.

HAVE YOU A QUESTION?

Miss J. G.: Your Henry David Thoreau's "The Maine Woods" (Boston, 1864) is a first edition, first issue, if the ad leaves in the back of the book are dated January. A fine copy should be worth around $35 at retail.

M. J. B.: E. M. Forster's "Where Angels Fear to Tread" (London, 1905) is a very scarce item, worth around $50 in fine condition. To qualify as a first issue, the book's ad leaves must be dated 5/05 at the end.

F. A. D.: Auction prices from the major sales are listed annually in the publication "American Book-Prices Current," available in the reference room at the larger libraries. Generally speaking, auction prices are approximately wholesale prices.

Mrs. L. E. P.: The copyright date contained in a book does not necessarily signify its date of publication. Publication dates generally are carried on the title page.

Mrs. H. J. C.: Your William Prince's "Short Treatise on Horticulture" (New York, 1828) is worth around $15 to $20 at retail if in good condition. Ask a dealer for half that.

Miss G. B.: The first edition of George Bernard Shaw's "Cashel Byron's Profession" (London, 1886) is a scarce item, worth around $75 in fine condition.

C. W.: Your Virginia Woolf's "The Voyage Out" (London, 1915) is a scarce item in the first edition green cloth. It should be worth around $25 in good condition, and possibly more.

(Selected reader questions will be answered in this column. Address: Van Allen Bradley, Chicago Daily News, 400 W. Madison, Chicago 6, Ill.)

NEXT WEEK: A children's classic.

CHICAGO TRIBUNE, TUE

A LINE O' TYPE OR TWO

Hew to the Line, let the quips fall where they may.

Chi Trib 11-10-66

Reg. U. S. Pat. Office

BLACKHAWK BONES

If it had been a metatarsal or an infrequent femur that kept cantering away there in Burlington, Ia., probably no one would have paid much attention.

But the entire superstructure of this intrepid redskin warrior Blackhawk, not too long after he had been pallbeared, got to flitting around like an untethered outfielder. He had hardly closed his trachea for good when they began to steal him like second base.

First notice that Blackhawk was to be roaming interred Indian came in 1840. Then the Burlington paper reported an Indian showed up in the office of Gov. Lucas and said, "I am Nasherskuk," and naturally he would not have said a thing like this if it hadn't been true, "I am Blackhawk's son. They came in summer and took the bones of his head, and in the fall they took away the rest of him. We wish the governor would find out who did it."

Those days, governors did not like to have hot Indians, deceased, veering around the state, so he went right to work. It was not long until he discovered a Quincy [Ill.] dentist had these bones of Blackhawk.

He sent off immediate word to this tooth mechanic to return such bits of Blackhawk as were in his custody, and then summoned Nashershuk and Mrs. B. H., and said, "Come fetch Blackhawk."

Mrs. Blackhawk identified the bones, which showed she knew her husband better than most wives, and then she said, "Where is his hat?" Gov. Lucas said, "We have that, too," and Mrs. Blackhawk said, "You are a nice old man. You keep Blackhawk."

Gov. Lucas did not hardly know what to do with the residue of an Indian, so he bestowed the whole thing on a local doctor who was supposed to put these bones in the historical society, but forgot. Then the historical society burned down and word got around the flames had consumed Blackhawk.

Then the doctor got to wondering what had happened to Blackhawk, and he went over to the Presbyterian church where he had last filed him, but couldn't locate the warrior. Years later a workman found some bones in the basement of the church, and said, "Where shall we put these bones?" and another workman said, "A cemetery would be as good a place as any."

So they bundled up Blackhawk, it is believed, and took him out to potters field in Aspen Grove, and there he finally came to rest. It is consensus that Blackhawk had lost interest in the whole thing by that time. When he was young and agile, however, historians agree, he would have resented this pulling and tugging at him to the utmost.

125 Years Ago Today

He Went On A Rampage

ONE Indian's dissatisfaction with a treaty launched one of Illinois' most famous Indian battles 125 years ago today.

The Indian was Black Hawk, a member of the Sac tribe. And the war bears his name.

He was made chief of the Sacs in 1788 and shortly afterward repudiated agreements to give up lands east of the Mississippi. After years of dispute he crossed the river with a small force and attacked Illinois villages. He followed this assault with massacres of white settlers.

The war ended with his surrender in August of 1832.

THE 48-foot Black Hawk monument looks down on the Rock River at Oregon, Ill.

BLACK HAWK, as he was painted by George Catlin. He was 5 feet 11 inches tall, about 140 pounds in weight with pinched features, unusually prominent cheekbones and a Roman nose. The huge statue by Lorado Taft was intended to portray the spirit of Indians, not as a replica of the famous chief.

April 21, 1956

Chicago Daily Tribune
Thursday, August 6, 1959
H Part 2-Page 5

ORDERS JUROR TO SHOW WHY HE WAS ABSENT

Judge Bernard M. Decker in Lake county Circuit court, Waukegan, Wednesday ordered Ben S. Fox, 46, of 212 Blackhawk rd., Highland Park, to show cause next Monday why he should not be held in contempt for not appearing on the Lake county grand jury.

BLACK HAWK!

PRESENTED BY FORT FEST

AN HISTORICAL DRAMA OF THE WAR OF 1832

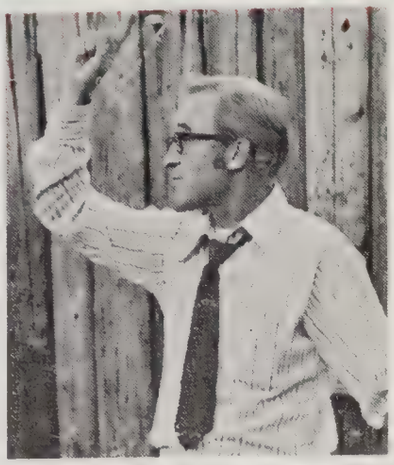
SOUVENIR PROGRAM

Fort Atkinson, Wisconsin — August 10-13, 1972

HE LIVED NEXT TO ME AT THE DORMS - NOT ME MY BROTHER

Black Hawk is a famous name in the middle west, but few people really know who he was. Sensing this, Bill Starke spent months researching more than forty books and other historical documents relating to the Black Hawk War. The result is a colorful, historically accurate, dramatic pageant that is interesting and informative.

Starke majored in journalism and advertising at the University of Wisconsin, is an automobile dealer in Fort Atkinson, and enjoys writing as a hobby.



Pageant director Crawford B. Thayer is advertising manager of the Jamesway Division of Butler Mfg. Co., Fort Atkinson.

Thayer's background includes teaching at Yale University, the University of Iowa, and Wisconsin State University at Whitewater.

He has acted in 17 plays and has directed more than ten shows, the most recent of which are "The Corn is Green", "Miracle Worker", and "Black Hawk!", all staged by the Fort Atkinson Community Theater, Inc.

Robert K. Fixmer, appearing again as Chief Black Hawk is equally at home on stage or speaker's platform. His stage credits include leading roles in two summer tent theatre productions in 1967 at WSUW, as well as the following roles in the Fort Atkinson Community Theatre: Captain Keller in "Miracle Worker," Mr. Babcok in "Auntie Mame," Mr. Van Dan in "Diary of Anne Frank", Thurber in "Thurber Carnival", and Willy Loman in "Death of a Salesman". His public speaking career as an educational consultant brings him daily before audiences throughout the nation.

El Carlson who teaches at the Fort Atkinson High School did work in amateur summer stock during high school and college days and appeared in a number of productions at Valparaiso University. He has been involved in the Fort Atkinson Community theater, appearing in "Medea", "The Happy Time", and "Plaza Suite", and directing "Auntie Mame".

His most memorable role was that of a Carrot in his kindergarten production!

Graydon K. Comstock, one of the founders of Fort Atkinson Community Theatre in June 1962, has been Stage Director of nearly every production since 1962 (23 shows).

He acted in "Harvey" and played the part of The Stage Manager in "Our Town".

He was Stage Director of "Black Hawk!" in 1971 and is again this year.

Charles Foudray is president of Fort Atkinson Community Theater, Inc. and has 16 years experience in community theater in Fort Atkinson and Waukesha. He has appeared in "Low and Behold", the "Wizard of Oz", "Thurber's Carnival", "Barber of Seville", and others. Mr. Foudray is also a clown in the Zor Shrine. For several years he has been handling the lighting and sound for local productions. He is operating foreman for Wisconsin Gas Co.

BLACK HAWK!

PRESENTED BY **FORT FEST**

SECOND ANNUAL PERFORMANCE

PRESENTED IN A REPLICA OF

OLD FORT ATKINSON

IN ROCK RIVER PARK

FORT ATKINSON, WIS.

AUGUST 10-13, 1972

Written by WILLIAM H. STARKE

Directed By CRAWFORD B. THAYER

Stage Manager: GRAYDON B. COMSTOCK

Music Director: DONALD HINZ

Assistant Director: TIM FIXMER

Square Dance Director: PAM TRUOG

Assistants To Director:
DORIS MASTERS, VIRGINIA RAINS

Staged By: FORT ATKINSON
COMMUNITY THEATER, INC.

We extend our special thanks to Dr. Robert Gard, Wisconsin Idea Theater, University of Wisconsin, Madison, for script consultation, and to Mrs. Hannah Swart, curator, Hoard Historical Museum, for her valuable assistance in historical research.

And a special bow to Gus Klatt and Ben Beebe, who inspired our Service Clubs to construct the beautiful replica of old Fort Koshkonong.

The characters and events of this outdoor drama have been drawn from authentic historical records. A few minor modifications have been made in the interest of dramatic unity.

CAST OF CHARACTERS

(In order of appearance)

Harmonica Player ..... Glen Moore
Whistler ..... Sam Kuykendall
The Sawyer ..... Clarence Mussehl
Soloist ..... Scott Moore
Narrator ..... Don Hinz
Sentries ..... Bill Koehler
Lookouts at Fort
Drummer, Bugler ..... Denny Ankomeus
Captain Jacob Early ..... Arnold Dullere
Officer in charge of Illinois Volunteer Scouts
General Henry Atkinson ..... Elwood Carlson
Commanding General of Frontier Army
Abe Lincoln ..... Ron Blomgren
Private in Captain Early's Scouting Company
Willie Clark ..... David Camplin
Private in Illinois Militia, Friend of Lincoln
Thompson ..... Howard Moon
Private in Illinois Militia
Lt. Albert Johnston ..... Carl Jung
Aide to General Atkinson
Drunken Militiaman ..... Lew Wendlandt
Private in Militia
Chief Kewaskum ..... Al Paulson
Potowatomi Chief
Interpreter's Voice ..... Debra Hinz
Chief Black Hawk ..... Robert Fixmer
Ma-Ka-Tie-Me-She-Kia-Kiak, Sauk War Chief
The Prophet ..... Jon Pellegrin
Wabokieshiek, Winnebago Chief, Advisor to Black Hawk
Pierre ..... Don McKelvey
French Fur Trapper
Sebastian ..... Corliss Deets
French Fur Trapper
Indian Girl ..... Patti Burgess
Daughter of Sauk Brave
Indian Father ..... Bill Abbott
Sauk Indian Brave
Jacque Leroux ..... Sherwood Holmes
French Fur Trapper
French Father ..... Mark Davis
French Fur Trapper
Frenchman's Wife ..... Carol Anderson
Wife of Trapper
Whirling Thunder ..... Tim Fixmer
Son of Black Hawk
Captain Gideon Lowe ..... Gary Lacke
In Charge of Troops from Fort Winnebago
Adjutant Woodbridge ..... Dennis Jones
Officer from Col. Dodge's Michigan Volunteers
Adjutant Merriman ..... Dan Jones
Officer from Col. Dodge's Michigan Volunteers
Little Thunder ..... Bruce Dewitt
Winnebago Guide
General James Henry ..... Jim Rank
Commanding General, 3rd Brigade, Illinois Volunteers
Colonel Henry Dodge ..... Tim Dunlap
Commander, Michigan Mounted Volunteers
White Crow ..... Gary Thom
Winnebago Indian
Spotted Arm ..... Dale Kleitz
Winnebago Indian
Sylvia Hall ..... Terri Carpentier
Survivor of Indian Massacre
Rachael Hall ..... Debra Rains
Survivor of Indian Massacre
First Soldier ..... Randy Rusch
Private on Gunboat
Second Soldier ..... Mike Hoffman
Private on Gunboat
Third Soldier ..... Larry Kortman
Private on Gunboat
Captain Throckmorton ..... Roger Merson
In Charge of Military Gunboat "Warrior"
Indian Interpreter ..... Kelly Chadwick
Colonel Zachary Taylor ..... Jerry Mason
Commander of Fort Crawford at Prairie du Chien
"Old Rough and Ready"
Captain ..... Tony Truog
Aide to Col. Taylor
Hercules Dousman ..... Howard Goodman
Wealthy Prairie du Chien Fur Trader
General Street ..... Carl Jung
Winnebago Indian Agent at Fort Crawford
President's Secretary ..... Gary Lacke
President Andrew Jackson ..... Glen Goodman
"Old Hickory"—Gained Fame for Fighting Indians
Major John Garland ..... John Rupnow

STAGE

Graydon Comstock, Mike Hollinger, Don Bakker
Frank Brown, Gus Klatt, Stan Pondell
Jack Carpentier, Ray Beckman

COSTUMES

Doris Masters and Family

LIGHTING

Charles Foudray, John Krueser, Don Rebholz
Chuck Petrie

MILITIA WAGONS

Gus Klatt, James and Frances Luther
Jim Baird, Ralph and Hertha Ebbott

MOTION PICTURE FILM

Scenes of Battle of Bad Axe and Wisconsin Heights
Fred Ahlborn, Madison

PUBLICITY

Crawford Thayer, Chairman, Bill Starke
Tom Burgess, Leroy Gore

PROGRAM

Bill Starke

SOUND SYSTEM

Milwaukee Sound, Inc.

THANKS TO:

Badger Press
Bill Ward
Butler Mfg. Co.
Bill Starke Ford
Wis. Telephone Co.
Wis. Natural Gas Co.
City of Fort Atkinson
Wis. Elec. Power Co.
Yerges Transp. Co.
Henry Lemke
Wilson Cox

TIME AND PLACE

PROLOGUE

SCENE ONE

FORT KOSHKONONG
July 19, 1832

SCENE TWO

CHIEF KEWASKUM'S CAMP
July 12

SCENE THREE

FORT KOSHKONONG
July 20

SCENE FOUR

BATTLE OF WISCONSIN HEIGHTS
July 21
(Wisconsin River Near Present Day Sauk City.)

SCENE FIVE

THE FORT AT BLUE MOUNDS
(Southwest Of Present Day Madison.)

SCENE SIX

THE BATTLE OF BAD AXE
August 1-2
(Where Bad Axe River Flows Into Mississippi River
20 Miles South of La Crosse)

SCENE SEVEN

FORT CRAWFORD, PRAIRIE DU CHIEN
August 27

SCENE EIGHT

THE WHITE HOUSE
WASHINGTON, D.C.
April, 1833

Soloist - "Shenandoah" - SCOTT MOORE
Soloist - "Er-i-ee Canal" - HOWARD MOON
"Ballad Of Black Hawk"
Composed by CHUCK PETRIE
Lyrics by CRAWFORD B. THAYER

MILITARY

Robert Novak
Larry Kortmann
Mike Hoffman
Bill Heffron
Bill Ward
Dennis Justus
L. W. Stark
Jim Flemming
John Rostollan
William Steinke
Duane Riggs
James F. Everson
L. J. Ketterman
Dennis Gustafson
Terry Renz
John D. Berkley
James G. Schink
Gerald W. Mowris
David Mowris
Greg Huppert
Terry Brule
Gary Cluver
Glen Peterson
Jeff Wolfram
David Eichel
Ronald Heitz
Bill Koehler
Craig Orum
Victor Kusel

INDIANS

Maggie Roloff
Kathy Roloff
Chris Wanie
Randy Veenhuis
Bob Weh
Paula MacWilliams
Roblyn Borland
Frank Kirby
Bruce Bickle
Jean Kolhler
Lou Johnson
Gretchen Fixmer
Dan Veenhuis
Brian Johnson
Garry Pfeifer
Alyssa Simonson
Gregg Pfeifer
Jane Tuttle
Jane Schlee
Leah Kirby
Judy Krizsan
Karen Kirby
Debbie Taylor
George Polk
Judy Fisher
Julie Ankomeus
Donna Thayer
Michelle Lewis
Bobbi Smith
Pam Fisher
Mark Lenz
Kelly Riggs
Theresa Koehler
Andy Koeher
Tracy Louis
John Fixmer
Chere Masters
Lynn Masters
Mary Deets
Nancy Pokratz
Christopher James
Mike Fleming
Mike Becker
Billy Becker
Pam Becker
Gene Pfeifer
Tom Handeyside
Matt Dillin
Allen Olson
Dale Klietz
Brian Wagner
Bruce Johnson
Brian Schroeder
Hobie Ratciff
Lynda Wahl
Ruth Offerdahl

MAKE UP

Gertraud James
Pat Becker
Cathy Carpentier
Cathy Burgess
Sharon Lacke
Jan Rebholz
Susan Hinz
Debbie Hinz
Laurie Steinke
Ann Dietz
Connie Carlson
Polly Godfrey
Caroline Nord
Gail Mepham
Donna Thayer
Donna Kreuser
Donna Zeh

CHILD SQUARE DANCERS

Kristyn Ann Anderson
Kari Ann Anderson
Chere Sue Masters
Theresa Koehler
Mike Fleming
Jim Koehler
Jeff Taylor
Andy Koehler

TEENS

Patti Shultz
Pat Patefield
Lynn Masters
Judy Krizan
Judy Fisher
Jannie Brown
Corey Harman
Ed Smith
Brad Hish
Mark Davis
Glenn Goodman
William Steinke

ADULT SQUARE DANCERS

1. Jack Hish
   Elaine Hish
2. George Fiebiger
   Beatrice Fiebiger
3. Nathaniel Linton
   Ellen Linton
4. Clarence Robbins
   Frances Robbins
1. Don Phillips
   Esther Phillips
2. Corliss Deets
   Ann Deets
3. Don McKelvey
   Marion McKelvey
4. Sherwood Holmes
   Patti Burgess
1. Howard Moon
   Carol Anderson
2. Howard Goodman
   Jean Koehler
3. Ed Smith

MUSIC

Square Dance Fiddler: Harv Cox
Square Dance Guitar: Bud Nelson
Square Dance Bass: Bea Nelson
Square Dance Caller: Bill Lund

THE SAUKS — WHO WERE THEY?

The name "Sauk" or "Sac" comes from Osakiwug, meaning "people of the yellow earth." The Sauks belonged to the Algonquian linguistic stock, as did the Fox and Kickapoo. The Algonquian lived long ago in eastern Ontario, Canada.

The earliest known home of the Sauks was at Saginaw Bay, Michigan, which is named after them. Saginaw means "place of the Sauks." They later migrated west across Lake Michigan to the upper part of Green Bay. In the 1700's, they moved down the Rock River to the area in northwestern Illinois, where the Rock River flows into the Mississippi.

In 1804, some Sauk chiefs signed a treaty with the United States, signing away their rights to over 50 million acres in northern Illinois and southern Wisconsin, which later became the cause of the Black Hawk War in 1832.

As a result of this war, the Sauks had to abandon their country east of the Mississippi and join the Fox tribe in Iowa territory. In 1842, they ceded their Iowa lands in favor of some lands in Kansas. In 1867, the Sauks ceded the land in Kansas and some moved to what is now Oklahoma, and some moved back to Tama, Iowa, with the Foxes.

In 1831 there were about 6,000 Sauks living at Saukenuk. Today, there are only a few hundred left in the nation.

SAUKENUK — BLACK HAWK'S VILLAGE

Saukenuk, the Sauk village, was the largest Indian village in North America. Located on a point of land between the Rock River and the Mississippi, where Rock Island, Ill. is today, it at one time contained eleven thousand Sauks.

The flat, table land in the area was very fertile. The Sauks had over three thousand acres under cultivation, raising three kinds of corn, beans, pumpkins, squash, tobacco, etc. The beautiful Rock Island was their garden and orchard. They gathered plums, strawberries, cherries, crabapples, gooseberries, blackberries, and many other fruits.

The village itself was remarkable. It was laid out in lots, blocks, streets, and alleys, with even a village square. The hodenosotes, or lodges, were long, bark-covered loghouses and were from 30 to 100 feet long, and from 16 to 40 feet wide. Many of them housed an entire family — grandparents, children, grandchildren, husbands and wives.

Their public square was used for many events. The courts of justice, feasts, meetings, feats of strength, war dances, scalp dances, all were held there.

Near the water's edge, there is a bluff, 150 feet high, called Black Hawk's Watchtower. There were tall white oak trees growing on top of the bluff and the Sauks built lookout platforms high in the branches of the trees so they could see up or down the river for many miles and would send smoke signals to warn of the approach of any strangers.

Several springs poured out of the bluff, supplying the Sauks with plenty of cool fresh water. The rapids of the Rock River furnished them with an abundance of excellent fish. They had game and water fowl of many kinds. The area was truly a "happy hunting ground."

As Black Hawk said, "We always had plenty. Our children never cried from hunger, neither were our people in want. Here our village stood more than a hundred years, during which time we were the undisputed possessors of the Mississippi Valley, from Wisconsin to the Portage des Sioux, near the mouth of the Missouri, being about seven hundred miles in length."

You can visit Black Hawk's Watchtower today. It is located in Rock Island, Illinois, and is called Black Hawk State Park. There is an interesting museum containing many Sauk and Fox artifacts and pictures, and a fine dining room in the lodge.

THE BLACK HAWK WAR OF 1832

Black Hawk, War Chief of the Sauk Indians, was born in 1767 at Saukenuk, the permanent Sauk Village on the Rock River, where Rock Island, Ill. is today. For hundreds of years, the Sauk tribe had hunted and fished in this rich Rock River Valley country. This land of their stories, their corn planting and harvest, their hunting and fishing places, the burying ground of their fathers, who had fought for its possession against other tribes, was their home.

In the year of 1804 a treaty was made with the United States government by which the Sauks gave up their land with the promise on paper saying that they could live, hunt and plant corn on their land until it was surveyed by the government and opened for settlers.

Since 1823, white settlers had been coming onto the Sauk and Fox lands, harassing the Indians to force them out. They destroyed the Indian's crops, burned their lodges, insulted their women and beat up some of the men. The white men had broken the written promise; white squatters had come 50 miles past the line of settlement; and more than that according to Indian tradition, the United States government could not buy land because land cannot be sold. "My reason teaches me," wrote Black Hawk, "that land cannot be sold. The great spirit gave it to his children to live upon. So long as they occupy and cultivate it they have the right to the soil. Nothing can be sold but such things as can be carried away."

In 1831, Black Hawk could look back on five decades of violence. As a 15 year old boy he had served with the Indians who fought on the side of the British against the Americans in the American Revolution. Again during the War of 1812, Black Hawk was called upon to lead the Indians from the Great Lakes area in the fight against the Americans.

In 1827 Black Hawk was at Prairie du Chien when the subdued Winnebagoes agreed to let the White men use their lands after Chief Red Bird's surrender, and tragic death. It was small wonder that Black Hawk was embittered and greatly saddened by the plight of his people. In the Spring of 1830 the tribe returned from the winter hunt to find their village taken over by the whites and their graveyards plowed. Keokuk, another Sauk-Fox Chief and a great rival of Black Hawk, yielded and led the tribe across the Mississippi into Iowa. Famine came in Iowa during the next winter. Black Hawk resolved to lead the people back across the Mississippi. On April 6, 1832, 400 warriors and 1200 old men, women, and children recrossed the Mississippi to their Rock River village.

There they intended to plant corn. News of the crossing spread panic among the white settlers. Regular army troops were called out from Jefferson Barracks near St. Louis under the leadership of General Henry Atkinson. Militia companies were formed by volunteers in Illinois. Black Hawk retreated up the Rock River and on May 14 sent three men with white flags to surrender to Major Stillman. Stillman's half drunk men killed the three Sauks and cavalry groups rode out to exterminate the rest. Black Hawk had not come to fight and had only 40 men with him, but his warriors took cover, fired upon the cavalry and routed them. The report spread that the blood thirsty Black Hawk and 2000 warriors had ambushed the whites. Panic reigned throughout the settlements.

No one was more surprised by this report than Black Hawk, but he knew now that a fight was inevitable. The voices of his fathers said - "Go." The Fox, Winnebago, Sioux, Kickapoo and other tribes had sent word that they would join him in driving out the pale faces.

Black Hawk moved up to Lake Koshkonong in southern Wisconsin, then a total wilderness and occupied only by Indians. He settled his old men, women and children on what is now called Black Hawk Island at the north end of the lake.

The Black Hawk war is important principally because it was the last stand of the Indians east of the Mississippi River. Rather than a war, it was really a hide and seek between the United States Frontier Army and the Sauk Indians. It is not a story of military glory of rolling drums and charging horsemen. Instead it is a story of a tired dispirited old Indian Chief, Black Hawk, who went to war because of a misunderstanding.

It is a story of General Henry Atkinson, a friend of the Indian, who was forced into the war against his better judgement and who nearly lost his command because he fared badly due to the almost unsurmountable difficulty of travel and living conditions in the frontier wilderness and the difficulty in bringing up supplies. He, however, emerged triumphant and in the end was commended by President Andrew Jackson.

It is a story of a military post built merely to serve as a "shelter for the sick and a depot for the provisions". A post at which for many weeks after General Atkinson left in pursuit of Black Hawk Captain Gideon Lowe commanded the poorly clothed men, some near naked with few provisions and medical supplies. A post that was first known as Fort Koshkonong and later as Fort Atkinson.

NAMES FAMOUS IN AMERICAN HISTORY

It is a story rich in familiar names — Abraham Lincoln and Zachary Taylor, two future presidents of the United States; Jefferson Davis, the future Confederate president; Lt. Albert Sidney Johnston of Civil War Fame; General Winfield Scott later the chief of the United States Army; William Clark of Lewis and Clark fame who was then the superintendent of Indian Affairs; Henry Dodge who later became the first territorial governor of Wisconsin; and others — for three short months these political figures — present and future — were in concert while engaged in fighting Indians.

As a military campaign, the Black Hawk War was a brutal butchery. The shame was not that the Indians were driven out — that was inevitable — but that, despite their repeated attempts to surrender, an extermination was carried out, regardless of age, sex, or common consideration of humanity.

The war ended with the Battle of Bad Axe. Only about 150 of the original band of 1600 Indians survived. Black Hawk, after his capture at the end of the Black Hawk War, was imprisoned for a time and then taken to the eastern part of the United States to meet President Andrew Jackson. He finally was released to a reservation after signing a treaty of perpetual peace.

And at last he died in 1838, bitter in knowledge that he had led men, women and children of his tribe to slaughter on the banks of the Mississippi.

So ended one of the most shameful episodes in the white man's dealings with the original Americans.

WHAT HAPPENED TO THE FORT?

And what happened to the Fort? The thread of its story can be followed from the time it was built in July 1832 by some 400 regular Army soldiers under the direction of General Henry Atkinson . . . through the period when Capt. Gideon Lowe was in command . . . through September 7, 1832 when General Winfield Scott ordered the fort evacuated and surrendered to friendly Indians, headed by Chief Waponce . . . and through September, 1833 when Chief Waponce abandoned the fort here to retire with the rest of the Indians to territory west of the Mississippi. But after that, what happened to the stockade? Apparently unused, it just weathered away and the logs were used by travelers and early settlers to build other structures and rafts. According to the 1840 dairy of Frederick Starin, a pioneer of Whitewater, "Rode to Fort Atkinson this afternoon to visit Dwight Foster . . . the fort is now demolished".

THE LOUISVILLE ADVERTISER
Louisville, Kentucky
June 2, 1832

WAR! WAR!

Women & Children Butchered!!

Two Young Ladies Taken By The Savages!

Authentic information has been received from the Illinois frontiers, informing us of the murder of fifteen inhabitants of the frontier, most inhumanely butchered. Two highly respectable young women of sixteen and eighteen years are in the hands of the Indians, and if not already murdered, are perhaps reserved for a more cruel and savage fate.

Whole families are driven from their homes, actually starving, and without a day's provisions before them. The men of the country are under arms. No corn is planted, and as if nature herself had leagued with these ruthless murderers against them, the last inclement season has destroyed all the farmer's seed corn.

Shall we, fellow citizens, quietly look upon their transactions? Can we look upon them without feelings of revenge? How soon may it be before our frontiers are, in the same way, invaded?

Shall we allow these brutes to dull their tomahawks on the brows of our friends?

Rise, fellow citizens of this city and county! Let us no longer delay; talk no more — but act! Each one raise a horse, gun and a few day's rations. Let us convince our brethren of the neighbor state that we are willing to assist them. Let us meet at five o'clock this afternoon, form ourselves, on the spot, into companies of fifty men each, and march to the seat of war!

Sauk Indian Dance

PROCLAMATION

May 21, 1832

TO THE CITIZENS OF GALENA, ILLINOIS

"The force of uncontrollable circumstances, has induced me to declare, for the time being, MILITARY RULE.

Today, every man who cannot produce a certificate of exemption from the Surgeon of the 27th Regiment of Illinois Militia is to labor from 9 o'clock a.m. to 6 o'clock p.m. on the stockade now erecting for the safety of our fellow citizens; and those who disobey shall be punished with utmost severity.

Further, all and every person who shall sell or give to any person spiritous liquors until 7 o'clock p.m. shall be punished as the court martial shall determine.

And all persons who shall fire guns without positive orders, unless while standing guard, shall stand one hour on a pivot, supported by bayonets.

J. M. Strode
Colonel, Commanding,
27th Illinois Militia

"THE CASTIGATOR"

Brown County, Ohio

June 19, 1832

Indianapolis, Ind.
1st June, 1832

"On Monday morning last, an express arrived at this place from Brig. Gen. Walker, accompanied with a letter addressed to the citizens of Lafayette, asking aid against the hostile Indians . . . The white inhabitants of Chicago, have taken refuge in Fort Clark.

Black Hawk, who is a War Chief of the Sauks, is said to be at the mouth of a creek on Rock River, about 60 miles from Chicago, at the head of warriors variously estimated at from 1,000 to 5,000. It is said that Black Hawk intends to go to Canada with his forces, for what purpose is unknown. He is however, determined to wage war with the whites. The cause of discontent is not certainly known, though it is supposed they are unwilling to leave their former homes and lands.

General Atkinson, of the United States Army, with six companies of regulars, are supposed to be at Hennepin, at the foot of the rapids on the Illinois River, where a force of about 4,000 militia from Illinois are to join him on the 10th of this month."

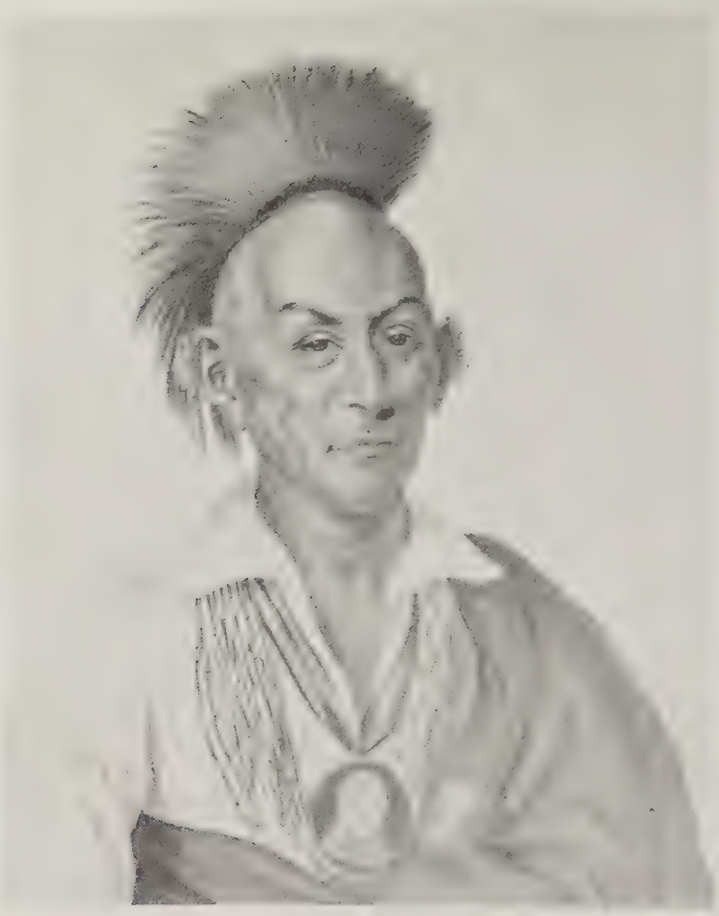
BLACK HAWK'S TRAIL

1832

YOUNG ABE LINCOLN IN 1832

During his first enlistment in the Illinois Militia in 1832, Captain Lincoln was trying to teach his men to march, and was new at it himself. He was marching with a front of over twenty men across a field when he had to march them through a narrow gateway to the next field.

"I couldn't for the life of me remember the proper word of command for getting my company endwise so it could get through that gate, so as we came near the gate I shouted: 'This company is dissmissed for two minutes, when it will fall in again on the other side of the gate'!"

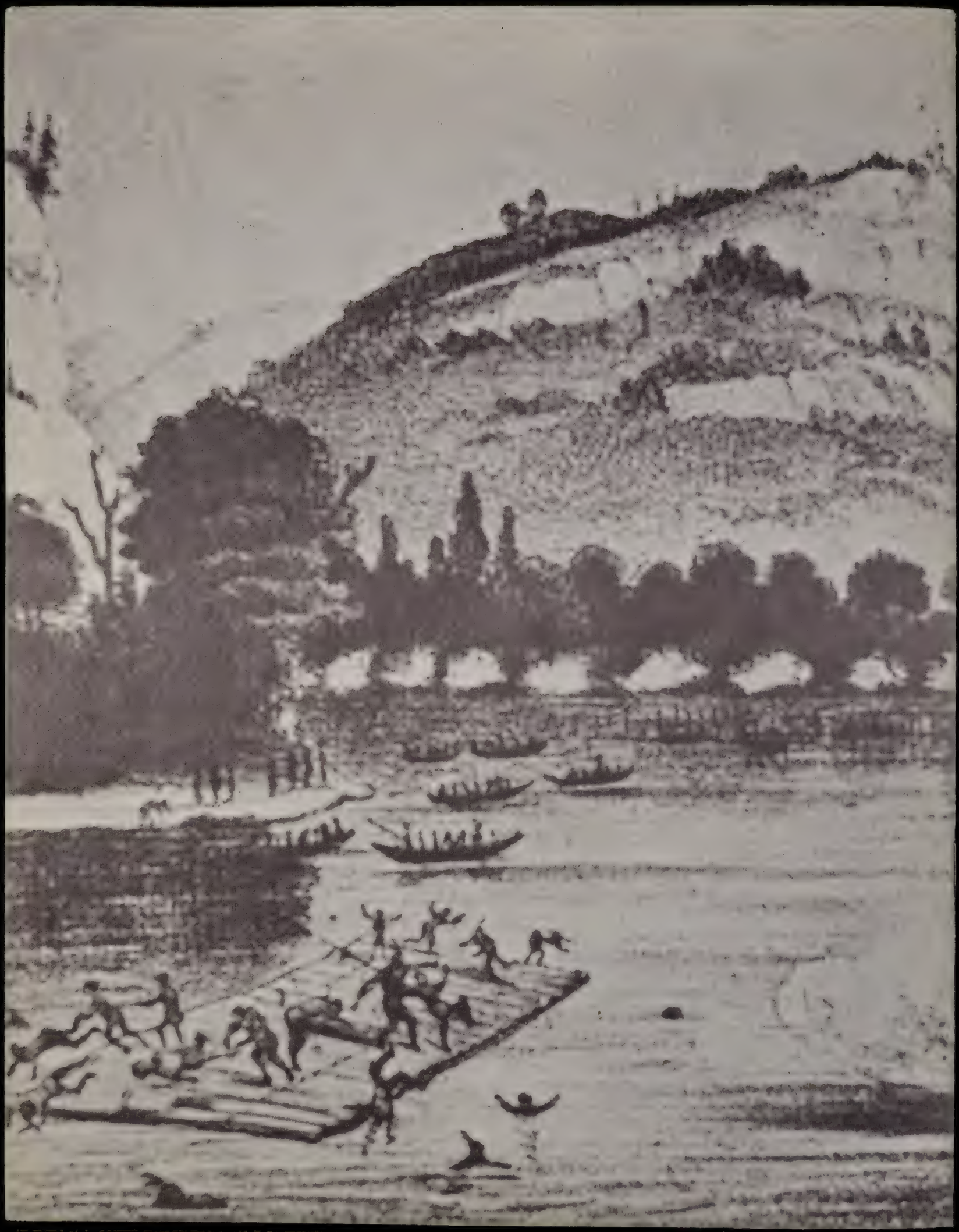


Chief Black Hawk

General Henry Atkinson at Age 56

President Andrew Jackson in 1832

Col. Zachary Taylor, Later 12th President of the U.S.



3d ser Vol. 13
1921

BLACK HAWK

SOME ACCOUNT OF HIS LIFE, DEATH AND RESURRECTION

From Gregg's Dollar Monthly and Old Settlers' Memorial, Vol. I, No. 1, pp. 8-9, 1873

The name of Black Hawk is indelibly written upon the history of the country. Any statement of the settlement of the great West and the trials and sacrifices of those hardy adventurers, who, taking their lives in their hands, pioneered the way into the wilderness and prairies of the states of the Mississippi Valley, would be incomplete if it did not record the struggle with this noted chieftain and his followers.

That he was a man of genius and bravery cannot be denied; and had the other chiefs of the Sacs and Foxes embraced and acted upon his policy, the Black Hawk War might have been of far longer duration, and a much fiercer and more sanguinary one. He claimed for himself and people the right to occupy and possess the country upon which the whites were continually encroaching. The buffalo and deer that roamed over the wilderness and prairies he claimed as theirs by right; and he acted upon his convictions.

But there was disagreement in the tribes. Keokuk, a talented and wily chieftain, with others of less influence, seduced by the oily tongues of agents and commissioners, who flattered and cajoled, and made promises that were never fulfilled, refused to join in the fight. The result is easily guessed. After an arduous struggle of two campaigns, the battle of Bad Axe was fought about August first, 1832, Black Hawk was taken prisoner, and his power completely broken. He was afterwards carried a prisoner to Washington, making a tour through the eastern states, and returned to his tribe beyond the Mississippi, with presents and an admonition.

It was on his return from his tour in the East, a prisoner of war, that I first saw Black Hawk. Afterwards in 1837, at Fort Des Moines (now Montrose, Iowa), I met him frequently, and had the honor of seating him and Mrs. Black Hawk on several occasions at my own table. Of course, I could gain little knowledge

of his character from these interviews, as his language was "Greek" to me and mine to him, and our interpreter was but little better posted. His deportment was always quiet and resigned. He acted as a deposed chieftain might be presumed to act, whose spirit was broken, and whose will had ceased to be law with his people.

The tribes were then settled up the Des Moines River, and it was only occasionally, for hunting and trapping purposes, and once or twice to receive the annuities due from the government, that they appeared on the Mississippi.

But the old Chieftain's career was soon to close. He, whose scalping knife had gleamed in the face of many a foe; whose war whoop had awakened the echoes of the night from the Des Moines to the Rock River and the Wisconsin and whose martial shout had sent threat and defiance across the Father of Waters, was about to yield to inexorable fate, and take his departure for the far-off Hunting Grounds prepared for brave warriors by the great Manitou. He died near the banks of the Des Moines River, in what is now the county of Davis, Iowa, on the — day of September in the year 1838.

At this day, and among a people familiar with him and his career, it will be hard to assign him his true place in history. His abilities as a commander and a ruler of his people were certainly inferior to those of Philip, of Pokonoket, or Powhatan; his talent for strategy and his energy of purpose were no doubt excelled by those of Tecumseh; his oratory, of which little has been handed down to us, fell short of that of Logan, but his name in history will be likely to stand along with these and serve in the distant future along with theirs, to "point a moral and adorn a tale."

Of late, so many contradictory statements have appeared in the newspapers in regard to the life and death of this chief, and the subsequent resurrection of his body, that I have taken some pains to arrive at the facts. One writer even calls him a Sioux chief—a tribe of Indians inhabiting the far regions of Minnesota. He was a chief of the Sacs, one of the double tribe of Sacs and Foxes; or to use their own vernacular, the Sawkees and Musquakees. A year or two after his death, the tribes were removed to and assigned lands in the Indian Territory in Kansas, where, it is

presumed they are fast going the way of all the aboriginal people of North America.[1]

I have been unable to fix to a certainty the period of Black Hawk's death, or his age at the time. Governor Ford, in his history of Illinois, gives his age at eighty, and places his death on the third of October, 1840 (See Hist. of Ill., page 165). I should not have called him more than sixty-five or seventy. He is said to have been an aid-de-camp to Tecumseh, in the war of 1812-15.

A correspondent of the *Keosauqua Republican,* a short time since, stated his death to have occurred in 1837. Mr. William Garrett, an old resident of Burlington, to whom I am indebted for some interesting facts, places it in 1838 or 1839, while Mr. Jordan, named below, fixes it in September, 1838. Although the date named by Governor Ford more nearly agrees with my own recollection, I prefer taking that of Mr. Jordan as more likely to be the correct one.[2]

The story of the old Chief's illness and death, and the stealing of his body, is told with such particularity as to carry conviction of its truth. So I make no apology for copying the following letter entire from D. C. Beaman,[3] Esq., of Van Buren County, Iowa.

Hickory, Iowa, Feb. 18, 1873.

Th. Gregg—Dear Sir: Yours of the 9th inst. duly received. In reply I have to say, that in compliance with your request, I called upon Mr. James H. Jordan, one of the oldest settlers in this county, who owns the land on which Black Hawk lived and died, and who resided within a few rods of the place of his death, and still resides there, and was personally acquainted with Black Hawk, his family and his tribe, Mr. Jordan having been an Indian trader, at that time owning a trading post at Iowaville.

Mr. J. seems to have a perfect recollection and knowledge of all the circumstances, so far as the same came under his personal

1 In 1859 and 1860, the Sacs and Foxes having disposed of their lands in the West to the government, 317 of them returned to a reservation in Tama County, Iowa, where they and their descendants still live. This removal was thirteen years prior to the publication of this article by Mr. Gregg.—Editor.

2 The date of Black Hawk's death is fixed as October 3, 1838, by "Life and Adventures of Black Hawk, p. 246, Applegate & Co., Cincinnati, 1854, and by other writers. See ANNALS, Vol. IV. p. 67.—Editor.

3 D. C. Beaman was station agent of C., R. I. & P. R R. at Selma, Iowa, later a noted member of the Iowa and Colorado bar and founder of the Colorado Fuel and Iron Co.

notice. All of the events herein stated as having transpired up to the removal of Black Hawk's remains, he claims to know of his own personal knowledge.

Mr. J. states that a few hours before his death, Black Hawk sent for him to come to see him; that the Indian doctors had exhausted their skill upon him without success, and unless he could obtain a white doctor there was no hope for him. No white doctor was in that section of country, and about 12 (at noon) of the — day of September, 1838, Black Hawk died, at his lodge, about ten rods from Jordan's house, and about one mile above Iowaville, on the northeast side of the Des Moines River, on Lot 4, in Sec. 2, T. 70, R. 12, in Davis County, Iowa. Disease, fever.

Prior to his death he expressed a desire to be buried on the spot where he had held his last council with the Iowas, which was on the northeast corner of the lot above named, and his request was complied with.

The manner of his burial was as follows: He was rigged out in a full suit of regimentals; frock coat with gold epaulettes, worth several hundred dollars; a cocked hat; sword and belt and spear cane; and fastened about him were three medals, each near the size of a dinner plate—one presented to him by General Jackson, one by President Madison, and one by the British Government. They were valuable, but whether of silver or gold I have forgotten, although Mr. Jordan stated the kind of metal to me. The sword and cane came into Mr. Jordan's hands, and the sword was by him presented to the Masonic Lodge at Keosauqua, in whose possession it now is. The sword was also a present from General Jackson.[4]

A puncheon wide and long was placed at an angle of about thirty or forty degrees, one end resting in a place hollowed out in the ground, and the other upon a fork two or three feet high, and the chief's body lay on its back upon the puncheon. Over all was a covering made by puncheons, with the bottoms on the ground and the tops coming together like a house roof, the ends being closed in like manner, and the whole covered with soil.

4 This sword burned in the lodge building, the blade was recovered and returned to Capt. Jordan and by his grandson deposited in the Historical Department of Iowa.—Editor.

Around the grave, if grave it can be called, was a strong palisade of posts, six or eight inches in diameter, set in the ground four feet, and above it eight or ten feet, standing within a few inches of each other.

During the winter of 1838 the head dropped off and fell into his lap. In the spring of 1839, one Dr. Elbert came with two men whom he hired for the purpose, to carry off the body, and stopped at Jordan's house in the evening. The doctor accepted an invitation to remain all night in the house, but the men declined, saying they would stay in their wagon. This aroused Mr. Jordan's suspicion of the object of the visit, and of their intention to steal the body. He immediately informed some of the Indians, and when the two men, as expected, undertook to get the body, they were driven off by the Indians.

Other attempts were made during the spring and summer to obtain the body, but without success, until the night of July 3, 1839, one Dr. Turner, of Lexington,[5] succeeded in getting the head, and during the following winter also got the body and the medals, and took the body to Alton, Illinois, for the purpose of having the bones wired together.

The loss of the body caused the widow and sons of the chief to grieve, and they made application to Governor Lucas to try and recover it, but its whereabouts could not then be ascertained.

However, the man who wired the skeleton fell out with Turner about the price, and wrote to Governor Lucas that he had the skeleton. The Governor sent and recovered it, and wrote to Jordan that he had it. Jordan informed the family, and they went to Burlington to get it. But as the tribe was about to remove west, and the bones were in safe keeping, they concluded to leave them with the Governor until the tribe became permanently located, and then send for them. The bones were deposited in the Museum of the Historical Society at Burlington, and were destroyed with it by fire soon after.

The burial place of Black Hawk is still plainly distinguishable by a slight mound, and a number of stones lying upon the ground;

5 An extinct town in Van Buren County.—Editor.

and is about one-fourth of a mile northwest of Mr. Jordan's present residence, and two and a quarter from this place.

Yours truly,

D. C. Beaman.

Whether the bones of Black Hawk ever went to Alton to be wired I cannot say, but there is indisputable evidence that they were in the office of Dr. Hollowbush, a dentist of Quincy, and were taken thence by the agent of the governor of Iowa.

So, even his bones could not be permitted to rest in peace where the hands of friends and relatives had laid them. Such is the fate of the savage on this North American continent! Driven from his hunting grounds, step by step, towards the ever receding West, by the overpowering march of civilization, he falls by the wayside, and his grave is overrun and ruthlessly desecrated! "Who is there to mourn for Logan? Not one."—G.

WINE CELLAR OPENED

The subscriber gives notice that he has this day opened a wine cellar next above the Bunch of Grapes, in King Street, where he has to sell the best old Sterling Madeira by the gross, dozen or single bottle, and all other wines by the quarter cask, or less quantity, even to a single quart. The gentlemen of the town, and all masters of vessels and passengers who will favor him with their custom, may depend on having their wines in their original purity, and very cheap for cash only.

Joseph Ingersol.

N. B. Said Ingersol will be obliged to those gentlemen who purchase wine of him by the bottle, that they would send him empty bottles, for which proper allowance will be made.—*The Boston Chronicle*, January 11, 1763. (In the newspaper collection of the Historical Department of Iowa.)

HISTORIC ILLINOIS

ILLINOIS DEPARTMENT OF CONSERVATION
DIVISION OF HISTORIC SITES

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FEBRUARY 1981

Black Hawk Historic Site Recalls Rock Island's Indian Heritage

The Sauk and Fox Indians in Illinois

Will Leinicke
Black Hawk State Historic Site

Almost everyone has heard of the Black Hawk War, but few know much about the tribes who fought it. Those tribes—the Sauk and Mesquakie (or Fox)—dominated the area near present day Rock Island for more than sixty years (1765–1828).

The Sauk and Mesquakie Indians did not always live in the Illinois Country. The earliest European records show both tribes in what is now southeastern Michigan. The Sauk settled in the peninsula that bears one variant of their name—Saginaw, or the land of the Sauks. The Mesquakie, called the Fox by the white man, lived near the center of Michigan. Both tribes were of the Algonkian language stock, and they shared the typical material culture of the eastern woodland Indians. Yet despite their similarities, the two groups were clearly distinct, both politically and ethnically.

By the mid-1600s the Sauk and Fox had moved into Wisconsin. They were forced to migrate by the Iroquois, who were expanding and struggling for control of the fur trade with the French (in Canada) and the Dutch (in Albany). The Sauk settled near Lake Michigan at Green Bay; the Fox moved further inland near the great portage between the Fox and Wisconsin rivers. That position soon brought the Fox into conflict with the French, whose

(continued on page 2)

Black Hawk (1767–1838). Though never a chief, Black Hawk often led the Sauk and Fox in times of trouble. (Photo: Illinois State Historical Library)

Interior of winter hut built by Sauk Indians in 1939 and now exhibited at Hauberg Indian Museum at Black Hawk Historic Site. Small, dome-shaped huts like this one kept families warm during the long months of the winter hunts. (Photo by Will Leinicke)

A Sauk hunter depicted in a diorama in the Hauberg Indian Museum (Photo by Will Leinicke)

Sauk and Fox

(continued from page 1)

movement toward the Mississippi was partially blocked by the Fox's periodic refusal to allow passage through their lands. From 1694 to 1712 the French sought military and diplomatic solutions to that problem, but warfare erupted in 1712 and continued until 1730. Then, decimated by war with the French, the Fox allied with the Sauk, and both tribes gradually withdrew their population centers south to Iowa and Illinois.

By 1765 both groups had established their main villages within a few miles of the confluence of the Rock and Mississippi rivers. For the next sixty years, the Sauk and Fox dominated an area ranging from the Fox River-Wisconsin River portage to the mouth of the Missouri River, and from the Des Moines River to the Illinois River.

Within this vast area, the two tribes hunted furs for trade. Their location placed them in an ideal position to expand the fur trade, which by the late 1700s had been a major industry for the Sauk and Fox for at least one hundred and fifty years. The Fox also mined lead at Galena and Dubuque, an activity not commonly associated with American Indians.

In addition to their own hunting and trapping, the Sauk and Fox served as middlemen. They helped traders contact remote tribes and policed the trade areas. While the Sauk and Fox trade centered at Rock Island, members of the tribes traded at posts from New Mexico to Canada.

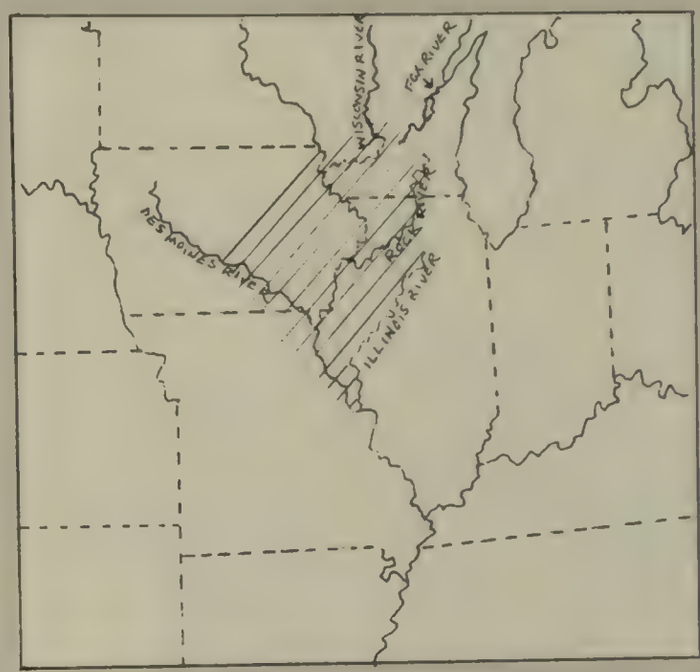
The Sauk and Fox were seasonally migratory within their range. The agriculturally oriented summer villages—Saukenuk (Sauk) and Musquakenuk (Fox) were the largest—were occupied in the late spring for planting and trading.

In mid-June, after planting crops, groups left the village to pursue other activities. The tribes built canoes, gathered rushes and cattails (to be woven into mats), collected foods and medicinal plants, and held their annual buffalo hunt on the Iowa prairie. About mid-August all returned to the village where, in a ritual gift exchange, each group distributed the products of its labors.

Formal ceremonies, religious feasts, sports, and games occupied the villagers until harvest. Once harvested, crops were dried and then divided among the people. Some food was stored in underground caches, and the remainder was distributed to the winter hunting bands. The tribes then prepared for the winter hunt. Persons unfit for hunting—the young, elderly, and infirm—were left in the care of resident traders. Supplies for the winter were drawn on credit against the winter catch. The hunters then dispersed throughout the tribal lands to harvest furs for the next year's trade.

Near winter's close, the majority of the tribe migrated to the maple groves in the northern part of the range to make maple sugar, their primary condiment. With the return of the hunting bands, the tribes gathered once again along the Mississippi River. Once assembled, the entire tribe returned to the village in a grand procession.

The social structure of the two tribes was similar. They were organized into patrilineal clans, about twelve in each tribe. The clans shared a common stock of names, as well as certain totemic rituals. Each clan bore a totemic name such as *bear, sturgeon,* or *trout*. Two clans in each tribe had the right to nominate from their ranks the "civil chief" and "war chief." Marriage within one's own clan was strictly forbidden.



From 1760 to 1828 the Sauk and Fox dominated an area ranging from the Fox River-Wisconsin River portage to the mouth of the Missouri, and from the Des Moines River to the Illinois.

Another social tradition also unified the tribes across clan lines—dividing the tribes into two equal groups, or moieties. Each member of the tribe was assigned a moiety at birth, with the oldest child assigned to the opposite moiety from the father and alternating with each successive child. The moiety structure provided teams for games, military organization, and division of function for ceremonies and rituals. It also reduced the potentially divisive effect of a strong clan structure.

The most apparent difference between the Sauk and Fox seems to have been in government. Contemporary accounts are unanimous in the opinion that the Sauk were an orderly people, given to abiding by decisions of their council, which probably was composed exclusively of clan representatives. The Fox, on the other hand, were far more fractious. Given to internal dissension, they maintained a more loosely structured council—one that was not necessarily composed of clan delegates.

Neither tribal council had true legislative or police powers. Each considered matters in the light of precedent and circumstance, reached internal consensus, and reported its recommendations to the tribe. The Sauk council had considerable authority in matters of trade, and during the alliance, the Sauk and Fox councils jointly managed hunting lands. In important matters, such as land cession, the council's decisions were submitted to separate councils of the interest groups involved (hunters, women agriculturists, even children). The right of dissent was clearly recognized by all parties, and on occasions when consensus could not be reached, a dissenting faction had the right to withdraw from the tribe, form a new band, and go its way. That privilege, coupled with the need to protect their land from intrusion by enemies and displaced tribes, created as many as seven separate bands among the Sauk.

(continued on page 4)

HISTORIC ILLINOIS

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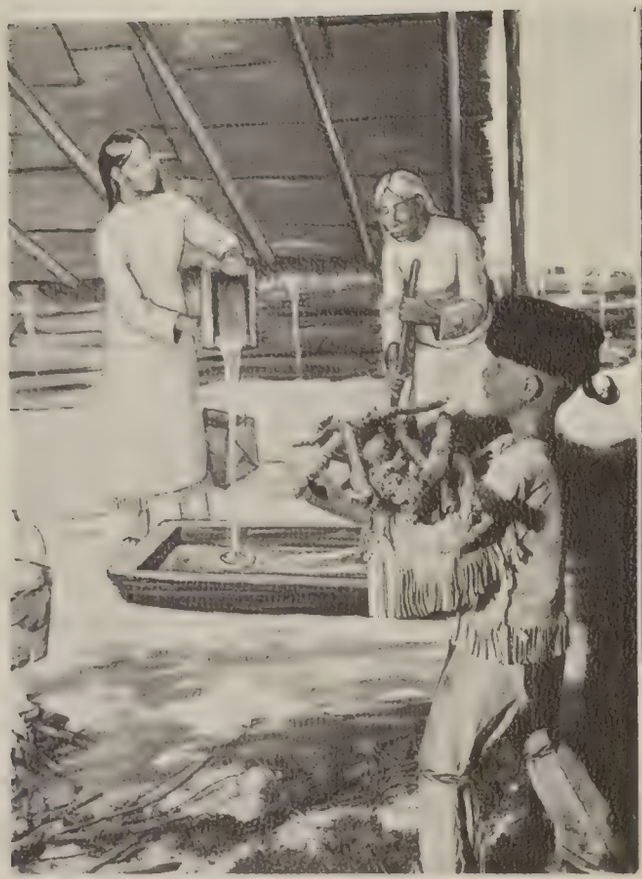
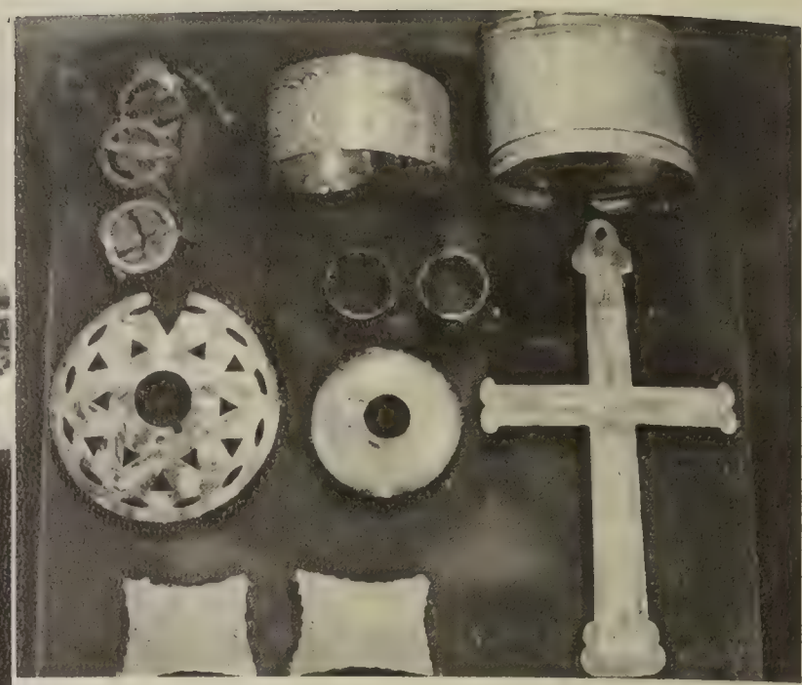




Left: Maple sugar making, depicted here in an exhibit at the Hauberg Indian Museum, was one of the seasonal activities of the Sauk and Fox. Above: Trade silver made by Canadian and American silversmiths was highly prized in the fur trade. These pieces are in the Hauberg Collection at the Hauberg Indian Museum. (Photos by Will Leinicke)

Sauk and Fox

(continued from page 3)

The Black Hawk War

In 1804, following the murder of a white settler in the southern portion of the Sauk range, four tribal representatives journeyed to St. Louis to meet with William Clark. They wanted to settle both the murder case and the problem of white intrusion on Indian hunting land that had led to the murder. Without regard for usual treaty-making rules, Clark convinced the four Sauk emissaries to sign an agreement ceding all Sauk and Mesquakie lands east of the Mississippi for $2,234.50 plus a $1,000-per-year annuity.

Dispute over that treaty contributed to the Sauk's tendency to align with the British during the War of 1812, and the Sauk's defeat in that war led, in 1816, to the treaty's confirmation. It was not, however, until 1828 that pressure from white settlers forced the Sauk and Mesquakie to abandon their Rock Island villages for lands in Iowa.

By 1832 most had moved to Iowa. But in April of that year, some of the women agriculturists, unhappy with the new crop lands, and angry at having been excluded from the decision to surrender their Illinois lands, joined with pro-British factions of the tribe. Reassured by false promises of British and Winnebago assistance, they broke with the policy of the tribal council and returned to Illinois under the leadership of Black Hawk.

Within days of crossing the Mississippi, Black Hawk knew that the promised aid would not be coming and that his cause was lost. When he encountered Illinois militia, Black Hawk resolved to make council with them and return to Iowa. But a frightened or vengeful militiaman shot one of the Indian emissaries, beginning the Black Hawk War. Less than two hundred of Black Hawk's band survived the war, and their defeat marked the end of one chapter in Illinois history.

Will Leinicke first joined the Department of Conservation in May 1978 as an assistant to the director of the Hauberg Indian Museum at Black Hawk State Historic Site. Prior to joining the staff at Black Hawk, Will was a teacher's aide with an alternative high school program in Urbana. Will's research into the history and culture of the Sauk and Fox has continued on personal time. Recently, he collaborated with Rock Island schoolteacher Marion Lardner on a school package designed to teach children about the Sauk and Fox Indians.

Hauberg Indian Museum Depicts Sauk/Mesquakie Culture

Nan Wynn
Director, Hauberg Indian Museum
Black Hawk State Historic Site

John H. Hauberg, a Rock Island philanthropist, was largely responsible for creating the Black Hawk State Park and the park's museum. In 1977 the museum was officially named the Hauberg Indian Museum. (Photo: Illinois State Historical Library)

If it's been awhile since you've seen the Hauberg Indian Museum at Black Hawk State Historic Site (Rock Island), you may not recognize it. The museum was renovated in 1977, and a new emphasis was placed on interpreting the culture of the Sauk and Mesquakie Indians.

Black Hawk State Park was established in 1927 through the efforts of John H. Hauberg, who created the park's museum in 1938. The Civilian Conservation Corps (CCC) built the structure that has housed the museum for the past forty-two years. It stands near the site of Black Hawk's "watchtower," the crest of a cliff overlooking the confluence of the Rock and Mississippi rivers.

Hauberg did much to preserve the story of the area's Indian and pioneer cultures. A local philanthropist, he helped organize and also served in many local civic groups, including the Rotary, Chamber of Commerce, Old Settlers Association, Rock Island County Historical Society, and the Black Hawk Hiking Club.

Large, airy bark houses were used in the summer by the Sauk and Fox. The long-house pictured here was built by Sauk Indians in 1939 and is exhibited in the Hauberg Indian Museum. (Photo by Will Leinicke)

Hauberg also traveled extensively, acquiring many items now in the museum collection. He collected pieces from Africa, Mexico, and an extensive basket collection from the Aleutian Islands. Many other artifacts came from the Great Plains and Great Lakes regions, and some Sauk and Mesquakie relics were gifts to Hauberg from the Indians. Two of the larger items in the collection are replicas of a summer long-house and a winter hut. They were built by Sauk Indians in 1939. The winter hut is life-sized, but the summer house is scaled down.

Although it was (and is) a splendid collection, the original museum display lacked continuity. The exhibit area was small, and the museum housed artifacts from many periods and tribes. Sometimes, unrelated items were grouped together in the same display case. To preserve and interpret the collection properly, renovation was needed, so in the winter of 1976 the old museum was dismantled.

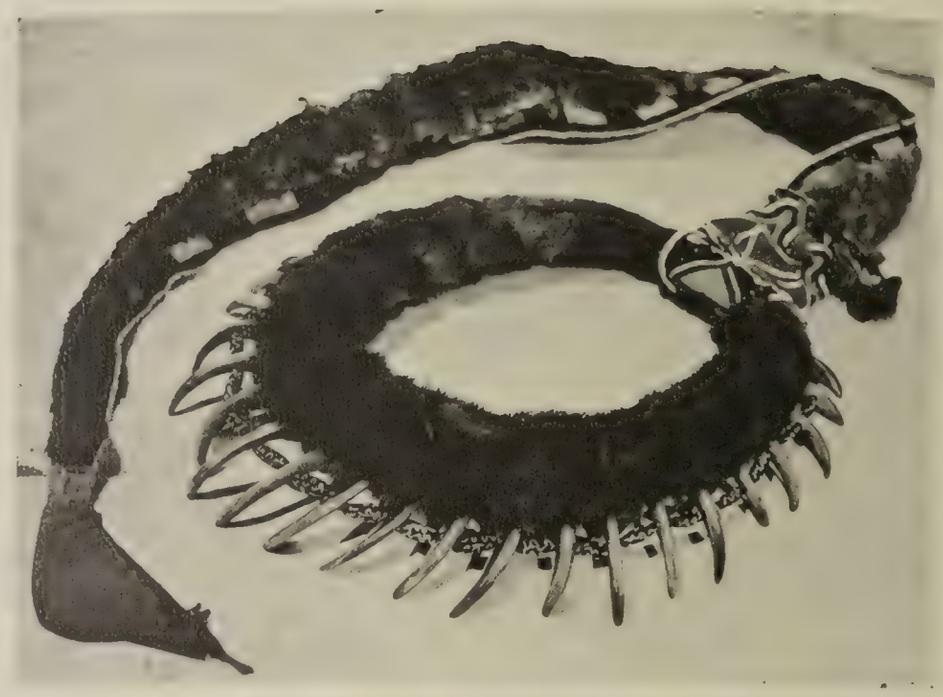
(continued on page 6)

Hauberg Indian Museum

(continued from page 5)

The present museum exhibit was designed to interpret the culture of the Sauk and Mesquakie Indians. It was built by a Chicago firm, which used the summer and winter houses built by the Indians in 1939 as the focal point of the new display. And the cycle of seasons became the theme of the new Hauberg Indian Museum.

The museum was rededicated on July 23, 1977, and the museum, which had traditionally been known as the Hauberg Museum or the Black Hawk Museum, was officially named the Hauberg Indian Museum. Four months later, the Hauberg family formally donated its collection to the Illinois Department of Conservation.



This ceremonial necklace of grizzly bear claws, Venetian trade beads, and otter fur is from the Hauberg Collection. (Photo by Will Leinicke)

Life-size mannequins in the Hauberg Museum depict the seasonal activities of the Sauk and Fox. (Photo by Will Leinicke)

Today, visitors enter the museum through a new doorway. The orientation area includes a case of archeological artifacts, a historical map of the Rock Island area, and a display devoted to John H. Hauberg. After entering the main exhibit area, visitors can view a twelve-foot-high diorama depicting seasonal activities of the Sauk and Mesquakie Indians of the late 1700s and early 1800s. The dioramas are complemented by life-size mannequins in period dress.

Museum items not associated with the Sauk and Mesquakie were stored during the museum's renovation. Those objects, which pertain to other cultures, will be stored until they too can be properly exhibited and interpreted.

Nan Wynn joined the Department of Conservation in 1975 and has been the director of the Hauberg Indian Museum since 1977. She holds a bachelor's degree from Western Illinois University.

Citizen Support Group Preserves Black Hawk Heritage

Citizens to Preserve Black Hawk Park Foundation

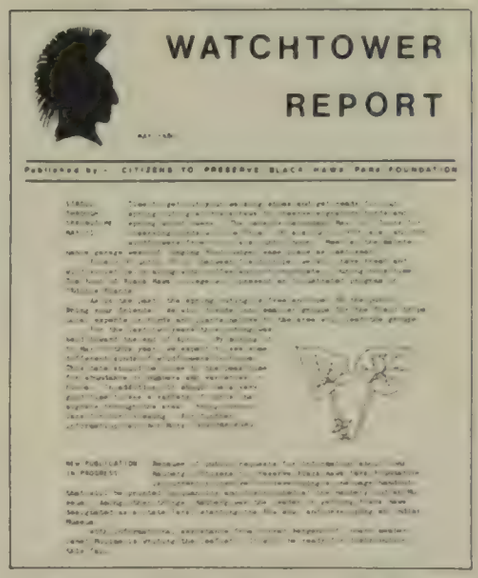
The Citizens to Preserve Black Hawk Park Foundation was established in 1972 when local citizens became concerned over the park's future. Some feared that Black Hawk State Park was about to be sold to private developers, and many were concerned over proposed plans to widen the existing road through the park to a four-lane highway.

Formed to protect the park, the Black Hawk Foundation now concentrates on improving public awareness and developing both recreational and educational programs for the park. The Foundation has developed an interpretive nature trail and a companion brochure; sponsored wildflower walks; and compiled a fifty-five-page informational packet for local schools on the area's early settlement, Indian heritage, and natural features. Currently, the Foundation is providing funds for the publication of "One Nation, One Land," a school packet about the Sauk and Fox Indians.

The newsletter of the Black Hawk Foundation is the *Watchtower Report*. It is published four or five times a year and reports park and foundation activities, outings, and events. *Watchtower Report* is available to members of the Foundation. Memberships are two dollars for students, ten dollars for adults, and fifteen dollars for families.

For additional information write:

Bob Motz
Citizens to Preserve Black
Hawk Park Foundation
2535 River Heights Drive
Rock Island, IL 61201


WATCHTOWER
REPORT

Watchtower Report—*newsletter of the Citizens to Preserve Black Hawk Park Foundation.*

Sauk and Mesquakie Indians Featured

Black Hawk School Packet Soon Available

A package of lesson plans, maps, and activities for school children will soon be available to teachers who want to include the study of the Sauk and Mesquakie Indians as part of their curriculum. The package—"Two Nations, One Land"—is designed for elementary school teachers in the Rock Island area, but it can be adapted for use elsewhere.

Through the package, students can learn about the political and social organization of the Sauk and Mesquakie Indians. Teachers are urged to divide their classes into clans and moieties (the major social groups in the two tribes) and assign tasks such as preparing feasts, playing games, and designing totems.

Since contact with traders was perhaps the most important factor in the changing traditions of the Sauk and Mesquakie, a special section is included on the fur trade. Students may make trade lists and engage in a trading day at the end of the unit.

Directions for several other activities are included in the package. Students can make natural dyes, corn husk dolls, and willow whistles. They can also learn how to weave cattail mats like those used by the Sauk and Mesquakie. There are even a few recipes for Indian foods.

Other features of the school packet include a set of maps that enable teachers to develop map skills using Indians trails and glaciers as landmarks, a list of topics for youngsters to research, and a bibliography for further reading.

Teachers are urged to use the packet in conjunction with visits to the Hauberg Indian Museum at Black Hawk State Historic Site at Rock Island.

Publication of "Two Nations, One Land" is being funded by three Rock Island organizations—Citizens to Preserve Black Hawk Park Foundation, the Rock Island Foundation, and the Mel McKay Foundation.

Marion Lardner
Rock Island

Marion Lardner co-authored "Two Nations, One Land" with Will Leinicke of the Black Hawk State Historic Site staff. She teaches third grade at Earl Hanson School in Rock Island. Marion holds bachelor's and master's degrees in education and a master's degree in regional studies from Augustana College.

Note: Inquiries regarding "Two Nations, One Land" may be directed to Will Leinicke, c/o Black Hawk State Historic Site, Rock Island, IL 61201.

Terra cotta gargoyle perched atop a parapet on the twelfth floor of Chicago's Sheridan Plaza Hotel (Photo by Joeei Redrock Benedict)

National Register News

Established in 1935, the National Register of Historic Places is maintained by the United States Department of the Interior and lists sites of historical, architectural, or archaeological significance. Those sites may be of local, state, or national importance. The Illinois Department of Conservation administers the National Register program for the Prairie State, and on November 26, 1980, there were 535 Illinois places listed on the National Register.

ILLINOIS PLACES LISTED ON THE NATIONAL REGISTER
JUNE 7, 1980—NOVEMBER 26, 1980

	CITY/TOWN	COUNTY	DATE LISTED
Mt. Lookout (McPike House)	Alton	Madison	6/17/80
Lake-Peterson House	Rockford	Winnebago	6/25/80
Theurer-Wrigley House	Chicago	Cook	7/28/80
Joliet East Side Historic District	Joliet	Will	8/15/80
Building at 860-880 Lake Shore Drive	Chicago	Cook	8/28/80
J. L. Robinson General Store	Hagaman	Macoupin	9/12/80
Christ Episcopal Church	Springfield	Sangamon	9/12/80
Lincoln Public Library	Lincoln	Logan	9/12/80
John R. Oughton House	Dwight	Livingston	9/23/80
Halfway House	Plainfield	Will	9/29/80
Shriver Farmstead	Virden vicinity	Macoupin	9/29/80
Clarkson W. Freeman House (Freeman-Hughes House)	Springfield	Sangamon	9/29/80
Evanston Lakeshore Historic District	Evanston	Cook	9/29/80
Fort Sheridan Historic District	Fort Sheridan	Lake	9/29/80
William L. Gregg House	Westmont	DuPage	10/3/80

The Sheridan Plaza Hotel in Chicago was recently listed on the National Register of Historic Places. (Photo by Joeei Redrock Benedict)

Detail of ornamentation used on the hotel's exterior (Photo by Joeei Redrock Benedict)

More elaborate terra cotta ornamentation highlights the hotel's entrance. (Photo by Joeei Redrock Benedict)

	City/Town	County	Date Listed
Haish Memorial Library	DeKalb	DeKalb	10/9/80
Pekin Federal Building	Pekin	Tazewell	10/9/80
Col. Edward N. Kirk House	Sterling	Whiteside	10/9/80
Sarah Martin House	Monmouth	Warren	10/9/80
Metal Highway Bridges of Fulton County Thematic Resources	Various	Fulton	10/29/80
Hodges House	Carrollton	Greene	11/3/80
First Universalist Church	Elgin	Kane	11/7/80
United Presbyterian Church	Keithsburg	Mercer	11/7/80
Louise White School	Batavia	Kane	11/7/80
Jacksonville Labor Temple	Jacksonville	Morgan	11/13/80
Memorial Washington Reformed Presbyterian Church	Elgin vicinity	Kane	11/19/80
AVR 661 (Crash Boat)	Chicago	Cook	11/19/80
Ivory Quinby House	Monmouth	Warren	11/20/80
Gen. Benjamin H. Grierson House	Jacksonville	Morgan	11/20/80

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Council Approves Fourteen Sites for National Register

Stone Arch Bridge (Champaign)

At its December meeting in Chicago, the Illinois Historic Sites Advisory Council reviewed a total of twenty-nine places for nomination to the National Register of Historic Places. Fourteen sites were approved. Eight sites failed to receive council approval, and seven others were deferred. The council also considered two petitions for consideration for the Illinois Register of Historic Places, approving one and rejecting the other.

National Register

The fourteen sites approved by the council were: Columbiana Archeological Site (Greene County), Berwyn Suburban Station (Berwyn), Arthur Dunham House (Berwyn), Peoria Mineral Springs (Peoria), Peoria State Hospital Historic District (Peoria), Brooks Building (Chicago), Stone Arch Bridge (Champaign), Alexis Phelps House (Oquawka), Olof Johnson House (Galva), William Van Epps House (Dixon), J. Ogden Armour House (Lake Forest), Graham Building (Aurora), Stearns-Wadsworth House (Batavia), and Masonic Temple (Aurora).

The eight sites not approved were: Farmersville Opera House (Farmersville), Palace Theater (Johnson City), Augusta Grade School (Augusta), Freeman School (Rockford), Zimmerman Round Barn (Washington), Benjamin Ferguson House (Springfield), Henry Herget House (Pekin), and Chicago River harbor multiple resource nomination.

Deferred for future consideration by the council were: W. T. Rawleigh House (Freeport), Kranz Hall (Elmhurst), Tri-Taylor Historic District (Chicago), Jacob Gale House (Peoria), Seth Warner House (Chicago), St. Elizabeth's Catholic Church (East St. Louis), and Robert W. Hamilton House (Murphysboro).

It is the advisory council's responsibility to advise the director of the Illinois Department of Conservation, who is the Illinois state historic preservation officer (SHPO) for Illinois, regarding places worthy of listing on the National Register or Illinois Register. Places receiving council approval for the National Register are reviewed by the SHPO, who (if he concurs with the council) nominates them to the U.S. Department of the Interior for listing on the Register.

Graham Building, ca. 1926 (Aurora)

Local Significance Discussed

Most of the sites considered by the council in December were local community landmarks. Some had been the homes of local notables, while others served community functions. The council exhibited a divided opinion on the question of the listing of locally significant structures on the National Register. Some felt that in cases where a number of similar types of structures existed, only the best examples should be listed. Others thought that local significance alone was sufficient for National Register listing.

One of the locally significant structures proposed for listing was the Farmersville Opera House, just one of several opera houses proposed recently for National Register listing. Opera houses were common in small towns across the state and many still exist. The owner of the

Introducing
The Olof Johnson House

Olof Johnson immigrated to America with other Swedes under the leadership of Eric Janson and settled in Bishop Hill. Johnson was one of the colony's seven trustees. He built this fine Italianate house in nearby Galva in 1863. (Photo by Larry Davis)

Above: The decorative front stairway features finely detailed balusters. Below: One of the house's marble and cast-iron fireplaces. This one is in the parlor. (Photos by Larry Davis)

Council Approves Fourteen Sites

(continued from page 10)

Farmersville Opera House presented the form and expressed her determination to restore the building for community use. However, the Farmersville Opera House was not considered one of the best examples of that building type, and it was not approved.

Multiple Resource Nomination Considered

At the December meeting, the council considered the second multiple resource nomination prepared in Illinois. "Historic Resources of the Chicago River Harbor" inventoried historically and architecturally significant structures in an area paralleling the Chicago River.

Several property owners opposed the nomination. Owners of the Mandel Building objected to the inclusion of the building in the nomination. Their attorney claimed that the building was not significant and had not been included in any historical or architectural survey of the city or state. Attorneys for the Merchandise Mart requested deferral since many of the building's owners lived outside the city and knew little about the proposed listing and its implications.

The chairman of the Commission on Chicago Historical and Architectural Landmarks claimed the proposed district was not homogeneous. He thought too many secondary structures (ones that are not significant but contribute to the character of the district) were included.

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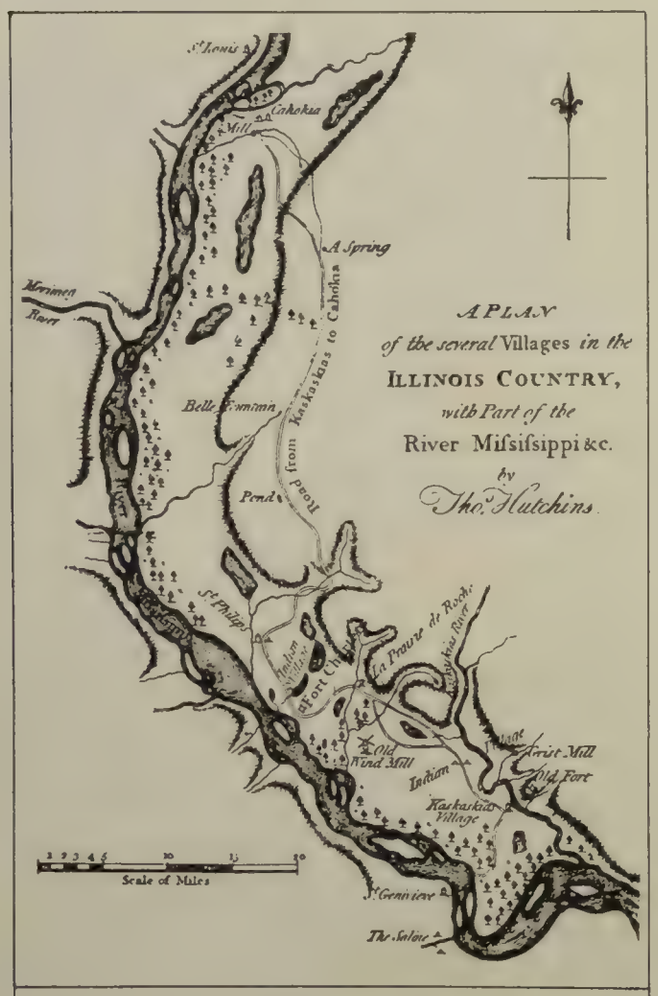
Ste. Genevieve—St. Joachim

A Case of Mistaken Identity

The "Old Town" site of Ste. Genevieve (Missouri) was, it is generally agreed, the first permanent European settlement west of the Mississippi River in the Illinois Country.* According to accepted opinion, settlers from French communities in what is now Illinois crossed the river to establish Ste. Genevieve sometime in the 1720s or early 1730s. A re-examination of the evidence does not, however, support the claim that Ste. Genevieve existed as a permanent settlement in the early 1730s. In fact, that claim rests on a case of mistaken identity.



Thomas Hutchin's map, printed in 1778, shows the village of Ste. Genevieve. However, Ste. Genevieve does not appear on any known map printed before 1755.

In dating the founding of Ste. Genevieve, scholars have relied upon a letter written by Father Jacques Mercier, superior of the Jesuit mission at Cahokia. On May 25, 1732, Father Mercier wrote to a fellow priest in Quebec: "Scarcely a month ago I had the honor to send you with a certain Louis Poulin from the parish of Saint Joachim all the papers and documents that will help you." The "Saint Joachim" in Father Mercier's letter was, historians have believed, Ste. Genevieve. The first historian to make that connection was Joseph Schlarman (*From Quebec to New Orleans: The Story of the French in America* [1929]), and in the most scholarly and comprehensive analysis that we now have on the town's founding (*Sainte Genevieve: the Story of Missouri's Oldest Settlement* [1935]), Francis J. Yealy agreed. After surveying various arguments and documents, Yealy concluded that the "village was founded as early as 1732 and perhaps a few years earlier." His "conclusive piece of evidence" was Mercier's letter.

Yealy, following Schlarman's lead, noted that during the mid-eighteenth century the names *St. Joachim* and *Ste. Genevieve* were used interchangeably for the new French village on the west bank of the Mississippi River. Yealy used the original Ste. Genevieve parish records (now, unfortunately, closed to scholars) to demonstrate this interchangeability of names, and his work can be corroborated with the Kaskaskia civil records now housed in the Randolph County Courthouse at Chester, Illinois. Indeed, starting in 1759 and continuing into the 1760s Ste. Genevieve appears repeatedly as St. Joachim in the Kaskaskia manuscripts.

Yet there is no evidence that Ste. Genevieve was called St. Joachim prior to 1759. Whether one uses the Ste. Genevieve parish records (as Yealy did) or the Kaskaskia manuscripts, the first time that Ste. Genevieve appears as St. Joachim is 1759. The place name appears in the Kaskaskia manuscripts before 1759, but in each instance St. Joachim is clearly the parish by that name in Quebec and not the French village on the west bank of the Mississippi. The same is true in Father Mercier's 1732 letter. Cyprien Tanguay's *Dictionnaire Généalogique des Familles Canadiennes* reveals that the Louis Poulin of Mercier's letter was born in 1710 in the parish of St. Joachim, Quebec. After spending several years in the Illinois Country, Poulin returned to Quebec and died there in 1733.

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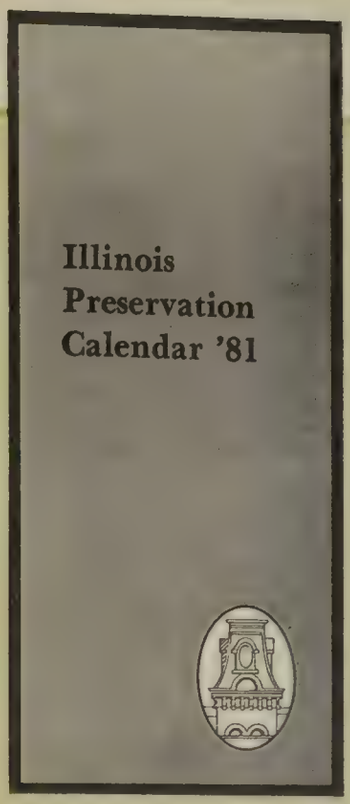
* During the French regime in North America, the Illinois Country included the territory on both sides of the Mississippi River, from the mouth of the Ohio to the Great Lakes.

Preservation Grants Manual Available

The Illinois Department of Conservation's *Historic Preservation Fund Grants-in-Aid Local Participation Manual* is now available. The manual is designed to aid in preparing applications for historic preservation grants. To be eligible for this matching grants program, properties must be listed on the National Register of Historic Places. For a copy of the grants manual, check your local library (copies are available through inter-library loan) or write:

Grants Management Section
Bureau of Land & Historic Sites
Illinois Department of Conservation
405 E. Washington St.
Springfield, IL 62706



Illinois Preservation Calendar '81 Now Available

The *Illinois Preservation Calendar '81* is now available from the Illinois Department of Conservation.

This 4" x 9" booklet contains 52 pages of paragraph-long entries describing history-related activities in the Prairie State. More than 150 events—craft fairs, walking tours, holiday celebrations, and other events—are listed.

For a free copy, contact: Illinois Department of Conservation, Division of Historic Sites, 405 E. Washington St., Springfield, IL 62706.

Deborra L. Kissel

IN MEMORIAM
THE JESSE FELL HOUSE
1856–1980

Jesse Fell was a prominent Bloomington lawyer who developed professional and social ties with many early Illinois politicians. In the 1830s he struck up an acquaintance with Abraham Lincoln, who was then a member of the state legislature. Their friendship lasted until Lincoln's death.

Fell's political activities were but one of his contributions to Illinois history. He owned Bloomington's first newspaper, and he was an influential member of Illinois Wesleyan University's board of trustees.

In 1856 Fell designed and helped build a house in Normal. The two-story Italianate house had an octagonal cupola and a veranda on three sides. Fell and his family lived there until 1882. He died five years later.

Ownership of the house changed several times over the years, and the Fell House suffered major alterations. The cupola and veranda were removed and the interior was altered. In recent years the structure provided housing for students at nearby Illinois State University.

Local residents succeeded in having the Fell House listed on the National Register in April 1978. But in August the owner ordered it bulldozed.

Other buildings associated with Fell still stand. But his first home, believed to be the oldest house in Normal, is gone. On August 20, 1980, Bloomington's *Daily Pantagraph* noted:

> Grooves and ruts from the tracks of heavy equipment are all that mark the lot at 502 S. Fell Avenue, where the two-story wooden house stood until last week.

William G. Farrar

Chicago's Third Annual Home Improvement Fair

City House Scheduled for March

City House—Chicago's third annual home improvement fair for older houses—will be held March 27–29 at McCormick Place West (Donnelley Hall). This exhibition is designed to acquaint home owners with rehabilitation products and services for older houses.

Last year, City House attracted over two hundred exhibitors, and a similar number is expected this year. City House exhibitors are screened by a review committee so that goods and services exhibited at the fair will meet the Secretary of the Interior's "Standards for Historic Preservation Projects."

There will be both commercial and non-commercial exhibitors: window manufacturers, antique light fixture suppliers, energy conservation specialists, glass manufacturers, millwork specialists, contractors, and various service agencies and organizations.

City House is co-sponsored by the Commission on Chicago Historical and Architectural Landmarks and the Chicago Housing Department.

For additional information, contact:

Edward Jeske, City House Director
Commission on Chicago Historical and
Architectural Landmarks
320 N. Clark St., Room 800
Chicago, IL 60610

Or call 312-744-3983.

Andrea Urbas
Architectural Coordinator
Division of Historic Sites

Ste. Genevieve—St. Joachim

(continued from page 12)

Thus we have a case of mistaken identity. Beginning with Schlarman, historians have not distinguished between the parish of St. Joachim in Quebec and the French village on the Mississippi's west bank, a town that was often called St. Joachim in the mid-eighteenth century. The mistake has perpetuated the notion that Ste. Genevieve existed as a permanent settlement as early as the 1730s because the one substantial piece of evidence used to support that claim was Father Mercier's 1732 letter. Now that this case of mistaken identity has been resolved, perhaps scholars can move on to other sources and take a fresh look at the origins of Ste. Genevieve.

Carl J. Ekberg
Department of History
Illinois State University

Carl Ekberg is professor of history at Illinois State University. He holds the Ph.D. from Rutgers and specializes in French history.

Council Meeting Re-Scheduled

The quarterly meeting of the Illinois Historic Sites Advisory Council scheduled for March 19–21 has been changed to April 2–4. The meeting will be held in Springfield.

New Appointees to Join Advisory Council

At its next meeting in April, the Illinois Historic Sites Advisory Council will welcome five new members who will serve three-year terms (1981–1983). They are Richard Betts (Champaign), assistant professor of architecture, University of Illinois; David Conrad (Murphysboro), professor of history, Southern Illinois University; Eric Freund (Urbana), professor of urban and regional planning, University of Illinois; David Maurer (Charleston), professor of history, Eastern Illinois University; and James Gillihan (Mt. Carmel), assistant to the president, Wabash College. Gillihan is a former state historic preservation officer for South Dakota.

Another new member of the council is L. Donald Luebbe of Peoria. Luebbe, principal in a planning and landscape architecture firm, replaced city planner Lester Petty (East St. Louis) at the council's December meeting.

Also retiring after the December meeting of the council were Michael Conzen (Chicago), associate professor of geography, University of Chicago; E. Duane Elbert (Charleston), professor of history, Eastern Illinois University; Francis Koenig (Streator), past president, Illinois State Historical Society; C. William Westfall (Chicago), professor of architectural history, University of Illinois-Chicago Circle; and David Wilson (Carbondale), assistant professor of history, Southern Illinois University.

National Register News

(continued from page 9)

	City/Town	County	Date Listed
Taft Farmstead	Rochester vicinity	Sangamon	11/20/80
Madison Theatre	Peoria	Peoria	11/21/80
Ardmore Avenue Train Station	Villa Park	DuPage	11/21/80
Dunlap Mansion	Chicago	Cook	11/21/80
Sheridan Plaza Hotel	Chicago	Cook	11/21/80
Joseph Miller House	Rochester vicinity	Sangamon	11/24/80
Ward W. Willits House	Highland Park	Lake	11/24/80
St. Paulus Evangelisch Lutherischen Gemeinde (Kornthal Church)	Jonesboro vicinity	Union	11/24/80
Campton Town Hall	Wasco vicinity	Kane	11/24/80
Nathaniel Halderman House	Mt. Carroll	Carroll	11/24/80
Kuhn Station Site (MS-29)		Madison	11/25/80
Horseshoe Lake Mound & Village Site		Madison	11/26/80
Stone Manor	Lockport vicinity	Will	11/26/80
Elliott Street Historic District	Olney	Richland	11/26/80
Mount Carroll Historic District	Mt. Carroll	Carroll	11/26/80

Three Fulton County metal highway bridges were among nine such bridges recently listed on the National Register. Above: Bernadotte Bridge (Smithfield vicinity) Above right: London Mills Bridge (London Mills) Below right: Duncan Mills Bridge (Lewistown vicinity)

Council Approves Fourteen Sites

(continued from page 11)

Because the nomination encompassed such a large area, the council requested the nomination be divided into shorter forms and re-submitted at a later date.

Illinois Register

The advisory council considered petitions for consideration to the Illinois Register on behalf of the Grossdale Railroad Station (Brookfield) and Ward Willits House (Highland Park). The petition for Grossdale Railroad Station was denied by the council because it did not meet the exclusive criteria for Illinois Register listing. The petition for the Ward Willits House, designed by Frank Lloyd Wright, was accepted. The petition is the first step in listing a place on the Illinois Register. Petitioners receiving council approval may then apply to the council for nomination. If the council approves the nomination and the SHPO concurs, he makes the listing himself.

The Future of the Past

ADDISON—The Addison Historical Society and the Historical Commission will sponsor **Addison History Week** from March 15-21. The museum and public library will have special exhibits on Addison history, and school children may enter various history contests. The awards program for winners of the history contests will be held in the public library on March 21 at 2:00 P.M. For additional information, write Vivian Krentz, Addison Historical Society, 237 Congress Street, Addison, IL 60101.

APPLICATION DEADLINE—**National Register of Historic Places/Illinois Register of Historic Places**—To be placed on the agenda for the June meeting of the Illinois Historic Sites Advisory Council, complete and correct National Register or Illinois Register forms and all supporting evidence (maps, slides, photos, etc.) must be received by the Illinois Department of Conservation on or before April 30. For additional information, write Keith A. Sculle, National Register Coordinator, Illinois Department of Conservation, 405 E. Washington St., Springfield, IL 62706, or phone 217-782-3340.

CHICAGO—The Commission on Chicago Historical and Architectural Landmarks will sponsor **City House: A Home Improvement Fair for Older Houses** from March 27-29. This three-day preservation fair will be held at McCormick Place West (Donnelley Hall) from noon to 9:00 P.M. on the twenty-seventh, 10:00 A.M. to 9:00 P.M. on the twenty-eighth, and 10:00 A.M. to 7:00 P.M. on the twenty-ninth. City House is an exhibition of services, ideas, products, techniques, and methods of maintenance and rehabilitation appropriate for Chicago's older houses. Admission will be three dollars per person, with discount coupons available at most Chicago hardware stores. For additional information, write Edward T. Jeske, City House Director, Commission on Chicago Historical and Architectural Landmarks, 320 N. Clark St., Room 800, Chicago, IL 60610.

EVANSTON—The Evanston Preservation Commission will sponsor **Neighborhood Architectural Walks** beginning at 2:00 P.M. on April 26. There will be two guided walking tours through historic areas of Evanston. These free tours will combine information on the city's architecture and history. For additional information, write Cynthia D. Lynch, Preservation Coordinator, City of Evanston, Planning Department, 2100 Ridge Avenue, Evanston, IL 60204.

GALENA—The Blackhawk Area Council of the Boy Scouts of America and the Galena Area Chamber of Commerce will sponsor the twenty-seventh annual **U.S. Grant Scout Pilgrimage** on April 24-27. There will be a pre-registration fee of $2.50. This event commemorates Grant's birthday, with this year's theme focusing on conservation. A parade is scheduled for Saturday at 2:00 P.M. For additional information, write Galena Area Chamber of Commerce, 101 Bouthillier St., Galena, IL 61036.

LAWRENCEVILLE VICINITY—Red Hills State Park will be the scene of **Old Settler Days**, an event depicting many old-time skills such as spinning, weaving, and blacksmithing on April 25-26. There will also be games and contests. This is one in a series of special events sponsored by the Illinois Department of Conservation entitled "Heritage Days in Illinois." For additional information, write Illinois Department of Conservation, Bureau of Land and Historic Sites, 405 E. Washington St., Springfield, IL 62706.

MATTOON—The Illinois Society of the Children of the American Revolution will hold its annual **state convention** on March 13-15 at the Holiday Inn. Registration will begin at 5:00 P.M. on the thirteenth. The meeting is open to the public, but there will be a small registration fee. Proceeds from the society's 1980-1981 state project will be presented to Lincoln's Tomb State Historic Site for a memorial garden. For additional information, write John M. Hauck, State President, RR, Shelbyville, IL 62565.

PECATONICA—The Pecatonica River Forest Preserve Environmental Studies Center will be the scene of a **Maple Syrup Festival** on March 21-22 from 1:00 P.M. to 4:00 P.M. Sponsored by the Winnebago County Forest Preserve and the Regional Office of Education, this event will feature tours of maple syrup operation, including tree tapping, collection and boiling of sap, and tasting of the finished product. For additional information, write Bob Severson, Room 712 Courthouse, Rockford, IL 61101.

PEORIA—The Peoria Historical Society will hold its **monthly meeting** on March 23 in the Cullom-Davis Library at Bradley University. The program and exhibit "University and Library and Local History" will be presented. Peoria Historical Society members will be admitted free, but non-members must pay a $2.00 admission fee. For additional information, write Peoria Historical Society, 942 N.E. Glen Oak, Peoria, IL 61603.

SPRINGFIELD—The Illinois Historic Sites Advisory Council will hold its **quarterly meeting** on April 2-4. This review board examines all places being considered for either the National Register of Historic Places or the Illinois Register of Historic Places. For additional information, write Keith A. Sculle, National Register Coordinator, 405 E. Washington St., Springfield, IL 62706, or phone 217-782-3340.

SPRINGFIELD—The Sons of Union War Veterans and the Military Order of Loyal Legion will conduct the twenty-sixth annual **Lincoln Tomb Ceremony** at Lincoln's Tomb State Historic Site on April 15. The ceremony, scheduled to begin at 11:00 A.M., commemorates the anniversary of Abraham Lincoln's death. For additional information, write Carol Andrews, Site Superintendent, Lincoln's Tomb State Historic Site, Oak Ridge Cemetery, Springfield, IL 62702.

SPRINGFIELD—The thirty-sixth annual **Boy Scout Pilgrimage** will be held at Lincoln's Tomb on April 26. Registration will begin at 9:00 A.M. and the ceremony at 2:00 P.M. For additional information, write Carol Andrews, Site Superintendent, Lincoln's Tomb State Historic Site, Oak Ridge Cemetery, Springfield, IL 62702.

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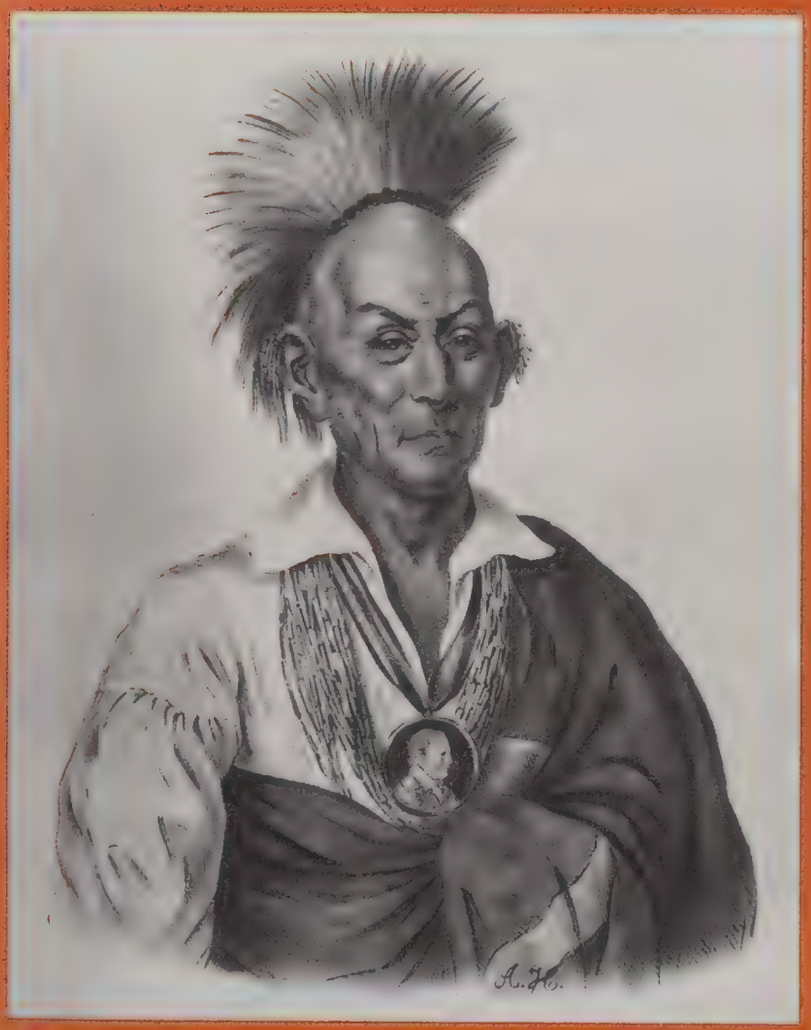
Black Hawk War



Black Hawk

Galena's Dr. Philleo—The Black Hawk War—Durley and St. Vrain Murders—Farmer and Fighter—A Brave and Gallant Soldier—The Causes—Stillman's Run—Two Small Battles: Nameless and Timeless—The Incident—Governor John Reynolds

Illinois History

Volume 35
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A Magazine for Young People

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Bad Axe battleground on the Mississippi River, site of the last confrontation of the Black Hawk War

The Black Hawk War

BY ELLEN M. WHITNEY

Editor, The Black Hawk War, 1831-1832

As NATIONAL historic events go, the Black Hawk War of 1832 was relatively minor. It was but one of many border conflicts on the western and southern frontiers that occurred as white settlers moved onto lands of the Indians. The Black Hawk War took place in northwestern Illinois and southern Wisconsin, and the lands in dispute were those claimed by the Sauk and Fox Indians in the vicinity of Rock Island, Illinois.

Why, then, is the Black Hawk War so well known? Let me suggest several answers to that question. In the first place, it became well known because it was part of a national program: President Andrew Jackson's Indian removal policy. Wherever Indians remained east of the Mississippi River, Jackson planned to purchase their land and have them move to new land assigned each tribe west of the river, where, it was then believed, they would be protected forever from intruders.

A second reason for the renown of the Black Hawk War is the personality of the Sauk leader Black Hawk. Although he was not a chief, he was a respected tribal leader—in 1832, by Indian lights, an old man of sixty-five. By 1829 most of the members of the Sauk and Fox tribes had moved to new villages west of the Mississippi, but a band led by Black Hawk persisted in returning each spring from their winter hunt to the old village on the Rock River. Black Hawk argued, and he had an increasing number of tribal supporters each year, that their lands had not been legally acquired by the United States and that the Indians were therefore still entitled to

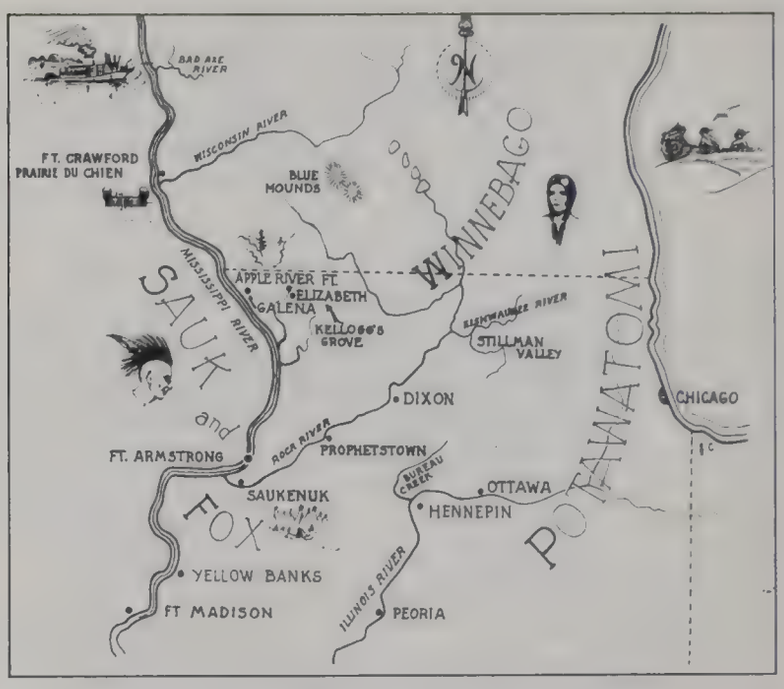
occupy their village in Illinois. This position ultimately resulted in great loss of life among the members of his band, but the steadfastness of Black Hawk has led to a general public conception of him as a true mythic or literary hero, that is, one who holds to a position through great trials regardless of the cost to himself. The truth about Black Hawk, though less romantic, is more to his credit. By the time an army of volunteers and United States regulars arrived on the Rock River, Black Hawk realized the futility of his plans to remain in Illinois (or to negotiate a new treaty with financial rewards for the Indians, to live among other tribes in Illinois, or even to go to war if necessary—statements about his motives are many). On May 14 a delegation from his band was attempting to surrender when fired upon by an unruly group of volunteers. Two members of the delegation were killed, but the main body of Black Hawk's band escaped and spent the rest of the summer attempting to make their way back across southern Wisconsin to the Mississippi. From time to time small groups of warriors were sent out to steal horses and provisions and attack any unprotected settlements or travelers they came across. The army finally overtook and defeated the Indians on the banks of the Mississippi River at the mouth of the Bad Axe River on August 2.

A third reason we remember the war is the number of lives affected during the short time it lasted, May 14 to August 2, 1832. In 1830 Illinois had a population of 147,445; of that number, an estimated eight to nine thousand Illinois men were called to duty in 1832 and in the short campaign of 1831 (some men served in several different units and were counted more than once). There were also smaller contingents from the present states of Wisconsin, Michigan, and Missouri. Furthermore, twenty-five infantry companies (with an authorized strength of fifty-four men each) and nine artillery companies (authorized strength, sixty) from the United States Army served in the war or were ordered to the front. That number included the force under General Winfield Scott, which arrived at Chicago from the East Coast, by way of the Great Lakes, shortly before the war was over; these troops were spared the difficult marches through the wilderness, but they arrived suffering from cholera. In one detachment of six companies, one out of three men died from that disease. Add these to the 72 white soldiers and civilians and the 450 to 600 Indians who lost their lives because of the war, the cost in human suffering is staggering.

Apart from the sheer numbers of people involved, the war has attracted attention because of its many participants who later achieved national prominence. Foremost among these was Abraham Lincoln, who served as captain of one company and as a private in two others. (Although the war lasted only a few weeks, there were three distinct periods of service for the volunteers. The first group of Illinois volunteers, having been called away from their farms at planting time, demanded to be discharged at the end of May. The commanding general, Henry Atkinson of the Sixth United States Infantry, then called for a second group of volunteers to scout the frontier until a third, much larger volunteer army could be organized. Lincoln, like several others, served in all three armies.) Another prominent national figure who is often listed among Black Hawk War veterans was Jefferson Davis, later President of the Confederated States of America at the same time Lincoln was United States President. But Davis was on leave in the South from his post at Prairie du Chien, Wisconsin, and did not arrive at the war front until the war was over. At that time, however, he was assigned to command a guard that accompanied Black Hawk and other prisoners from Prairie du Chien to the army post at Jefferson Barracks, south of St. Louis.

Still another reason for our remembering the Black Hawk War may be simply man's seeming fascination with any kind of war—both the study and practice of it. In his book, *Is Peace Inevitable,* anthropologist Santiago Genoves states that science has shown that man is not born aggressive, rather, war is a learned social custom. Just as war has been learned, Genoves believes, so a society of peace can evolve if we "shed our prejudices and decide our own fate creatively, with imagination and courage. . . . The creature that invented war can also invent peace."

CHRONOLOGY



Map of Black Hawk War sites

APRIL 5, 1832 The band of Sauk and Fox Indians known as Black Hawk's crosses the Mississippi River into Illinois at the site of present New Boston. The band includes between four and five hundred horsemen; with the women and children, they number between one and two thousand persons in all—but less than one-third of the Sauk and Fox tribes.[1]

APRIL 13, 1832 General Henry Atkinson (who arrived at Fort Armstrong on Rock Island the preceding night with six companies of United States troops from Jefferson Barracks, Missouri) holds a council with the "friendly" Sauk and Fox Indians (those who have not joined Black Hawk). He writes Governor John Reynolds of Illinois about Black Hawk's return to the state and tells him that the Indians with Black Hawk say they will "not . . . strike the first blow, but [will] . . . resist any attempt to remove them again from the Rock River country."[2]

APRIL 15, 1832 Governor Reynolds receives General Atkinson's letter and on the sixteenth orders twelve hundred Illinois militiamen, armed and mounted, to meet at Beardstown on April 22 "in order to be ready for war or peace." The governor also orders several companies of rangers to guard the frontier.

MAY 12, 1832 The mounted volunteers are at Dixon, awaiting the arrival of the United States troops who are proceeding up the Rock River afoot and by boat. Governor Reynolds orders a battalion of rangers out to scout the Sauk and Fox encampment and to "take all cautious measures to coerce said Indians into submission."

The Potawatomi Indian agent reports on this day that the "Sauk are on Rock River about thirty miles above Ogee's Ferry [Dixon] in a state of starvation and are anxious to recross the Mississippi but dare not descend Rock River for fear of being intercepted by the militia.

MAY 14, 1832 Sauk and Fox emissaries carrying a white flag are taken into the volunteers' camp a few miles below the Kishwaukee River. Meanwhile, the undisciplined militia fire on a party of Sauk scouts watching the reception of the peace emissaries; two are killed; and in the camp itself one of the peace emissaries is killed. The disorganized troops dash toward the Indian camp, and the warriors then with Black Hawk (most of the band was scattered among the Potawatomi villages

of the area) fire on the volunteers, many of whom flee in panic. Twelve are killed.

The small stream on which the soldiers were camped has since been known as Stillman's Run (after Isaiah Stillman, commander of the volunteers) and the action of the fourteenth as the Battle of Stillman's Run.

After the battle the volunteers return to Dixon and the Indians begin moving up the Kishwaukee River in the hope of getting back to the west side of the Mississippi by circling the settlements in northern Illinois and southern Wisconsin. From their various encampments they send out small parties of scouts to steal food and horses and to harass travelers and isolated frontier settlements.

MAY 21, 1832 Indian Creek Massacre, one of the most famous episodes of the Black Hawk War. Fifteen people were murdered by a party of hostile Indians at the home of William Davis, north of present Harding in LaSalle County. The leaders and most of the participants in the massacre are Potawatomi. Sylvia and Rachel Hall, nineteen and seventeen years old, respectively, are taken prisoner but released later in the summer.

MAY 24, 1832 Seven travelers are attacked on the Galena-Dixon Road by another small hostile Indian party—mostly Winnebago. One of the four men killed is Sauk and Fox agent Felix St. Vrain.

JUNE 16, 1832 Captain Adam W. Snyder's company of St. Clair County men tangles twice with a marauding party of fifty to eighty Sauk and Fox near Kellogg's Grove (not far from Kent in southwestern Stephenson County), where the company is stationed. Three volunteers are killed and one is wounded.

JUNE 18, 1832 Engagement on Yellow Creek, in Stephenson County, between Captain James W. Stephenson's command of Jo Daviess County men and a party from Black Hawk's band. Three soldiers are killed and one wounded.

JUNE 24, 1832 Over one hundred Sauk and Fox, including Black Hawk, attack the stockade at Apple River (now Elizabeth, Illinois), kill one man, and wound two others.

JUNE 25, 1832 Battle at Kellogg's Grove between Major John Dement's battalion of volunteers and the Sauk and Fox party which attacked the Apple River fort on the twenty-fourth. Five of Dement's men are killed, three or four wounded.

On their return to their encampment near Lake Koshkonong on Rock River, the Indians prepare to move west before the reorganized and enlarged army of volunteers begins its march.

JULY 21, 1832 Battle of Wisconsin Heights between the main body of the Sauk and Fox and a brigade of Illinois men under James D. Henry and a Wisconsin contingent headed by Henry Dodge. The Indians attack and fight a holding action to enable their women and children to cross the Wisconsin River; at night, after the battle, the rest of the Indians either get across or escape by canoe down the Wisconsin. Between forty and seventy Indians are killed and many more wounded. Only one soldier is killed, but eight are injured.

AUGUST 1, 1832 The steamboat *Warrior* comes upon the Sauk and Fox who are preparing to cross the Mississippi; Black Hawk attempts to surrender, but again his white flag is violated as the steamboat fires upon the Indians. After this incident, Black Hawk, the Prophet, and several other leaders desert the band and flee into the Winnebago country of west-central Wisconsin.

AUGUST 2, 1832 Battle of Bad Axe. On the banks of the Mississippi at the mouth of the Bad Axe River (north of Victory, Wisconsin) the entire army—all the volunteers as well as the United States regulars—overtakes the Sauk and Fox; eight soldiers are killed and about sixteen wounded; the number of Indian deaths is probably over 150; forty Indian women and children are captured.

This is the last battle of the war; since May 15, 72 citizens and soldiers have been killed, and between 450 and 600 Indians have lost their lives, many from starvation.

[1]Compiled by Ellen Whitney.
[2]The spelling and punctuation of this and later quotations have been modernized.

The Regulars and the Reserves

BY BRIAN ETTEN
Harrison School, Wonder Lake

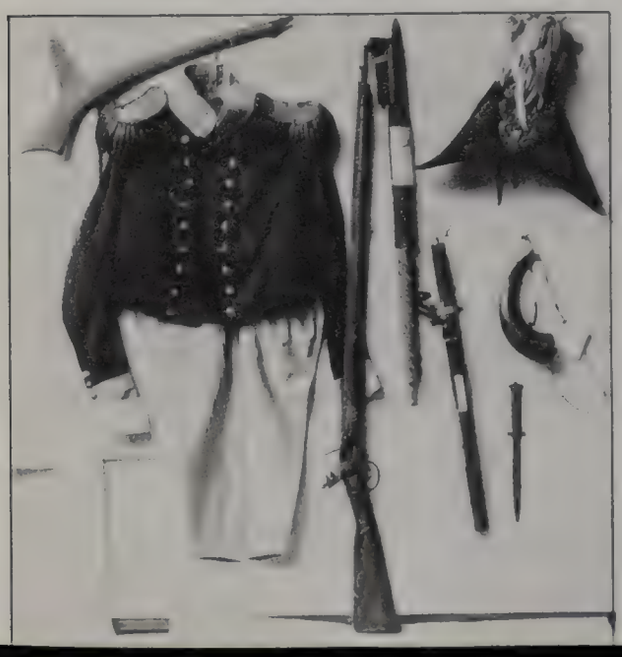
THE BLACK HAWK WAR was not one of the greatest military exploits in the history of the United States armed forces. The United States Army had an active part in the Indian fighting and most of the regulars were properly dressed in regulation issue uniforms. This included the blue coat, white pants, and black "tarbucket" hat. White cross belts and colored epaulettes completed the trooper's uniform. Discipline was good in the regular units. This was due to good training and qualified leadership by skilled officers.

Fighting alongside the regular army was the volunteer militia. During the 1830's the militia consisted of healthy white males who were citizens and past the age of eighteen.

The volunteer militia is called to military service by the state government during an emergency such as a war, rebellion, or invasion. The governor of a state usually calls out the militia at the request of the President. The militia, organized into volunteer units, acts to back up and form the reserve for the regular military forces in the field.

In terms of training in the Black Hawk War, the regular troops were vastly superior in tactics and discipline. The militia had very little training. Volunteers were taught to load, aim, and fire a musket. No other formal training was given. Marches were disorderly and battle deployment was poor. Often the regular forces felt safer with hostile Indians present than with their own militia levies.

Black Hawk War relics including the uniform of a soldier in the United States Army



Regular army officers were ranked by service and by deed. Militia officers were elected by members of their commands.

Since the fighting in the Black Hawk War was more like modern guerilla warfare than the formal battles of the nineteenth century, little formal training was really necessary. The regular army was schooled in the drill and formations of the open field combat. Army tactics most closely resembled the moves of chessmen on a checkered board. When fighting the Indians, these movements were of little value.

The militia received even less training than the regular troops. Militia, dressed in calico shirts, cotton vests, homemade trousers, and cowhide boots, were drilled in very basic military moves. Very often, loading a flintlock musket and firing it were major skills for the volunteer militiamen. Any bayonet drill or counter-marching was out of the question. The militia were not usually in the mood for orders, just for action.

Often it was difficult to control the militia due to their lack of discipline and enthusiasm. Historians of the Black Hawk War do not judge the militia too harshly. They were volunteers and offered to serve in the fighting out of the belief they would make Illinois safe for settlement. Mercifully, the war was short. When the hostilities ended, the volunteer militia returned to their civilian jobs and the regular army resumed its peacetime duty as guardian of the borders and protector of the peace.—[From *Illinois History*, February, 1972, p. 99; Clide Hollmann and John Mitchum, *Black Hawk's War*, pp. 107-18; Arthur J. Beckhard, *Black Hawk*, pp. 171-78.]

Governor John Reynolds

John Reynolds served as governor of Illinois from 1830-1834.

BY KAREN LEVELING

Belleville High School, West

JOHN REYNOLDS was a pioneer who had come to Illinois from Tennessee as a boy in 1800. During the War of 1812 he served in one of the ranger companies defending early settlers in Illinois. Eventually he became active in politics and was elected governor of Illinois in 1830. One of the major events during Governor Reynolds's term was the Black Hawk War. Reynolds would take an active role.

Governor Reynolds had received appeals and messages from the section of country around Rock Island informing him that a part of the Sauk Indians, with Black Hawk as their leader, were hostile to citizens and would not leave the lands they had sold. These lands were occupied by citizens who had bought them from the national government. Reynolds brought the subject before the Illinois legislature. The Illinois House of Representatives condemned the acts of the Indians and called on the United States to remove them. On May 26, 1831, Governor Reynolds decided to call up the militia.

At first he decided that seven hundred mounted men would be enough. He appointed colonels Enoch C. March and Samuel C. Christy as quartermasters.

On May 27, 1831, Reynolds sent a letter to General William Clark, superintendent of Indian affairs. In the letter Reynolds stated that he had called on the miltia to protect the citizens near Rock Island and to remove Black Hawk and his followers dead or alive. On May 28,

Reynolds also sent a similar letter to General Edmund P. Gaines of the United States Army. Both Gaines and Clark disapproved of Reynolds's raising troops to move the hostile Indians back to the west side of the Mississippi River. They felt that the United States Army could handle the Indian problem.

Reynolds visited almost all of the counties where volunteers were required and took steps to organize the various militia units in early June. Reynolds was determined that nothing would go wrong. Several times he stated that his political enemies would be happy to see his attempt to solve the Indian problem fail. Governor Reynolds appointed Colonel James D. Henry and Milton K. Alexander as his aides-de-camp. The Honorable Joseph Duncan, a member of Congress, was the brigadier general in command of the volunteer army; and Samuel Whiteside served as the major of a spy battalion. The job of the latter unit was to scout.

The troops camped along the banks of the Mississippi River, eight miles below the Sauk village on Rock River. At this point, General Gaines met the troops and took command. Governor Reynolds had a severe attack of the fever and was confined at various times to wagon or boat. Gaines considered it too late to attack the Indian village that evening. The next day the troops attacked the village only to find that the Indians had escaped through the night.

It was at this point that Black Hawk was convinced to sign a treaty. Black Hawk, with twenty-seven chiefs and warriors, signed a treaty of peace on June 31, 1831. Reynolds was one of the signers of this treaty.

Reynolds did not seem to trust Black Hawk. He said that the militia did not like the treaty because it was too easy on the Indians. It was called a "corn treaty." The governor said the whites felt that Indians should have been killed instead of being fed. Reynolds also stated that the next time the militia was called out, he would order all Indians killed that did not leave Illinois.

This peace lasted until 1832 when Black Hawk and his band decided to come back to Illinois to get more food. This event and the murder of twenty-five Menominee Indians, under the protection of the United States at Fort Crawford, increased tensions again.

Reynolds left Belleville and visited the counties on his route to Beardstown. Along the way he enlisted volunteers. Reynolds received a letter informing him that the Potawatomi and Winnebago Indians had joined Black Hawk. Reynolds then sent two hundred mounted men to guard the frontiers between Rock River and the settlements on the Illinois River. Reynolds also ordered two hundred mounted men to guard the frontiers nearer to the Mississippi.

As the days passed, Reynolds began to receive daily accounts of hostile Indians. These actions caused him to issue orders to every county in the state to raise militia units. He hoped to have at least five thousand volunteers ready to march at a moment's warning.

Reynolds, recognizing that danger was so pressing on the frontiers, did not wait for wagons to convey the supplies. On April 27 he ordered the entire army to march, with only a few days' provisions, to Yellow Banks (now Oquawka, Illinois).

On May 17 Reynolds ordered a regiment to be formed out of the two battalions of Isaiah Stillman and David Bailey. The militia unit marched in pursuit of Black Hawk and his followers.

Black Hawk sent a peaceful delegation carrying a flag of truce to the whites. The militia were inexperienced and fired upon the Indians; killing several. The Indians, however, retaliated against the whites, and the whites, caught by surprise, fled in fear. Black Hawk realized that he could not win and decided to escape from the whites.

Reynolds decided to disband all but a few of the now-disorganized militia. In an attempt to defeat the Indians, General Atkinson of the United States Army asked Reynolds for a new call-up of the militia. Two thousand more men were called for action. These troops and regular army troops made attempts to catch the Indians. After several weeks of marching the militia became frustrated; a number, including Governor Reynolds, went home. Finally the army, which consisted of the regular army troops and volunteers, caught up with the Indians. The final battle took place near the mouth of the Bad Axe River and the Mississippi River where 150 Indians, including women and children, were killed and many drowned attempting to swim across the river.

After the defeat of the Indians and Black Hawk's capture, Reynolds became involved in the finalization of the treaty. Reynolds was anxious to wind up the war, but cholera delayed this until September 21, 1832, when a treaty was made with the Sauk and Fox. In this treaty, the Sauk and Fox tribes gave up their land for an annuity of twenty thousand dollars for thirty years. They were also given forty kegs of tobacco and forty barrels of salt.

While the war was in progress, Reynolds had been determined to do all he could to protect the people of Illinois. With the war at an end, Reynolds had more time to devote to his other duties as governor.—[From John Reynolds, *My Own Times*, pp. 203-68; Francis P. Prucha, *The Sword of the Republic*, pp. 220-31; Edward F. Dunne, *Illinois: The Heart of the Nation*, Vol. 1, pp. 316-43; Theodore C. Pease, *The Frontier State, 1818-1848*, pp. 156-72.]

Stillman's Run

BY ROBERT GERECKE

Meissner Junior High School, Bunker Hill

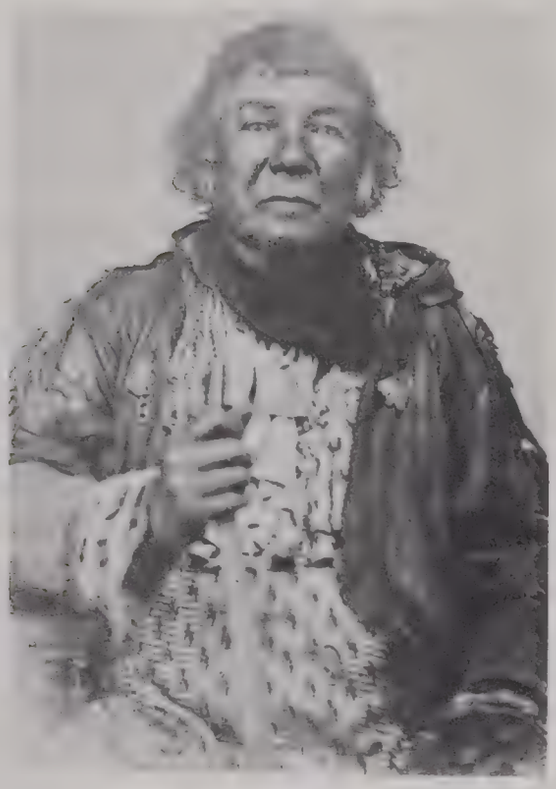
BLACK HAWK, whose real name was Ma-ka-tai-me-she-kia-kiak, signed a treaty that said that he would move his band of Sauk Indians to Iowa and stay out of Illinois. The ground was not broken up there and the corn that they planted did not grow. Black Hawk's people were starving; so he came back to Illinois to get food. The white people thought the Indians were on the warpath.

The people of Illinois got fighting groups together. They wanted to find Black Hawk and make him go back to Iowa. General Samuel Whiteside, the commander of the volunteer military groups, sent Major Isaiah Stillman further up the Rock River to try to find Black Hawk and his warriors. On May 14, 1832, Stillman camped in a small grove, surrounded by open prairie so he would not get ambushed. Black Hawk's tribe was a few miles away. Black Hawk found out that the whites were gathering around him. He went to Sycamore Creek to ask the help of some Potawatomi camped there. None of the other Indian tribes would help him, so he decided to surrender. Stillman's troops, numbering 340, were eight miles away.

Black Hawk sent three warriors, under a flag of truce, to Stillman's camp to arrange the surrender. Five other Indians followed to see how the three representatives were treated. Soldiers saw the three with the flag and surrounded them. Some other soldiers saw the five Indians who followed and rode toward them. The five turned to flee, and two were shot. Someone shot one of the three Indians who had arrived under the flag of truce, and the other two escaped.

The Indians told Black Hawk what happened to them, which made him furious. Stillman's soldiers were following rapidly. Black Hawk, with forty warriors, decided to make a stand against them. Stillman's men thought the whole Indian tribe was attacking them. They ran in panic. Most of the soldiers escaped, but twelve were killed. Stillman's men rode past their camp and did not stop until they were at Dixon, Illinois.—[From Maggi Cunningham, *Black Hawk: The Story of an American Indian,* pp. 40-42; Edward F. Dunne, *Illinois: The Heart of the Nation,* Vol. 1, pp. 330-31; Lucile M. Gray, *The Story of Illinois,* pp. 49-50.]

Site where the Battle of Stillman's Run took place.



Shabbona

The Causes

BY AMY JOYCE
Ogden School, Chicago

THE CAUSE of this small skirmish of the Black Hawk War, the Indian Creek Massacre, was the encroachment of the white settlers on the Indian's land. For years, the Indians hunted, fished, and cultivated their lands without any interference from the white people. Then slowly the white people began taking over.

In 1830 a claim was laid on Indian Creek by a settler named William Davis, who was by trade a blacksmith and miller. Despite the fact that the Potawatomi Indians who lived upstream from him objected, because the building of a mill dam would prevent the migrating fish to reach the Indians in the spring, Davis began to construct a mill dam anyway. And in the spring of 1832, when he caught a Potawatomi attempting to destroy the dam, he beat the Indian unmercifully and sent him away.

The settlers who lived near Davis disapproved of his treatment to the Indian, not because they liked Indians, but because they were afraid the Indians would take revenge. The settlers' fears were not unfounded because the Potawatomi had grown to hate Davis, and wanted to do something about him.

Shabbona, a Potawatomi who was loyal to the whites, realized that the Indians were planning an attack. The Indians' anger over the Stillman's Run incident had caused their hatred for Davis to surface. Shabbona set out with his son and nephew to warn the settlers of the peril that awaited them if they did not quickly leave their homes and seek refuge in Ottawa, Illinois. Most settlers heeded his warnings and went to Ottawa, but Davis would not.

Once before, in 1831, when the settlers were having trouble with the Sauk Indians, Davis gave in to the panic and fled to Ottawa, but after that Davis resolved never to run from an Indian again. He was so determined to stay that when the families of his nearest neighbors fled to Ottawa, he went there to persuade them to come back and stay at his home. A few days before the massacre his neighbors returned with him to his establishment and began to continue their everyday work.

Day by day, the Indians drew closer to their revenge, perfecting their plans until there was no possible escape for their intended victims.—[From James A. Clifton, *The Prairie People*, p. 233; Cecil Eby, *"That Disgraceful Affair," The Black Hawk War*, pp. 144-47, 168-69; Donald Jackson, ed., *Black Hawk: An Autobiography*, p. 132; Henry W. Blodgett, *Autobiography of Henry W. Blodgett*, p. 29.]

The Incident

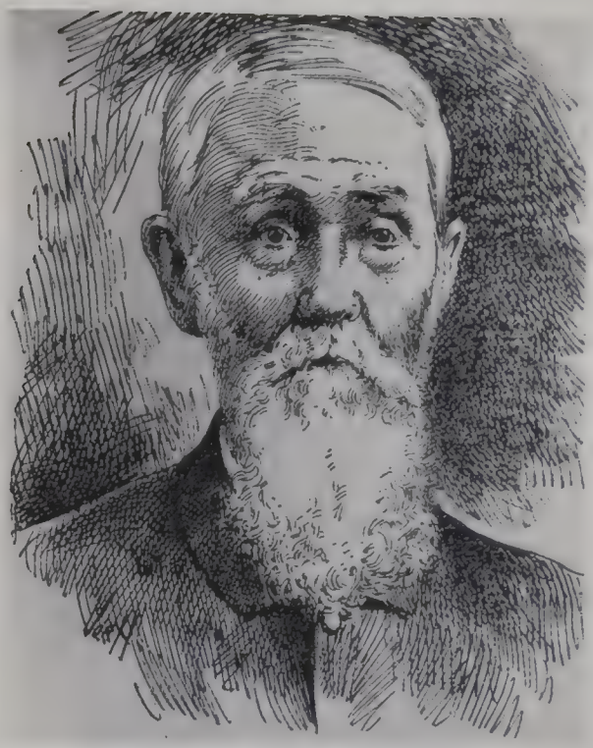
BY MARITA STRUBE
Marissa High School

SHORTLY AFTER Black Hawk's victory at Stillman's Run in May of 1832, the massacre at Indian Creek (located in La Salle County) occurred. The Indian Creek Massacre was started by the actions of William Davis who had lived on Indian Creek for two years.

Davis had dammed Indian Creek, blocking off the migration of fish to the Indian village. In the spring of 1832, Davis caught a Potawatomi tearing an outlet in his dam, and he beat the Indian badly with a hickory stick. After this incident, he gathered together twenty-four whites and carried on business at his farm as usual.

Late on the afternoon of May 21, 1832, about forty Indians burst out of the woods and started firing. The men outdoors were killed and the women tomahawked. Two Indians held the arms of the youngest Davis boy while another Indian shot him. Two girls, Rachel and Sylvia Hall, were spared. They were taken to Wisconsin and given to a group of Winnebago Indians. They were held for eleven days and released, unharmed.

A small band of scouts from Joseph Naper's settlement on the DuPage River near Chicago set up a relief party and headed for the Davis cabin. They found fifteen whites had been massacred on Indian creek, many of them hung on shambles like animals. The women had been tied by their feet to the wall of the cabin. Davis's body was found in a nearby field. His head had been smashed by the Indians with his own musket. He was so badly mutilated that the relief party could not bring themselves to describe it.



Rev. Stephen R. Beggs

Stories of the Indian Creek Massacre were wildly exaggerated and panic spread among the white settlers. One farmer, assuming an Indian attack, deserted his crippled son. Settlers fled to Chicago.

Rev. Stephen Beggs of Plainfield, with the help of over one hundred settlers, turned his cabin into a fort. This failed, however, when a company of militia from Chicago brought news of Indians in the neighborhood. The settlers then fled to Fort Dearborn, covering forty miles in one day.

The hysterical behavior of the settlers was unnecessary. The Indian Creek Massacre was an isolated event caused by the foolish actions of William Davis. Only one other white man was killed at this time by Indians in the region. This victim was Adam Payne, a preacher from the New Lights Church, who left Chicago to try to convert all the Indians to Christianity. He was killed by the Potawatomi near Fox River while trying to beat the Indians back with his Bible.—[From Cecil Eby, *"That Disgraceful Affair," The Black Hawk War*, pp. 139-60; Donald Jackson, ed., *Black Hawk: An Autobiography*, p. 132.]

Durley and St. Vrain Murders

BY DE ANN KNUTTI
Mount Morris High School

General Henry Atkinson

THE MURDERS of William Durley and Felix St. Vrain upset many people. Durley was killed at Buffalo Grove on May 19, 1832, and St. Vrain was killed on May 24 near Fort Hamilton in Wisconsin. These tragic deaths occurred during the Black Hawk War.

The first incident happened on May 19, 1832. William Durley had been sent with a party of several other men from Galena to Dixon to communicate with General Henry Atkinson, located on the Rock River. They had been sent to inform him what was happening in their neighborhoods. While they were passing through Buffalo Grove, about where Polo now stands, they were fired on by a band of Indians. Durley was instantly killed, but the rest of the party escaped and returned to Galena.

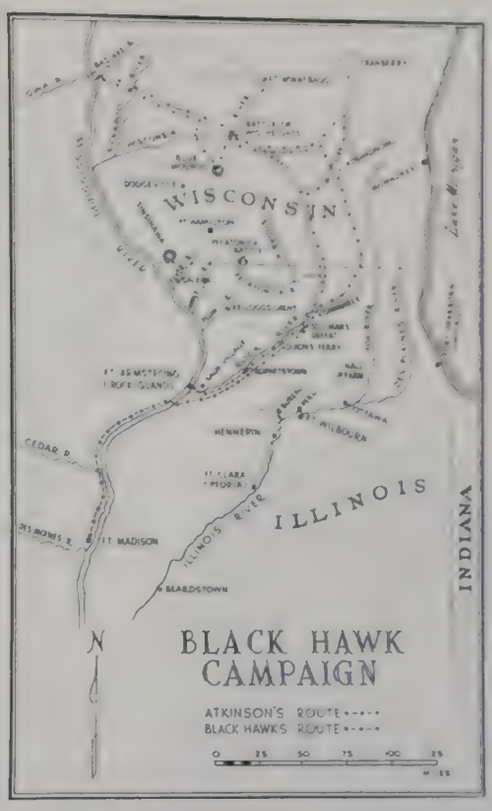
A party of men, who had been in Sangamon County buying cattle, left Dixon on the morning of May 22 to go to Galena and found Durley's body on the trail. They returned to Dixon to tell General Atkinson the news. Atkinson told St. Vrain, an Indian agent, to go to Galena with the party and carry dispatches to Fort Armstrong.

St. Vrain's group left Dixon's Ferry on May 23. On their way to Buffalo Grove, they found Durley's body. That same day they went ten more miles toward Fort Hamilton. The party camped at William S. Hamilton's for the night. The next day they traveled three miles, and then stopped for breakfast. Soon they were met by a band of thirty hostile Indians. The only hope of safety for St. Vrain and his party was to escape on horseback. They tried this, but the Indians started to fire. St. Vrain was the second to fall. The Indians scalped all the men. They cut off the hands and feet of St. Vrain. Then they cut out his heart, cut it into pieces, and divided it among the braves. They bragged that they had eaten the heart of a brave white man. Although the killings took place on the morning of May 24, the bodies were not recovered until June 8. St. Vrain was buried in Stephenson County near the northwest corner of Ogle County.

The tragic death of St. Vrain was grieved throughout the country, because of the man's reputation and knowledge of Indian affairs.

It is said that St. Vrain was carrying letters for General William Clark, superintendent of Indian affairs, which contained the first official reports that Black Hawk and his band had returned to their old village near the mouth of the Rock River.—[From Newton Bateman and Paul Selby, eds., *Historical Encyclopedia of Illinois and History of Ogle County,* Vol. 2, pp. 671-73; Donald Jackson, ed., *Black Hawk: An Autobiography,* p. 128; Ogle County American Revolution Bicentennial Commission, *Bicentennial History of Ogle County, 1976,* p. 17.]

Two Small Battles: Nameless and Timeless



BY C. RICHARD SCHWERDTFEGER

Elizabeth High School

IN 1832 part of the Black Hawk War, the last of the Indian wars east of the Mississippi River, was being fought in northwestern Illinois. There were many small battles where brutal killings occurred. Two small battles in the summer of 1832 fitted this description.

The stage was set on June 15, 1832. Captain Adam W. Snyder's company of Illinois volunteers was encamped at Kellogg's Grove, when several Indians fired upon them. The proprietor of the grove, and blazer of the famous Kellogg Trail, Oliver Kellogg, had a horse stolen in the melee.

The next morning, June 16, Captain Snyder, with forty-two men, pursued the Indians to the west. He came upon the stolen horse and a hastily left Indian breakfast fire still burning. The Indian trail led back to Kellogg's Grove.

After ten miles of hot pursuit, Snyder's men forced the four Indians into a ravine. This made them inaccessible except by a direct charge. This being Snyder's only option, except for retreat, he put men on each side of the ravine and viciously attacked the horse thieves. William B. Macomson was mortally wounded when he foolishly jumped from behind cover.

Macomson, wounded and weighing two hundred pounds, required carrying, thus slowing the exhausted company. Therefore on their way back to Kellogg's Grove, the five men carrying him went to a

nearby stream for water. As they drank, thirty Indians ambushed them. In the surprise attack two of the five, Benjamin Scott and B. McDaniel, were killed and a third, Dr. J. M. McTyr Cornelius, was wounded. The two unharmed men ran up the hill to join the confused company. They left Macomson behind, never to be heard from again.

Both sides took cover at a range of about a hundred yards to exchange relatively heavy fire. When former General of the Volunteers Samuel Whiteside (recently reenlisted as a private) deliberately shot the apparent leader, the Indians quickly retreated. Snyder's company soon met with regular army troops commanded by Major Bennet Riley. They camped for the night together.

The very next evening, June 17, some Indians stole ten horses from the Apple River Fort, located thirty miles west of the grove. In all probability the same Indians who engaged in battle with Captain Snyder also stole the horses at the Apple River Fort.

One of the stolen horses belonged to George Eames, who was in Elizabeth from Galena checking on his farm with his Twenty-seventh Illinois Militia commander, Captain James W. Stephenson.

Early in the morning on June 18, Captain Stephenson, twelve of his own volunteers from Galena, and some volunteers from the Apple River Fort set out to catch the thieves. They overtook them as the Indians entered a dense thicket near Waddams's Grove, twelve miles northeast of Kellogg's Grove.

Stephenson's men made three brave charges attempting to drive the Indians out of the thicket. One white was lost on each of the assaults. They were George Eames, Stephen P. Howard, and Michael Lovell. Captain Stephenson was wounded in the left breast, but he eventually recovered.

In the last of the three bloody charges, Private Hood bayoneted an Indian in the stomach. The Indian continued to fight so Thomas Sublett stabbed him in the neck. The one killed by Hood and Sublett was scalped by the whites.

On June 20 Stephenson's company, along with James Craig's company, returned to the now peaceful battlefield at Waddams's Grove. There they buried the three dead comrades. However, they left the Indian right where he had fallen, leaving any ceremony to the crows!—[From Cecil Eby, *"That Disgraceful Affair," The Black Hawk War*, p.188; *The History of Jo Daviess County* (1878), pp. 288, 291; Ellen M. Whitney, ed., *The Black War, 1831-1832*, Vol. 1, p. 531, Vol. 2, pt. 1, pp. 610, 633-34, Vol. 2, pt. 2, p. 1297; interview with Carl R. Schwerdtfeger, Elizabeth.]

Whiteside County's Indian Fighter

BY TIM HEFFELFINGER

Challand Junior High School, Sterling

General Samuel Whiteside

SAMUEL WHITESIDE was a legend in his own time in northern Illinois. Like Daniel Boone and Davy Crockett, he was a famous hunter and was known to have killed three panthers at one time. The Whiteside family were well known as Indian fighters who came to Illinois territory from Rutherford County, North Carolina. Led by William Whiteside, a Revolutionary War veteran, the family settled in Monroe County.

Samuel Whiteside, the nephew of William, fought in many Indian wars from 1812 to the close of the Black Hawk War. He held many military positions, and was sometimes elected or appointed to civil offices.

In the fall of 1830, Black Hawk and his band went on their winter hunt. They returned in the spring of 1831 to find their village occupied by white settlers. The squatters asked Governor John Reynolds to call for a volunteer militia to protect them. Major Samuel Whiteside was given command of the spy battalion. The militia marched to Saukenuk where Whiteside's group was sent to search the island. Finding Black Hawk gone and the place deserted, the disappointed volunteers angrily burned the village.

On June 30, 1831, Black Hawk signed a treaty to move west of the Mississippi River. He agreed not to try to reoccupy Saukenuk or deal with the British. One of the witnesses to this treaty was Samuel Whiteside. In July the militia was dismissed and returned to their homes. The regular troops returned to St. Louis, and the Indian problems seemed over.

During the following fall and winter, however, Black Hawk and his band became more and more dissatisfied. Continued fighting among the Indians themselves caused the white settlers to be nervous. In

April, 1832, Black Hawk made his decision to recross the Mississippi River and violate the treaty with the United States government.

In haste Governor Reynolds again called out the volunteer army. They arrived at the mouth of the Rock River on May 7, 1832. Reynolds himself took command of the militia, and remained with the army all summer. Whiteside was promoted to brigadier general and was ordered to advance up the Rock River.

Whiteside's troops reached the Winnebago Prophet's village on May 10, found it deserted, and set fire to it. Reynolds and Whiteside then decided to try to overtake the Indians who were further up the Rock River near Dixon. On May 14, the tired men reached Dixon's Ferry where Whiteside decided to wait for General Henry Atkinson.

However, there were two eager battalions already at Dixon's Ferry ready for action. Their leaders persuaded Governor Reynolds to let them go ahead on a scouting expedition. Orders were issued by General Whiteside to Major Isaiah Stillman to fight the Indians and "coerce them into submission." The next day the panic-stricken volunteers straggled back to Dixon's Ferry. They had been badly beaten by Black Hawk at what has become known as the Battle of Stillman's Run.

After that Black Hawk seemed to almost disappear. Rumors spread as to where he planned to attack. Whiteside was sent with a company to guard Kellogg's Grove between Galena and Dixon. Here he narrowly escaped death when his company was ambushed by Indians. By the end of June, 1832, new volunteers arrived, and Samuel Whiteside was mustered out of service.

In 1836, when the county in which I live was formed, it was given the name Whiteside. Some historians think it may have been named in honor of William Whiteside, or perhaps in honor of the Whiteside family and not one particular person. Most people in this area consider the namesake to be Samuel Whiteside because of his service in the Black Hawk War. General Whiteside died in 1861, and was buried near his daughter's home in Christian County, Illinois.—[From Wayne Bastian, *A History of Whiteside County, Illinois,* pp. 43, 50, 51; Charles Bent, ed., *History of Whiteside County, Illinois,* pp. 53, 519-32; William W. Davis, *History of Whiteside County, Illinois,* p. 8; Miriam Gurko, *Indian America: The Black Hawk War,* pp. 114-22; Milo M. Quaife, *Life of Black Hawk,* pp. 144-45; Inez A. Kennedy, *Recollections of the Pioneers of Lee County,* pp. 242-44, 246; Frank E. Stevens, *The Black Hawk War,* 126,131-34, 139, 145, 161, 163-64, 177; Royal B. Way, ed., *The Rock River Valley: Its History, Traditions, Legends and Charms,* Vol. 1, pp. 81-136.]

Galena's Dr. Philleo

BY ANNETTE RIFE
Elizabeth High School

BEFORE Dr. Addison Philleo came to Galena, he operated a drugstore in Lebanon, Illinois, in the early 1820's. He also lived in Sangamon County, and in 1827 he became a resident of Jo Daviess County.

In 1829 the *Galena Advertiser* was started by three men, Horatio Newhall, Philleo, and Hooper Warren.

Philleo soon withdrew from the paper, and became the editor of the *Galenian.* The first issue of this paper appeared on May 2, 1832, and the newspaper remained in operation until September, 1836. Philleo's motto for the *Galenian* was "Let us Support the Interest of Our Own Country, and She Will Support Ours." People said that the Black Hawk War brought Dr. Philleo a rare journalistic opportunity. When he started the newspaper, his editorials called for "a war of extermination until there shall be no Indian (with his scalp on) left in the north part of Illinois."

Philleo did more to publicize the Black Hawk War than any other man in the West. Some of his articles were even published in distinguished Eastern newspapers, like the *Nile's Weekly Register.*

Once, as a war correspondent, Philleo and some scouts went in advance of the army some distance, continuing to follow the Indians. Philleo came up close behind an aged Sauk Indian, and shot him. He then scalped his victim, using the dead Indian's knife. One story says that the blade was so dull that the scalp had to be pulled off with force. People watching later said that the Indian started groaning and Philleo said to him, "If you don't like being scalped with a dull knife, why don't you keep a better one?" A third victim was bayoneted to death, and then he was also scalped. Philleo deposited his scalps in Galena, where they were exhibited for at least four decades. In his paper he promised to provide "a lecture on *Indian killing.*" Within a few weeks stories about the scalping editor were being reprinted in newspapers throughout the country. The Black Hawk War had found its hero.—[From Cecil Eby, *"That Disgraceful Affair," The Black Hawk War,* pp. 152, 233-34; Frank E. Stevens, *Wakefield's History of the Black Hawk War,* pp. 110-11; *The History of Jo Daviess County, Illinois* (1878) p. 433; *Journal of the Illinois State Historical Society,* October, 1933, pp. 216-17.]

A photograph of Dr. Addison Philleo's home in Galena at the west corner of Hill and Bench streets. The house had been marked for destruction, but when the demolition began, and the log cabin structure was found, operations ceased.

Farmer and Fighter

BY DIETER ELBERT

Charleston Junior High School

IN THE SPRING of 1832, Black Hawk and his tribe moved into the Rock River Valley of northern Illinois. They returned to Illinois from Iowa, for they had a bad crop and were in need of food. The local settlers became alarmed and asked the assistance of the government. Governor John Reynolds responded to their plea by calling out the Illinois militia. As a result of this action Major Nineveh Shaw was ordered by Brigadier General Isaac Parmenter to parade his men at Darwin on June 2 "armed and equiped as the Law directs, viz a good rifle accoutrements &c and provided with 6 days provisions for each man so as to Rendevous at Henepin at the foot of the rapids by the 10th day of June next."

At the time of this letter, Nineveh Shaw was a thirty-six-year-old farmer living in the southern part of Clark County. A Kentuckian by birth, who was reared in Indiana, Shaw probably looked forward to driving the Indians out of Illinois. His grandfather had been killed by Indians and his father fought the Indians in Ohio and at Tippecanoe where Shaw's uncle was wounded and died. Now it was Nineveh's turn to uphold the family tradition. Fortunately, when this farmer went to fight he kept a journal.

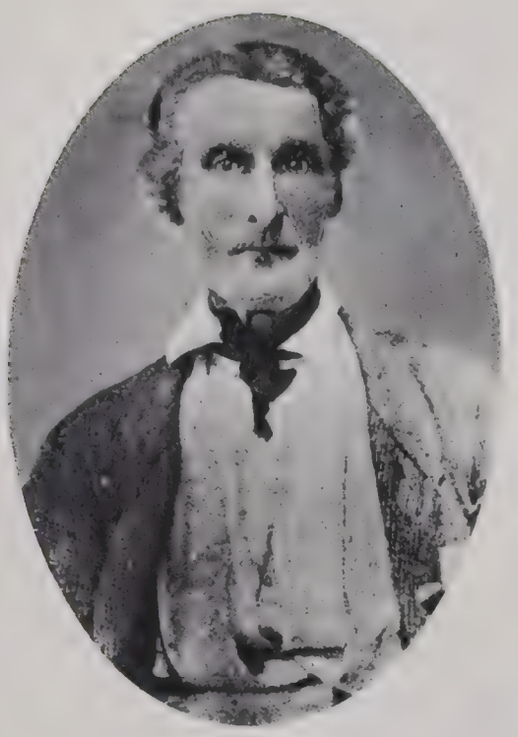
The journal is written in three different handwritings; Shaw's has been identified as the second writer. He carefully observed the land through which the militia traveled both legs of its trip. Their route took them through land that looked like it could be developed into very prosperous farms in the present-day counties of Edgar, Champaign, McLean, Woodford, and Marshall. They traveled mostly through prairie. Shaw considered the land north of his home area to be rich but wet. Between the Big and Little Vermilion rivers he thought it much better. South of the Illinois River the land was also good "but destitute of timber." Since they slept in a grove every night he particularly noticed them. Many of the groves were quite large. Shaw estimated Linn Grove to contain one hundred acres and Big Grove (Urbana) to be three miles wide. Panther Grove, in Woodford County, had mostly blue ash and walnut trees. He usually said they were beautiful, and the land around them was rich. The streams Shaw crossed also captured his attention. For instance, Crow Creek was "nasty looking" while the Mackinaw was a "handsome river."

The brigade arrived at the Illinois River rendezvous on June 16. From then until August 15, when he was mustered out of service at Dixon, Shaw pursued Black Hawk's band. During that time he estimated his group traveled 594 miles through northern Illinois and southern Wisconsin without even as much as a skirmish breaking out. But he did see the results of the war, including dead Indians and discarded articles such as mats, kettles, and steel traps. Shaw noted an illness in July and four days later his horse became lame. On July 29 Major McHenry took those men from the Second Brigade "who were sick & afoot Deficient horses &c." back to Fort Hamilton at present Wiota, Wisconsin. Shaw was a part of this group.

Although Shaw went off to fight the Indians, he never saw action like that of his ancestors. Nevertheless, the war was responsible for ridding Illinois of the Indians. As a result of this, settlers began moving to northern Illinois. Shaw observed this land as carefully as that in

Site of Black Hawk's former village, two miles above the mouth of the Rock River

central Illinois. He noted the "well timberd and rich farms with wheat growing not cut" near Buffalo Grove and the "Hily broken land" in the Galena mining area. Many soldiers while traveling through this land thought it very attractive, and soon moved. Although Shaw was impressed by much of what he saw, he chose to remain in Clark County where he died in 1844. His family saved the Black Hawk War journal which reveals Nineveh Shaw to be more of a farmer than an Indian fighter.—[From Robert P. Howard, *Illinois: A History of the Prairie State,* pp. 147-52; William H. Perrin, ed., *History of Crawford and Clark Counties, Illinois,* pt. 3, pp. 46-49; Ellen M. Whitney, ed., *The Black Hawk War, 1831-1832,* Vol. 2, pt. 2, pp. 1332-41; copy of May 23, 1832, brigade orders, Nineveh Shaw, Illinois State Historical Library, Springfield.]



Gabriel Jones

A Brave and Gallant Soldier

BY THERESSA THIEN

Steeleville High School

THE BLACK HAWK WAR was started when the Sauk Indians crossed the Mississippi River to Illinois, breaking the treaty that had forced them to Iowa. The Sauk Indians had moved from their land in Illinois and relocated in Iowa. The sad thing was that the Indian signers of the 1804 treaty ceding their lands had no right to sign, making the agreement void with the Indians. After being told by the Winnebago Prophet that the Ottawa, Chippewa, and Potawatomi Indians and the British would support him in case of conflict, Black Hawk took his people back to their homeland in Illinois. Unfortunately, the Prophet proved to be in error. Men from all over the state of Illinois quickly answered the call to put down this Indian revolt.

One of these men was Gabriel Jones, citizen of Randolph County. Like many young men of his day, he had been born in another state. Jones had been born in Loudon County, Virginia, in 1790. Not much is known of young Jones's early life. In 1810, at the age of twenty, he moved to Barren County, Kentucky, with his father. There he was wed to a Miss Ashby, a member of a prominent Virginia family.

When the War of 1812 was declared, Jones, then age twenty-two, enlisted as a member of the Kentucky troops. He fought bravely in campaigns as far north as the Battle of Thames in Canada.

In November of 1817, Jones and his wife traveled with their family from Adair County, Kentucky, and settled about a mile west of Steeleville, Illinois, in Randolph County. Here he was employed for the winter as a schoolteacher. From 1825 to 1828, the Joneses lived at Kaskaskia and farmed land rented from Judge Nathaniel Pope. In 1827 Jones opened the first store in Steeleville. In 1828, at the age of thirty-eight, Jones took charge of the Mather, Lamb & Co. store at Steeleville and was later transferred to the Chester store. He was elected to the state legislature for the term 1824-1826. He was also elected a county commissioner of Randolph County in 1822.

When Black Hawk returned and threatened the safety of Illinoisans, Jones went to the service of his state. The Third Regiment, Third Brigade of Illinois Mounted Volunteers, composed of men from Randolph County had been called into service by Governor John Reynolds's proclamation in 1832. One company in that regiment was organized by Captain Gabriel Jones. The company marched on June 8, 1832, and was mustered into service at Fort Wilborn, on June 21, under the command of Captain James Thompson. Jones was elected by officers of the regiment to head that unit as a colonel. Colonel Jones was described as being a brave and gallant soldier.

Once the crisis had past, Jones returned to Randolph County where he was reelected a county commissioner in 1836. Jones was also reelected to the state legislature for the term of 1838-1840.

In 1847 the fifty-seven-year-old Jones served as the first blacksmith of Red Bud, Illinois. To add to all of these achievements, he also served as justice of the peace and deputy United States marshal in Randolph County. Before his political life ended, he was involved with the founding of Chester. In 1855 the legislature incorporated Chester as a city. The first election was held in 1856, and Jones was elected an alderman from the First Ward. Later Jones was mayor of the city. At this time he also owned a dry goods store in Chester.

In 1864 a tornado extinguished the life of one of the most prominent figures in early Randolph County history. Colonel Gabriel Jones, truly a citizen of Randolph County, had led a colorful, purposeful life in his seventy-four years. His participation in the Black Hawk War was just one event in the life of this truly remarkable man.—[From Phyllis Connolly, *Stories from Illinois History,* No. 3; *Combined History of Randolph, Monroe and Perry Counties, Illinois* (1883), pp. 73, 205, 285, 287, 288, 400, 424, 425.]

The Director's Page

Dear Student Historians:

Because each school year brings many new readers, I thought it might help those of you who would like to write for us if I were to list the requirements for submitting articles to this magazine. (1) All articles should treat some aspect of the theme for the month. The more specific the articles are, the better. If you wish to write about some experience of your own or some activity in your hometown that relates to the topic, that, too, is suitable. A list of subjects for each month is found on the Director's Page of the magazine. The Director's Page of the December, 1981, issue of *Illinois History* discussed each topic for the 1982-1983 school year and gave suggestions on what could be written about these topics. (2) All work must be your original effort. No copied material will be published except in the form of direct quotations. Each article submitted should be checked by your teacher or sponsor for accuracy and originality before it is sent in. Then it is rechecked by us. (3) Each article *must* bear your name, your age, your school and grade, as well as your teacher's name and the list of sources you consulted in preparing the article. If books were used, you *must* list the correct title, author's first and last names, AND THE PAGE NUMBERS. If you used a newspaper, you *must* give the title of the paper, the city of publication, the date, AND PAGE NUMBERS of the particular issue you read. It is very important to follow this requirement completely and carefully. (4) Articles should be from 350 to 500 words in length. (5) If you wish to submit photographs or drawings with your article, we will consider them for publication. If you want these returned, be sure to say so on the back of each item. (6) The deadline for submitting articles is two months previous to publication, and the earlier I receive them the better. For example, articles submitted for the April issue of *Illinois History* must be sent in by February 1. (Some students write articles during the spring and summer for the following fall. In this way they avoid the beginning school rush and increase their chances of getting articles published. Why don't you try this next year?) (7) If possible, articles should be typed, double-spaced.

Keep these instructions with you as you work on your articles for the rest of the school year. The topics are listed below, with the date that the articles are due in Springfield in parentheses.

March	VANISHING TRADES IN ILLINOIS	(January 1)
April	AGRICULTURE IN ILLINOIS	(February 1)
May	MINING IN ILLINOIS	(March 1)

We'll be back next month with our annual "Abraham Lincoln" issue.

Jo Anne Nast

BLACK HAWK

Catlin Portrait 1. This is the story of Black Hawk, war chief of the Sacs and Foxes, and of his fight to save from white conquest the beautiful land occupied by his people for generations.

Rock River Views (crop one) 2. and 3. Here where the picturesque Rock River of Illinois wends its way gently toward the Father of Waters, once stood Saukenuk, the chief village of the Sauks, and the birth place of Black Hawk.

5. Saukenuk Marker

6 - bark Lodge in Museum
7 " " in diorama

4. The winter lodges of the Sauks were bark wigwams

Tama View 5. In summer they made lodges of mats woven from rushes.

Indian garden 6. Their women planted crops of corn, melons, pumpkins, squash, and beans.

Rock R. 10 Some of the Indian corn fields stood across the river on Vandruffs Island. Today, corn still grows on Vandruffs Island just as it did in the days of Indian occupation

11 Vandruffs Island

ELK 12. Ther men hunted deer and elk in the forest, shot the black bear with bow and arrow - and sought the haunts of

Turkey 14. ~~and also~~ the elusive wild turkey

(13) bear

buffalo 15. Sometimes they journeyed to the distant Sioux country to hunt the huge buffalo.

Tama dancers 16. After a good harvest or a successful hunt the people would delebrate with dances and games.

" 17. The men would boast of their success in hunting or fighting.

Tama women 18. The women joined in the festivities--

Tama children 19. And also the children.

Tama chiefs 20. Delegations of chiefs and braves sometimes set out on the great Sauk Trail to visit their British Father on the Detroit River.

Stop sign 21. - 26. Today a modern highway follows the pathway once worn deep by the moccasined feet of the Sauks and Foxes.

(p sign 23. Sauk Trail Forest Preserve

Lake 24. And Sauk Trail Lake, in Cook County, are situated on the Great Sauk Trail.

2 1/2 School

When war broke out between the long knives and the British Father in 1812, most of the Sauks fought on the side of the king, because he promised to protect their lands. Some Sauks marched off to fight at the side of Tecumseh, chief of the Shawnees, in Ohio and in Canada.

Here at Campbell's Island, in the Mississippi, 8 miles above Rock Island, on July 21, 1814, the Sauks attacked two keelboats carrying troops who intended to drive the British out of Prairie du Chien. Sixteen Americans were killed. British officials called it "the most brilliant victory of the war in which Indians alone, unassisted by whites carried off the honors."

The following September 5, at Credit Island in the Mississippi at the site of modern Davenport, Sauk Indians aided by British artillerymen met Major Zachary Taylor, a future president of the United States, who was ascending the river with 430 men to destroy the hostile Indian villages. Again the long knives were turned back.

This market commemorates the event.

Peace came again, and a treaty was signed near St. Louis. Perhaps without knowing what they were doing, the Sauks here confirmed an earlier treaty signed in 1804, by which the Sauks ceded all their lands east of the Mississippi, with the proviso that they might live upon it as long as the white father did not need it.

The Sauks returned to their old pursuits once more. One of thier favorite resorts was Picturesque Rock Island, now guarded by an American fort. In the words of a 19th century poet

Spontaneous apples, berries, plums there grew
Of various kinds, whose waters yielded fish
Black Hawk in summer hither did resort;
Who says a spirit good had of it charge
Dwelt in a cave beneath the forts foundation

Was white, with wings like swans, ten times as large;
Was often seen, and that much care was taken
To make no noise that should his rest disturb
But since, loud cannon, booming from the fort,
Have driven him quite away; and tis supposed
And evil spirit succeeding, took his place.

Fort Armstrong, built on Rock Island in 1816, was in order to keep a watchful eye over the Sauks, was believed to be the cause of the disappearance of the good spirit.

19. One day white men came to Saukenuk with bad news. The white people wanted the Indian land, and the Indians would have to move west of the great river. Keokuk counselled submission to the demand of the white men. He and his followers ~~did not~~ quietly moved across the River into Iowa.

20. Black Hawk and his people did not want to leave the land where their ancestors lay buried. But the white men said the Indians had signed a treaty many years before. The Indians said they did not understand the talking paper.

21. When white men began to plow up the Indian fields, and troops were on the way to burn their village, the Indians finally moved across the wide Mississippi on the night of June 26, 1831. The village they left behind was burned, and the bodies of their dead were dug up and desecrated.

22. They were compelled to leave their growing crops behind. The following winter in Iowa was cold and hungry. Game was scarce and Black Hawk was sad to hear the cries of the children.

23. In the Spring Black Hawk determined to return to Illinois to plant corn at the village of White Cloud, the Winnebago Prophet, on Rock River forty miles above Saukenuk.

24. Reports from the Prophet told Black Hawk that if the white man tried to turn him back, he would receive help from the Winnebago, the Potawatomi, and the British Father.

25. The women especially supported Black Hawk's resolution, because of their corn.

26. On April 5, 1832, Black Hawk crossed the Mississippi here near the ~~site of~~ mouth of the Iowa, carrying with him the flower of his nation, in the words of the white chief, Governor Thomas Ford.

27. Black Hawk ascended Rock River toward the Prophet's village,

with the troops in pursuit. But he outdistanced them. White Cloud, the prophet, joined Black Hawk, and the troops burned his village on May 10th. Today a state park occupies the site of the Prophet's Village. Here red men once planted corn and fished from bark canoes.

28. Here, at Dixon's Ferry, on the Rock River, the Illinois militia assembled to pursue Black Hawk.

29. Among the militiamen was a future president of the United States, Abraham Lincoln.

30. This statue of Lincoln as a militia captain in the Black Hawk War stands today in the city of Dixon, beside Rock River. Lincoln reported that he saw no hostile Indians, and the only bloodshed he saw was that caused by the mosquitoes.

31. But violence soon followed. On May 14 Black Hawk ~~sent five men with a white~~, hearing that he could expect no help from the other tribes or from the British, and learning that the troops were approaching, sent five men with a white flag to seek a truce with the militia. In disregard of the white flag, the white men killed one of the Indians, but the others escaped. Nearly three hundred mounted militiamen, led by Maj. Isaiah Stillman, raced in pursuit. Here beside Old Man's Creek, just as darkness was approaching, they were met by Black Hawk, who had with him at that moment only forty warriors. The Indians decided to die fighting. But as they began to shriek and fire their arrows and bullets, they were much surprised to see the white men turn about and run for their lives.

32. The Indians pursued the white men until it was too dark to see any longer. The men kept running until they arrived at Fort Dixon. They were so frightened and disheartened by their experience that they had to be discharged from service, and a new army had to be recruited.

33. Today this monument, erected by the State of Illinois, stands above the graves of the twelve white men who died in the battle now known as Stillman's Run.

34. These graves, rediscovered in 1899, now form a little cemetery at the edge of the little village of Stillman Valley. Here the Black Hawk War actually began.

35. Black Hawk declared in his autobiography:

32. Black Hawk Statue

I expected that my whole party would be killed. I never was so much surprised, in all the fighting I have seen -as I was to see this army of several hundred, retreatin , without showing fight.. An army of three or four hundred, after having learned that we were suing for peace, to attempt to kill the flag bearers that had gone unarmed, to ask for a meeting of the war chiefs of the two contending parties to hold a council, that I meet return to the west side of the Mississippi, to come forward, with a full determination to demolish the few braves I had with me, to retreat, when they had ten to one, was unaccountable to me. It proved a different spirit from any I had ever before seen among the pale faces.

End of Tray 1.

TRAy II.

33. Indian Land

1. One week later, on May 21st, a band of forty hostile braves, mostly Potawatomi who were sympathetic to Black Hawk, attacked the William Davis farm house which stood here beside Indian Creek in Kane County.

34. graves
35. "

2. The Indians were incensed at Davis because he had built a mill dam across the creek, thus preventing the fish from ascending the creek to their village.

36. Monument

3. Sixteen people gathered at the Davis place on Indian Creek were killed on that fatal day.

4. None would have perished if they had listened to the warning of Shabbona, a friendly Potawatomi chief, who had begged them to flee for their lives.

5. The dead included five men, three women, and eight children. Two teen aged girls, Sylvia and Rachel Hall, were captured and taken to Black Hawk, who treated them kindly and placed them in charge of the Winnebagoes, who took them, at Black Hawk's request, to the American general at Prairie du Chien.

6. Realizing he could expect no mercy from the whites, Black Hawk from his camp on the Kishwaukee River now sent raiding parties to attack the settlements. On this lofty hill near Apple River in Joe Daviess county, stood Apple River Fort, crowded with frightened refugees. It was attacked on June 24 by two hundred Sauk Warriors.

7. The defenders, mostly women, were rallied by Mrs. Elizabeth Armstrong until help arrived, and the Indians retreated.

8. Here, at Kellogg's Grove, fifteen miles west of Freeport, Indians clashed with the whites on June 16, and again on June 25. In the latter engagement, the Indians under the personal leadership of Black Hawk defeated Maj. John Dement's battalion of volunteers.

9. Black Hawk declared: "This young chief deserves great praise for his courage and bravery; but fortunately for us, his army was not all composed of such brave men."

10. "During this attack, we killed several men and about forty horses, and lost two young chiefs and seven warriors. My braves were anxious to pursue them to the fort, attack, and burn it. But I told them that it was useless to waste our powder, as there was no possible chance of success if we did attack them, and that, as we had run the bear into his hole, we would there leave him, and return to our camp.

11. Among the nineteen persons killed by the Indians was Felix St. Vrain, the Indian agent at Rock Island who had ordered the removal of the Indians from their homeland.
The lead mining community at Galena now lived in terror of an Indian attack.

12. Because of the incompetence of the militia, the federal government sent an army against the Sauks, commanded by Gen. Winfield Scott. Arriving by boat at Chicago after a journey from Detroit, the troops took sick with cholera, and were unable to take the field against Black Hawk. Meanwhile Black Hawk retreated from the headwaters of the Kishwaukee to the Rock River near Ft. Koshkonong, Wisconsin.

126b
Lawson's Post

Their camp stood here beside the Des Plaines River - where the village of Riverside now stands.

This street name recalls that episode

13. For most of the month of July Black Hawk's people hid in the marshy region of Lake Koshkonong, near the present city of Ft. Atkinson.

14. Meanwhile a new army under the command of Gen. Henry Atkinson was looking for ~~t~~ Black Hawk's refuge. This Wisconsin city bears the name of Black Hawk's pursuer, whom the Indians called "The White Beaver."

15. Black Hawk's people, hungry and desperate, now moved north, past the present site of Madison, Wis., toward the Wisconsin River. Upon reaching the river, the advance party began to prepare rafts to ferry the women and children to safety on the opposite side.

16. Before the Indians could escape across the river, their rear guard was overtaken near this spot on the late afternoon of July 21st.

17. They were attacked by a force of 1000 men commanded by Gen. W. D. Henry and Col. Henry Dodge. Black Hawk, in the midst of a driving rainstorm, and aided ~~only~~ by only fifty warriors, fought to hold back the horde while the remainder of his band crossed the river.

He like a lion stood at bay
His foes around in dread array,
one poet has written.

18. The army drove Black Hawk's men from the summit of this wooded hill. During the night, Black Hawk's lietuenant, Neapope, shouted in the Winnebago language that the Indians were ready to surrender. But because the Winnebago interpreters had deserted the American army, no one understood his message.

19. "In this skirmish," declared Black Hawk, "with fifty braves, I defended and accomplished my passage over the Wisconsin, with a loss of only six men, though opposed by a host of mounted militia."

20. "I would not have fought here, but to gain time for my women and children to cross to an island. A warrior will duly appreciate the embarassments I labored under-- and whatever may be the sentiments of the whitepeople, in relation to this battle, my nation, though fallen, will award me the reputation of a great brave in conducting it."

21. Here some of my people left me, and descended the Ouisconsin, hoping to escape to the west side of the Mississippi, that they might return home. I had no objection to their leaving me, as my people were all in a desperate condition, being worn out with travelling, and starving from hunger. Our only hope to save ourselves was to get across the Mississippi. But few of this party escaped. Unfortunately for them, a party of soldiers from Prairie du Chien, was stationed on the Ouisconsin, a short distance from its mouth, who fired upon our distressed people. Some were killed, others drowned, several taken prisoners, and the balance escaped to the woods and perished with hunger. Among this party were a great many women and children.

23. More than a hundred years earlier this spot was the site of a great Sauk village, and was described as Sauk Prairie in the writings of the 18th century explorer, Jonathan Carver.

24. Prairie du Sac, the French name for Sauk Prairie, is the name of the city which now stands there.

25. Immediately adjoining, is Sauk City, also bearing the name of the Indians who once lived here, and who crossed the Wisconsin River here in 1832.

26. Black Hawk now fled, with the remainder of his people, over hilly and unfamiliar country toward the Mississippi,

In ten days he reached the bluffs of the great river near the mouth of the Bad Axe.

27. Near this peaceful stream ~~man's inhumanity to man reached the most shocking extreme.~~ occurred the ~~frightful~~ dramatic climax to the tragic journey of Black Hawks people.

28. Today, in this beautiful valley known as Battle Hollow, a state marker commemorates the ~~bloody~~ episode known to history as the battle of the Bad Axe. ~~the last tragic episode in the sad flight of Black Hawk's people.~~

29. In the Hollow, on August 1st and 2d,

30. And on the lofty bluffs,

31. And in the sloughs along the Mississippi the Indians were mercilessly attacked by pursuing troops.

32. Meanwhile, an armed steamboat on the Mississippi fired on the people, to prevent their escape across the river, despite the display of a white flag of surrender by Black Hawk.

33. The water ran red with the blood of many women and chilren who attempted to swim to freedom.

34. Black Hawk declared: "They tried to give themselves up, the whites paid no attention to their entreaties--but commenced slaughtering them! ..our braves, but few in number, finding that the enemy paid no regard to age or sex, and seeing that they were murdering helpless women and little children, determined to fight until they were killed.! As many women as could commenced swimming the Mississippi with their children on their backs. A number of them were drowned, and some shot, before they could reached the opposite shore."

Later, a large body of Sioux, summoned from Winona by the

Americans, killed a number of women and children who had succeeded in escaping across the Mississippi.

35. The village of Victory, Wis., near the site of this carnage, is named in its commemoration.

36. "Black Hawk, who escaped, now took temporary refuge among the Winnebagoes to the north."

Tray 3.

1. During my stay at the village, the squaws made me a white dress of deer skin."

2. I then started with several Winnebagoes, and went to their agent, at Prairie du Chien, and gave myslef up.

3. W~~e~~/ I was now given up by the agent to the commanding officer at Ft. Crawford.

4. We remained here a short time, and then started to Jefferson Barracks, in a steam boat, under the charge of a young war chief, who treated us all with much kindness. He is a good and brave young chief with whose conduct I was much pleased." (Lt. Jefferson Davis)

5. Af~~ter a few months imprisonment~~ While journeying down the Mississippi to be placed in irons at Jefferson Barracks, Black Hawk related, "I surveyed the country that had cost us so much trouble, anxiety and blood, and that now caused me to be a prisoner of war. I reflected upon the ingratitude of the whites, when I saw their fine houses, rich harvests, and everything desirable around them, and recollected that all this land had been hurs, for which me~~n~~ and my people had never received a dollar, and that the whites were not satisfied until they took our village and our graveyards from us, and removed us across the Mississippi."

6. After a few months imprisonment, and a visit to President Andrew Jackson, Black Hawk spent a month in confinement at Fortress Monroe Va, Here his portrait was painted by R.M. Sully - together with White Cloud and ~~his~~ one of his sons. Black Hawk was allowed then to go to his people in Iowa. ~~There~~ ~~He~~ he dictated his memoirs to Antoine Le Claire,

and died Oct. 3, 1838, at the age of 71.

7. Black Hawk's autobiggraphy reveals the sentiment which moved him: "What right had these people to our village, and our fields, which the Great Spirit had given us to live upon?"

8. Rock River was a beautiful country; I loved my towns, my cornfields, and the home of my people. I fought for it.

9. Map.

10. Books.

~~11. Places named for Black Hawk et. al.~~

~~12. etc. modern~~

~~26 etc. modern Indians.~~

Today - The city of Rock Island occupies the former haunts of Black Hawk. But a portion of the ground where his village stood is today a state park. In the park is the Black Hawk museum, filled with mementoes of the days when Indians danced around the campfire on this site. Each Labor Day Weekend Sauks from Oklahoma and Foxes from Iowa return to dance here once more.

We did not expect to conquer the whites. No. They had too many houses. Too many men. I took up the hatchet for my part to revenge injuries which my people could no longer endure. Had I borne them longer without striking, my people would have said - "Black Hawk is a woman; he is too old to be a chief. He is no Sauk.

Live, O, illustrious chieftain of the Sacs
The noblest last, and bravest of thy race
Live in the affections of thy people ever!
Live in the records, and the songs of history
Let no man censure thee henceforth, or dare
To call in question thy motives pure.'

Now the fallen warrior is commemorated throughout the middle west as a folk hero.

These Indians - who sing - and dance in their colorful costumes are modern survivors of Black Hawk's people. The pictures which follow were taken at the Fox Indian settlement near Tama, Ia. - during their annual pow-wows held in Mid-August - and at the Labor Day dances held at Black Hawk State Park - where the Foxes from Tama are joined by their Sauk brethren from Oklahoma.

(I)

1. Title
2. Portrait - Cattle, auto
3. Rock R.
4. Rock R.
5. Sunkend wooks
6. bark lodge (dances)
7. close-up
8. summer houses
9. Indian garden
10. Vandustis Island
11. Corn-field on Island
12. Elk
13. bear
14. Turkey
15. buffalo
16. Fox dances
17. Fox dancers
18. lady dancer
19. child dancer
20. chiefs marching
21. Santa Fe sign
22. Santa Fe road
23. " " FP
24. Lake
25. School
26. Bas-relief (Campbells dr.)
27. Campbell Island
28. " " Monument
29. Plaque
30. Credit Island
31. " "
32. Worker
33. village
34. Indian
35. dancer
36. one moment please

(II)

1. Rock Island
2. Spirit bird
3. block house
4. Cannons
5. village
6. Keokuk
7. Sunset scene
8. Black Hawk
9. Indian grove
10. Indian village
11. Hopewell burial
12. Snow on peat bog
13. bark wigwam
14. deer in winter
15. village in winter
16. dogwoods
17. site of Prophetstown
18. White Cloud
19. ~~[illegible]~~
20. ladies
21. Miss R.
22. Indian on horse
23. dugout canoe
24. Propetstown arrow
25. Prophetstown marker
26. Prophetstown state park
27. Dixon
28. Lincoln
29. Lincoln
30. Black Hawk
31. Old Man Creek
32. state marker
33. Monument
34. graves
35. Taft statue
36. one moment

(3)

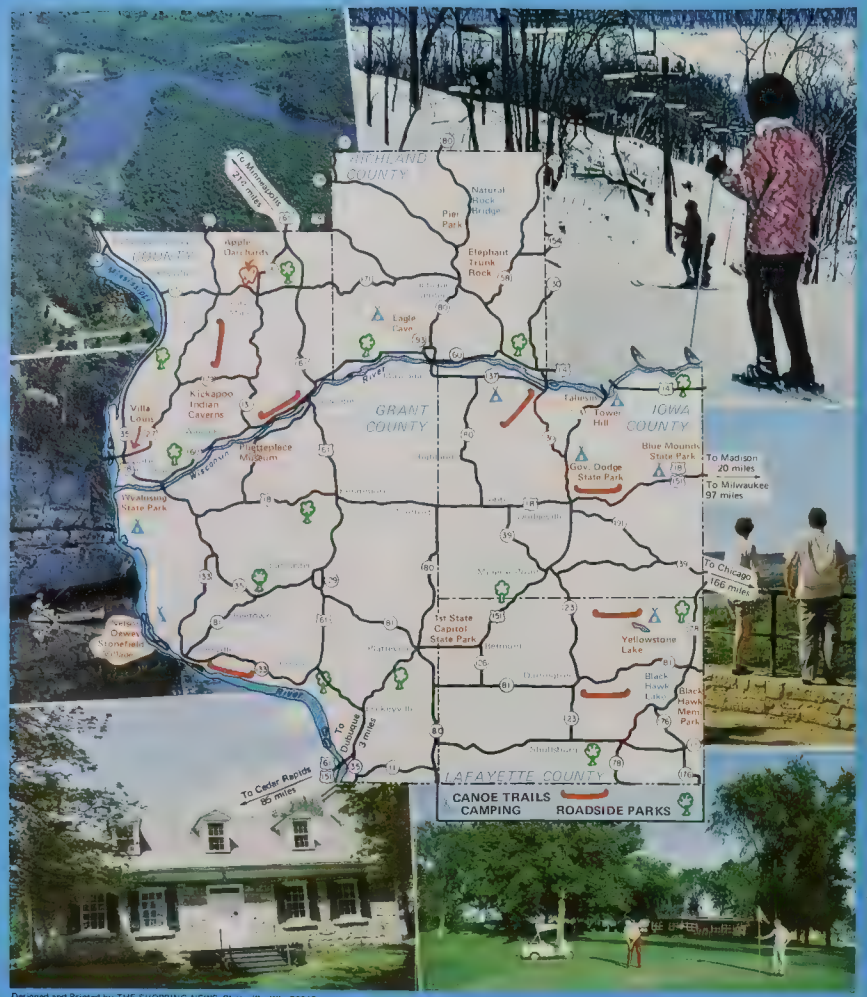
1. Indian Creek
2. graves
3. graves
4. Monument
5. Shabbona warning
6. Shabbona painting
7. Apple River Fort
8. " " Marker
9. Kellogg Grove marker
10. Kellogg Grove view
11. " " Monument
12. " " "
13. " " graves
14. Galena
15. Des Plaines R.
16. Site of Scott camp
17. Southwood Rd.
18. Rock R. near Ft. Atkinson
19. L Koshkonong.
20. Ft. Atkinson sign
21. Wis R.
22. Battle of Wis Hts. marker
23. " " "
24. " " "
25. " " "
26. view (river)
27. view
28. view
29. Black Hawk
30. River
31. Family group statue
32. Battle painting
33. South Prairie
34. South Cy RR Sta.
35. Hyang Sig.
36. One mount Pleasant

IV

1. Miss River
2. Bad Axe bridge
3. Bad Axe R.
4. Bad Axe marker
5. Battle Hollow
6. Bluff
7. Slough
8. ~~Black Hawk statue~~ Battle Cavalry
9. Black Hawk statue
10. Story
11. Victory Wis.
12. Indian dances
13. Lodge in which
14. Surrender points
15. Black House
16. Miss R. Boat
17. River scene
18. Pioneer farm
19. wheat field
20. Farm
21. Black Hawk, White Cloud & Son
22. Life Mask
23. Black Hawk (Left)
24. Some (distant)
25. Spring scene
26. summer
27. fall
28. winter
29. Sunset on Miss
30. Map
31. Books
32. View of R. I.
33. Bl. H. St. Ch.
34. Museum
35. dances
~~35. dances~~
36. one moment

V

1. Black Hawk Wis
2. " " Hill
3. " " P.O.
4. " " ~~Pk.~~ Chgo ~~Revenue~~
5. " " Pd. Revenue
6. " " Park Forest
7. ~~Chgo~~ " Lunchemette Shirley
8. " " Restaurant Chgo
9. Hotel - Byron
10. Hotel - St. Atkinson
11. Hotel - Wis Dells
12. Park in Chgo.
13. Forest Preserve Cook Co.
14. Farm in Wis
15. Milling Co - Pr. du Chien
16. Cloth Store " " " "
17. Grain Store in Chgo
18. Auto Agency in Cicero
19. School in Park Forest
20. } Scout Camp in Mich
21. }
22. Black Hawk Hern
23. Sauk Village
24. ~~Sunnissippi Pk. Shirley~~ Fox R.
25. ~~Fox R.~~ Sunnissippi Pk.
26. Dodgeville Wis.
27. Fox Pow-Wow (drums
28. Fox Pow-Wow (warrior
29. " " (women)
30. warrior
31. children
32. 2 boys
33. Calumet dance
34. Twins
35. Indian Statue
36. The End.



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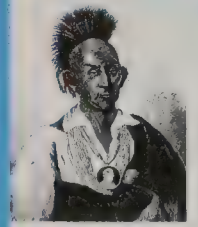
WHERE ADVENTURES OF THE PAST LIVE ON TODAY



Chief Black Hawk, who "had for many years held unbounded sway over the entire territory of Wisconsin, from his favorite home on Rock Island to Lake Superior, and at whose war whoop a thousand stalwart warriors rushed to the battle fields," was a legendary hero of the Sauk and Fox Indian tribes. The warriors' uprisings comprised the Black Hawk Wars about which you've read in American History books.

Unhappy over negotiations with the government in which they were relegated to new, less-bounteous lands west of the Mississippi, the warring tribes sacked homes, plundered the hamlets and killed and injured many of the settlers in northwestern Illinois and southwestern Wisconsin until the battle of Bad Axe where most of Black Hawk's band of men, women and children were massacred. BlackHawk himself escaped death, but was later captured.

Before the legendary chief was subdued, however, many forces assembled to pursue him. They included Zachary Taylor, then a colonel; Abraham Lincoln, a private; Gen. Winfield Scott; Jefferson Davis; and several others who later became prominent.

The BlackHawk Memorial Park, located near Woodford, is a 159 acre area purchased in 1966. It commemorates Old Chief Black-Hawk, who fought in the BlackHawk Battle on Bloody Lake. A monument, built by the Daughters of the America Revolution, commemoratrng the site of the battle, stands near "Bloody Lake," located near the Pecatonica River.

Wisconsin Blackhawk Country

FOR THE PERFECT VACATION— PLACES TO SEE, THINGS TO DO

CRAWFORD: At Prairie du Chien visit the Villa Louis, Museum of Medical Progress, Fort Crawford Hospital, Old Rock School Arts and Crafts Center, Brisbois House, Old French Cemetery, Rose Park Zoo, and Lake View Resort. Campers will enjoy Big Rivers Camp Site, Ferryville, Lynxville, and Wauzeka.

Wauzeka offers the Phetteplace Museum, the home of the international award trophy (Man of War – Gemstone); and the Kickapoo Indian Caverns, prehistoric home of prehistoric people. No matter the season, don't miss the apple orchards at Gays Mills in the heart of the Kickapoo valley. **For further information write Box 269, Prairie du Chien, Wisconsin 53821, Phone (608) 326-8615.**

GRANT: Game fish on the Mississippi and Wisconsin Rivers; hunt for deer, fox and small game; watersports: boating, water skiing and swimming. Golf courses at Lancaster, Fennimore and Cuba City. Winter sports include ice fishing, ice skating and snowmobiling. Historical monuments, such as Stonefield Village and Mitchell Rountree House. Numerous motels, restaurants and supper clubs. **For further information contact Resource Agent, Box 31, Lancaster, Wisconsin 53813, Phone (608) 723-2652.**

IOWA: "You'll like it here!" Iowa County has unique scenery – three state parks – many municipal parks – several private campgrounds – miles of good trout streams – historic sites, tours – excellent supper clubs – Cornish restoration (Mineral Point) – concerts under the stars – summer sports – ski and snowmobile facilities. **For brochure or further information write Box 126, Dodgeville, Wisconsin 53533 or phone (608) 935-3354.**

LAFAYETTE: Black Hawk Park near Woodford; and the Badger Mine and Museum at Shullsburg; the first state capitol, surrounded by a State Park, near Belmont; and the unique St. Augustine's Church, built by Fr. Mazzuchelli, near New Diggings. Yellowstone Lake offers swimming, fishing and camping facilities. **For further information contact Resource Agent, Darlington, Wisconsin 53530.**

RICHLAND: Wisconsin's largest, Eagle Cave, offers tours 9am-8pm. It's surrounded by Eagle Cave Natural Park and Camp Sites – hiking trails, camping and swimming in Black Hawk Lake. Richland Center is the birthplace of Frank Lloyd Wright and hosts the Wisconsin High School Rodeo Championships. Another attraction is the natural rock bridge in Pier Park. **For further information contact Resource Agent, Richland Center, Wisconsin 53581.**

Stonefield Village and Museum, a replica of a frontier village, Wisconsin's first governor's plantation home.

Grant County

UNSPOILED RUSTIC BEAUTY ADORNING LUSH FARMLANDS

One of the first settled areas of Wisconsin, lying in the unspoiled southwestern corner, Grant County extends a friendly welcome to vacationers seeking a relaxing scenic vacation. This non-commercial, rural atmosphere, covered with rich farmland, offers a variety of historic sites of interest, Nelson Dewey and Wyalusing State parks, and your pick of hunting, fishing and water sports. Superb views of the great river, rustic and plentiful camping accommodations and small streams stocked with trout and small mouth bass, as well as the abundance of small game, attracts thousands of vacationers every year.

And for rock collectors: the beaches of Grant County are a virtual paradise.

Castle Rock

Crawford County

YEAR-ROUND RECREATION MIDST THE HISTORIC

Villa Louis

SPRING – Revel in the bounty and beauty of the streams along the Mississippi, Wisconsin and Kickapoo. The richness of nature truly abounds in this rugged area. And don't miss the famous spring blossom time in the orchards near Gays Mills, Soldiers Grove, and Bell Center.

SUMMER is the season for all water sports and the best in bass and northern pike fishing in the Midwest. Where? The quiet habitat in the Ferryville, Lynxville and Prairie du Chien area provides the atmosphere for pulling them out and for the youngsters and the oldsters, "sunnies" and catfish provide the challenge.

FALL and the lower Kickapoo in the Wauzeka, Steuben, Eastman and Seneca area feature a colorama distinct only to this rugged region. Apple harvest is a highlight, and big and small game hunters revel in the abundance of deer, grouse, squirrels, rabbits, quail and waterfowl on the great Mississippi flyway.

WINTER means snowmobiling, skiing and ice fishing, family-type recreations to be long remembered.

In addition, don't fail to visit Prairie du Chien's historic Villa Louis and other points of historic interest in Crawford County, the site of Marquette and Joliet's opening of the West.

Apple blossoms at Gays Mills

Governor Dodge State Park at Dodgeville

Governor Dodge State Park, one of three state parks in Iowa County utilizes two man-made lakes to mirror the rugged natural beauty of over 4700 acres in this unglaciated area. Other state parks are historic Tower Hill with the famous shot tower, and Blue Mounds with "panoramic views" of the entire countryside. Taliesen, home and school of Architect Frank Lloyd Wright, nestles in the hills of the Wisconsin River south of Spring Green.

Iowa County

"YOU'LL LIKE IT HERE"

"The House on the Rock", one of the most unique man-made attractions ever available to tourists, is actually built around and on a rock. Each year new additions to this fascinating structure make it one of Wisconsin's main tourist attractions.

The House on the Rock North of Dodgeville

THE HEART OF THE PIONEER LEAD MINING REGION

Here is the origin of Wisconsin's "BADGER" nickname. Drifts of the old Badger lead mine, worked by hardy pioneers, extend for miles and honeycomb the earth beneath this historical city. Visitors follow the passageways, learn the methods of the pioneer miners, and view mineral specimens and tools in the museum.

Badger Mine & Museum

Nestled among the hills in northeastern Lafayette County, this unglaciated area, Yellowstone Lake, covering 455 acres, is a vacationer's dream. Hunters, fishermen and students of the outdoors will find a wide variety of birds, mammals, fish, trees and flowers for their enjoyment. Well suited for camping, summer sports and ice "fisherees" are equally popular.

Yellowstone Lake East of Darlington

Lafayette County

"BADGERS" UNIQUE ORIGIN

Richland County

SCENERY FOR ALL THE SEASONS–

Drive through our beautiful hills and valleys with unique rock outcroppings. Spring fills the air with the scent of blossoms from the numerous orchards. In the summer, the Wisconsin River, bordering the south county line, and other waters, provide fishing (the trout are jumping!) as well as a variety of water sports. Don't forget the canoe trails on the Wisconsin, Pine and Kickapoo rivers.

Where can you stay? Modern motels, hotel, and, if camping is your way of life, there are county parks and some private camping sites. Picnic facilities are available at the parks, waysides and boat landing.

Richland County is progressive – new industries have developed and there is a Branch campus of the Wisconsin State University-Platteville here, in addition to many churches and schools.

Eagle Cave

THE STORY OF BLACK HAWK

1. This is the story of Black Hawk, war chief of the Sauks and Foxes,
2. and of his fight to save from white conquest the beautiful land occuppied by his people for generations.

3. Here where the picturesque Rock River of Illinois
4. Wends its way gently toward the Father of Waters
5. Once stood Saukenuk, the chief village of the Sauks, and the birth place of Black Hawk.
6. There it had stood for nearly a century.
7. The winter lodges of the Sauks were wigwams covered with elm bark
8. In the summer they lived in lodges made of mats woven from rushes.
9. Their women planted crops of corn, melons, pumpkins, squash, and beans.
10. On Vandruff's island, across the river from Saukenuk, stood the main corn fields of the village...
11. Today, corn still grows on Vandruff's Island, just as it did in the days of Indian occupation.
12. The Indian hunters stalked deer and elk in the forest,
13. Shot the black bear with bow and arrow,
14. And sought the haunts of the elusive wild turkey.
15. Sometimes they journeyed to the distant Sioux country to hunt the mighty Pistakee, or buffalo.
16. After a good harvest or a successful hunt the people would celebrate with dances and games.
17. The men would boast of their success in hunting or fighting.
18. The women joined in the festivities
19. And also the children.
20. Delegations of chiefs and braves sometimes set out on the great Sauk Trail to visit their British Father on the Detroit River...

Exhibit #1

CHICAGO TEACHERS COLLEGE UNIT MEETING
September 8, 1958

At this meeting the Union Unit discussed the proposal on Faculty Rank, Board Report No. 65983 submitted by Superintendent Willis to the Board of Education on July 23, 1958. This proposal was to take effect in January, 1959.

The question of rank per se was not discussed but the specific proposal was studied and discussed. The following recommendations were passed.

Recommendation I. Re: Page 2 Paragraph IA

Delegate IA and substitute the following recommendation:

That as of January 1, 1959, not more than 20 members of the authorized faculty be designated as full professors, selection to be made on the basis of service, merit and contributions in their respective fields.

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The following to be deleted from the report "and that the present policy be continued of allowing no overtime or extended day salary payments to Chicago Teachers College faculty members serving as such,"

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B. Those faculty members designated as full professors on January 1, 1959, and thereafter are constituted a standing committee: One of their functions shall be to recommend all further assignments to rank and salary upon the recommendation of the Department and the Dean; all recommendations by the Dean to the Board of Education of assignment of rank and salary shall contain a statement of the concurrence or non-concurrence of this committee, and

Recommendation IV.

That the work load of the faculty members be adjusted downward so as to carry scholarly activities which produce "those evidences of distinction" mentioned in C. Page 4.

Recommendation V.

In addition to this proposal any and all benefits which have been given to the public school teachers of Chicago should be given to the faculty of Chicago Teachers College.

oeiu-28:EM
9/19/58
College Functional Group Meeting

21. Today a modern highway follows the pathway once worn deep by the moccasined feet of the Sauks and Foxes..

22. And motorists race by not knowing that red men first traced the ~~[illegible]~~ they follow....

23. Sauk Trail Forest Preserve

24. ~~And~~ Sauk Trail Lake, and Sauk Trail School, in Park Forest,

25. are situated on the Great Sauk Trail, which led from Rock Island to Detroit...

26. When war broke out between the long knives and the British Father in 1812, most of the Sauks fought on the side of the king, because he promised to protect their lands. Some Sauks marched off to fight at the side of Tecumseh, chief of the Shawnees, in Ohio and in Canada....

27. Here at Campbell's Island, on the Mississippi, 8 miles above Rock Island, on July 21, 1814, the Sauks attacked two keelboats..

28. which were carrying troops who intended to drive the British out of Prairie du Chien. Sixteen Americans were killed.

29. British officials called it "the most brilliant victory of the war in which Indians alone, unassisted by whites, carried off the honors."

30. The following September 5, at Credit Island in the Mississippi at the site of modern Davenport, Sauk Indians aided by British artillerymen met Major Zachary Taylor, a future president of the United States, ~~[illegible]~~

31. Who was ascending the river with 430 men to destroy the hostile Indian villages.

32. Again the long knives were turned back. This marker commemorates the event.

(Exhibit #4)

September 17, 1958

Dr. William Harber
College Functional Vice-President
Chicago Teachers Union
Chicago, Illinois

Dear Dr. Harber:

Please be advised that at the meeting of the Wilson Unit of the Chicago Teachers Union held this morning, the group endorsed the following motion as a statement of its position with regard to Board of Education Report #65982:

> "This unit is opposed to any salary proposal that carries with it a merit system."

Very truly yours,

NORMAN P. STEIN
Representative
Wilson Unit
Chicago Teachers Union

oeiu-28-EM
September 19, 1958

33. Peace came again, and a treaty was signed near St. Louis. Perhaps without knowing what they were doing, the Sauks here confirmed an earlier treaty signed under duress in 1804, by which the Sauks ceded all their lands east of the Mississippi, with the proviso that they might live upon it as long as the white father did not need it.

34. The Sauks returned to their old pursuits once more.

35. They scarcely realized that the advance of white settlement would soon deprive them of their home.

36. One moment please.

Tray II

1. One of the favorite resorts of the Sauks was picturesque Rock Island, most of which is today occupied by a government arsenal.

2. Here they fished, picked wild berries, and apples, and plums.

2. The Indians said that ~~xxxxxxxxxxxx~~ the island was the home of a good spirit, in the form of a huge white bird, which lived in a cave on the island....

3. But now, in the year 1816, the white men came to the island and built Fort Armstrong, in order to keep a watchful eye over the Sauks...

4. And Black Hawk said the good spirit bird was seen no more, because it was frightened away by the booming of cannon in the fort.

5. One day white men came to Saukenuk with bad news. The white people wanted the Indian land, and the Indians would have to move west of the great river.

(Exhibit #3)

WRIGHT UNIT--CHICAGO TEACHERS UNION

Discussion on the Board of Education's proposal for rank in Chicago Teachers College was the order of business at the Wright Unit meeting, Friday, September 19, 1958. The following proposal was adopted by the Wright members of the Union:

1. We reaffirm our opposition to rank and inform Mr. Harber, Functional Vice-President, that we feel we should work for the College Program we drew up several years ago.

2. This group is against lthe specified proposal of the Superintendent to the Board of Education as it is set up. We are opposed because of the arbitrary assignment of salaries.

3. We are opposed to any separation of college teachers.

The group discussion indicated general disapproval of any merit rating; separating Teachers college and Junior College personnel; the giving of titles without the other benefits that go with Rank.

M. CASSIDY,
Secretary

9-19-58
oeiu-28-EM

6. Keokuk counselled submission to the demands of the white men.
7. In 1830, he and his followers quietly moved across the river into Iowa.
8. But Black Hawk and his supporters did not want to leave the their homes..
9. For here their ancestors lay buried...But white men said the Indians had signed a treaty many years before. The Indians said they did not understand the talking paper.
10. When white settlers began to plow up the Indian fields, and troops were on the way to burn their village, the Indians finally moved across the wide Mississippi on the night of June 26, 1831.
11. The village they left behind was burned, and the bodies of their dead were dug up and desecrated.
12. They were compelled to leave their growing crops behind. The following winter in Iowa was cold and hungry...
13. And Black Hawk was sad to hear the cries of the children...
14. The wild game was scarce...
15. And hunters often returned to the village empty handed...
16. In the Spring Black Hawk determined to return to Illinois
17. in order to plant corn at the village of White Cloud, the Winnebago Prophet...
18. Which was situated on Rock River, forty miles above Saukenuk..
19. Messengers from the Prophet told Black Hawk that if the white men tried to turn him back, he would receive help from the Winnebago, the Potawatomi, and the British Father...
20. The women especially supported Black Hawk's decision, because of their corn...

ISSUES AND ACTION FOR COLLEGE TEACHERS IN CHICAGO (Exhibit #2)

There are two major points of concern for the College Functional Group in the present discussion on faculty ranking systems. The first concern is that this is the first serious attempt to install a system of "merit rating" in the Chicago Public Schools. Regardless of the terms employed or the benefits promised, this is the ugly issue before us. Such systems are absolutely incompatible with the internal democracy of a school system and the continued existence of the Chicago Teachers Union.

The mere fact that these systems have suddenly become urgent areas of discussion with teachers in the Junior College is ample proof that there cannot be an isolated "merit rating" system at C.T.C. without affecting all teachers in Chicago.

If the system outlined in the board report on "Academic Rank for C.T.C. . . ." is voted into existence, all other Chicago teachers will be at a bargaining disadvantage. The salary scheme for C.T.C. will become a salary ceiling for all teachers in Chicago. These teachers will be under enormous pressure to accept some sort of "merit rating" feature in order to get a future raise in salary. On on a long term basis, there is almost certainly going to be more inflation. We cannot afford to erect any barriers in the way of future salary negotiations.

There is a corollary of the "merit rating" proposal which is equally objectionable to all Union members. The principle of arbitrarily limiting the number of people who can attain a given salary category can do nothing but block the legitimate salary objectives of all teachers. It will be a sad day when Chicago Teachers Union members have to wait for a death or retirement to get a raise in salary.

The second major concern is one of action. The current proposal before the Board of Education must be effectively stopped before any of the more reasonable alternatives is presented. The first order of business of the College Functional Group should be the discussion of these action measures. We cannot permit discussion of some of these attractive alternatives to take precedence over the urgent need to stop this dangerous board action.

There are several less critical issues implied in this board report. The establishment of academic titles is of little importance to the Chicago Teachers Union unless these titles are used as a substitute for salary or if special privileges are attached to these titles.

In any discussion of alternative plans, we should avoid any steps which would further complicate the present salary scheme. Complex salary schedules and "merit rating" have one thing in common. They are both administrative devices to depress the average teaching salary. They give the public illusion of high salaries without actually paying these high salaries to very many people.

JOHN J. BOWEN
Chicago Teachers College

September 19, 1958

Note: For the purposes of this discussion, "merit rating" means any subjective determination of salary.

oeiu-28-EM

21. Here near the mouth of the Iowa River, on April 5, 1832, Black Hawk recrossed the Mississippi, carrying with him the flower of his nation, in the words of the white chief, Governor Thomas Ford of Illinois.

22. The warriors rode on horseback, having crossed the river on rafts,

23. While the women and children travelled in dug-out canoes...

24. Black Hawk ascended Rock River toward the Prophet's Village, with the troops in pursuit, but he outdistanced them.

25. White Cloud, the prophet, joined Black Hawk, and the troops burned his village on May 10th, 1832.

26. Today a state park occupies the site of the Prophet's village. Here red men once planted corn and fished from bark canoes.

27. Here, at Dixon's Ferry, the Illinois militia assembled to pursue Black Hawk.

28. Among them was a young man of 23 summers, Abraham Lincoln.

29. This statue of Lincoln as a militia captain in the Black Hawk War stands today in the city of Dixon, beside Rock River. Lincoln reported that he saw no hostile Indians, and from the date of his enlistment April 21st until his mustering out on July 10, the only bloodshed he saw was that caused by the mosquitoes.

30. But human blood was shed nonetheless. On May 14, Black Hawk, hearing that he could expect no help from the other tribes or from the British, and learning that the troops were approaching, sent five men with a white flag to seek a truce with the militia. In disregard of the white flag, the white men killed one of the emissaries, while the others escaped.

Exhibit #1

CHICAGO TEACHERS COLLEGE UNIT MEETING
September 8, 1958

At this meeting the Union Unit discussed the proposal on Faculty Rank, Board Report No. 65983 submitted by Superintendent Willis to the Board of Education on July 23, 1958. This proposal was to take effect in January, 1959.

The question of rank per se was not discussed but the specific proposal was studied and discussed. The following recommendations were passed.

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oeiu-28:EM
9/19/58
College Functional Group Meeting

31. Nearly three hundred mounted militiamen, led by Maj. Isaiah Stillman, raced in pursuit of the fleeing truce party. Here beside Old Man's Creek, just as darkness was approaching, they were met by Black Hawk, who had with him at that moment only forty warriors.

32. The Indians decided to die fighting. But as they began to shriek and fire their arrows and bullets, they were much surprised to see the white men turn about and run for their lives.

33. The Indians pursued the white men until it was too dark to see any longer. The men kept running until they arrived at Fort Dixon. They were so frightened and disheartened by their experience that they had to be discharged, and a new army was recruited.

34. But twelve men who stood their ground went down fighting. Today this monument, erected by the State of Illinois, stands above the graves of those who died in the battle now known as Stillman's Run. It was here that the Black Hawk War actually began.

35. Black Hawk declared in his autobiography...

I expected that my whole party would be killed. I never was so much surprised, in all the fighting I have seen, as I was to see this army of several hundred, retreating, without showing fight...It proved a different spirit from any I had ever before seen among the pale faces.

36. One moment please....

Thoughts

"I keep an open mind, an open heart, and my eyes wide open to the good in people."

P.O.Box 5313 - Chicago 80, Ill. - DIVORCEES ANONYMOUS - Ph: DI2-9325 - December 1959

TO THOSE WHOSE BIRTHDAYS ARE IN DECEMBER:

It says "A HAPPY BIRTHDAY",
Such a simple little phrase.

It means may you have gladness
Through all your "EVERYDAYS".

- - - - - - - - - - - - - - - - - - - -

"GET THEE BEHIND ME....."

How often have you said this to yourself, when tempted to do or say something that would not really reflect the best 'you'? Yet, how many times do you apply the same phrase to wrong thinking?

When a situation from the past comes back to us, it may seem that we are again in an old place of hurt and unhappiness. But the hurts and unhappy memories are kept alive only because we have not consciously released them. Like children, who come and stand before us to be blessed and sent on their way, these thought children come before our minds, wanting only to be released.

So, to any memories of the past, to any feelings that rise up in us to remind us of other days, let us speak a word of release for any memory or feeling that we have been harboring, consciously or unconsciously. Let us free our minds of old hurts, fears, or resentments. Let us give thanks that in every realm of mind, conscious and unconscious, the shadows of the past are gone; we have no more to do with darkness; we stand facing a brand New Year with every opportunity to create a better 'us.'

As we begin each day, let us go forth with the idea that we go to meet our good. We are enthusiastic, alert and looking for the good in everyone else.

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YOUR EDITOR apologizes for the incorrect address given in last month's THOUGHTS. The West Side Group Meeting is at 1809 South 50th AVENUE - not 1801. Please telephone the new D.A. number for Next Year's Group Meeting Schedules.

HOW ARE YOU coming with your Christmas projects? Are they shaping up in good form? 'Gonna' be done in time?

Have you remembered to invite an 'alone' person over for the holidays -- or offered to meet him or her at some little coffee shop or restaurant for a 'snack' to help while away what may be some lonesome hours - thoughts?

If you have not done this, as yet, why not make this an 'extra bonus' to yourself this year? For, remember, when you make others happy, some of it rubs off on you.

- - - - - - - - - - - - - - - - - - - -

CHICAGO CHAPTER BUSINESS MEETING is always the fourth Tuesday in every month, and takes place at the LAWSON YMCA on Chicago Avenue, just north of the 'Loop'.

However, during the month of December, because of the holidays, there may have been a change in plans. May we suggest, therefore, that you check with one of the officers at the Open Meeting, or call the above phone number to make sure of the date.

Everyone is cordially invited to sit in on these meetings. You will not be able to vote on any issues, but you will most certainly be given a chance to voice your opinions. A fresh viewpoint is always welcome at any D.A. Meeting.

- - - - - - - - - - - - - - - - - - - -

ADVANCE NOTICE:

Monsignor John McMahon, former judge on the matrimonial court of the Chancery, will be Guest Speaker at the January 13th D.A. Open Meeting. Same time, same place.

"KNOW THYSELF, said Socrates, a wise old sage of Greece. He gave us one of three gold keys that open doors to peace. CONTROL THYSELF, said Cicero, an Orator of Rome. This key into each lock must go to make a happy home. GIVE THYSELF, said Jesus Christt of far-off Galilee. To give is living at its highest; It is the Master Key."

TRAY III

1. One week later, on May 21st, a band of forty hostile braves, mostly Potawatomi who were sympathetic to Black Hawk, attacked the William Davis Farm house which stood here beside Indian Creek in Kane County...
2. The Indians were angry at Davis because he had built a mill ~~and~~ dam across the creek, which prevented the fish from ascending the creek to their village...
3. Sixteen people gathered at the Davis place on Indian Creek were killed on that fatal day.
4. The dead included five men, three women, and eight children. Two teen aged girls were captured and taken to Black Hawk, who treated them kindly and placed them in charge of the Winnebagoes, who took them, at Black Hawk's request, to the American general at Prairie du Chien.
5. No one would have perished at Indian creek if they had
6. listened to the warning of Shabbona, a friendly Potawatomi chief, who had begged them to flee for their lives.
7. Realizing he could expect no mercy from the whites, Black Hawk from his camp on the Kishwaukee River now sent raiding parties against the settlements. On this lofty hill near Apple River in Joe Daviess County, stood Apple River Fort, crowded with frightened refugees.
8. It was attacked on June 24 by two hundred Sauk Warriors. The defenders, mostly women, were rallied by Mrs. Elizabeth Armstrong until help arrived, and the Indians retreated.
9. Indians again clashed with the whites on June 16 and June 25 at Kellogg's Grove, fifteen miles west of Freeport.

Exhibit #5 - Crane Branch - C.C.J.C. - dated September 10, 1958, signed by Barth. A. Maina, Delegate;

Exhibit #6 - Titled: "Some Proposals on Faculty Salaries and Rank for the Colleges", dated September 19, 1958, signed by H. Patin;

Exhibit #7 - Titled: "Some Observations and Principles on Faculty Salaries and Rank for the Colleges", dated September 19, 1958, signed by James Counelis;

Exhibit #8 - Titled: "Proposals for Consideration on the Question of 'Merit Rating' in the Colleges", signed by R. Vesecky.

The following action was taken:

A motion was made by Mr. Simon, seconded by Mrs. Olsen that the Union reaffirm its opposition to faculty ranking for college teachers as it has in the past. A count of a division of votes resulted in 25 in favor of the motion, and 11 in opposition. Motion carried.

A motion was made by Mr. Simon, seconded by Miss Lois Ablin that the Union go on record as being opposed to any system which bases teachers' salary increases on a merit system. Motion carried.

A motion was made by Mrs. Karanikas, seconded by Mr. Weinberg that the Chicago Teachers Union Functional Vice President, Dr. Harber, and the President be directed to bend every effort to reaffirm our long range college program, especially to secure the favorable teaching conditions which appear on this program, and that this long range program be brought up to date to conform with the Union's present policy on salary schedule. Motion carried.

Mr. Weinberg made a motion, seconded by Mrs. Karanikas that after the Functional Vice President has completed the action described in above motion, that the Union send a copy of this program to the Board of Education members and to the Superintendent prefaced with statements as to why the College Functional Group opposes rank and how the Union's program would make for an improved set-up in the colleges for teachers and students, and that this should be accomplished before the meeting of the Board of Education of October 8, 1958. Mr. Maina amended the above with the additional statement: that copies also be sent to each member of the College Functional Group. Motion was carried.

Mr. Vesecky made a motion, seconded by Mr. Stamm that Board Report #65983 be opposed by the College Functional Group and that our President and other officials expend every effort to defeat this board report. Motion carried.

Miss Fernitz moved, which was seconded by Mr. Counelis, that all benefits given to the public school teachers of Chicago should be given to the faculty of the colleges of all Junior Colleges and Chicago Teachers College. Motion was carried.

Meeting adjourned at 6 p.m.

oeiu-28-EM
September 25, 1958

10. It was on this hill that the Indians under the personal leadership pf Black Hawk defeated Maj. John Dement's battalion of volunteers in the second clash at Kellogg's Grove.

11. Black Hawk declared, "This young chief deserves great praise for his courage and bravery, but fortunately for us, his army was not all composed of such brave men."

12. During this attack, we killed several men and about forty horses, and lost two young chiefs and seven warriors. My braves were anxious to pursue them to the fort, attack and burn it. But I Told them it was useless to waste our powder, as there was no possible chance of sucess if we did attack them, and that, as we had run the bear into his hole, we would there leave him, and return to our camp.

13. Among the nineteen men killed here by the Indians was Felix St. Vrain, the Indian agent at Rock Island who had ordered the removal of the Indians from their homeland.

14. The lead mining community at Galena now lived in terror of an Indian attack.

15. Because of the incompetence of the militia, the federal government sent an army against the Sauks, commanded by Gen. Winfiled Scott. Arriving by boat at Chicago after a journey from Detroit, the troops took sick with cholera.

16. Unable to take the field against Black Hawk, they were encamped here beside the Des Plaines River, where the village of Riverside now stands.

17. This street in Riverside is named in memory of Scott's encampment.

18. Meanwhile Black Hawk retreated from the headwaters of the Kishwaukee to the Rock River near Ft. Koshkonong, Wisconsin.

Newsletter

P.O.Box 5313 - Chicago 80, Ill.-DIVORCEES ANONYMOUS-Phone:DIversey 2-9325 Dec.'59c

DENVER, COLORADO

Congratulations to the Denver folks! They still wish to be affiliated with the National Headquarters - BUT, they have chosen the name DIVORCE ANONYMOUS and -- have taken a charter out in the State of Colorado under that name.

A very wise move -- one which other chapters will follow in the very near future, no doubt.

- - - - - - - - - - - - - - - - -

JIM HURLBUTT, NBC news announcer for Monitor - the 5 minute program featured all over the nation from Friday thru Sunday, attended the November meeting of the Chicago Chapter, took tape recordings of the Panel Discussion at that time, and will be broadcasting bits from this tape on future programs. Tune in and listen. Your chapter may be swamped with mail and calls after this, so be prepared, because the calls you get will be important to the people who make them -- and will need your understanding help.

- - - - - - - - - - - - - - - - -

CLEVELAND, OHIO --'wherefor art thou?' No news is good news, we know. However, we get lonesome for a word from you. How are things going?

- - - - - - - - - - - - - - - - -

ATLANTA, GEORGIA -- Divorce Lawyer S.S. was heard to remark at the Annual Banquet in Chicago recently,

"I have just returned from a trip to Atlanta where I organized the group there."

National Headquarters was under the impression that your group was organized at least three or four years ago, and have been doing marvelous work ever since -- to say nothing of the publicity which has helped our 'idea' grow. May we hear your side of the story?

- - - - - - - - - - - - - - - - -

THOUGHT FOR THE DAY - "Impulse manages all things badly."

RABBI MOSES MESCHELOFF, leader of the Spiritual Congregation of K.I.N.S. of Rogers Park, will be GUEST SPEAKER at the December Open Meeting of the Chicago Chapter,

Tuesday - December 9 - 8:00 P.M.
at
The Chicago Temple Building
Room 301
77 West Washington Boulevard
Chicago, Illinois

HIS SUBJECT WILL BE: 'The Home - Foundation for Modern Living.

This is a most interesting title -- and, with the Christmas Season upon us, one that is also very appropo. Please make every effort to full Room 301 that night.

- - - - - - - - - - - - - - - - -

A CHRISTMAS GIFT of $50.00 was presented to Divorcees Anonymous by an anonymous Chicago doner. It has been used to establish a telephone listing in the Chicago Telephone Directory under the name, DIVORCEES ANONYMOUS. The number is -- ------ DIversey 2-9325 ----------

A motion was made, and carried, at the last Chicago Chapter Business Meeting to use the $50 in this manner. The $10.00 monthly charge to keep the telephone working will be defrayed by the Chicago Chapter, with some help from the National D.A. treasury.

The reason for this is because the Chicago Chapter will get the most benefit from the listing, but out-of-towners, hearing about Divorcees Anonymous, will be able to pick up the form and ask 'INFORMATION' for our number.

The phone will not be attended around the clock, so if you do not get an answer the first time, please try,try again. May happiness and a multitude of blessings be yours in the years ahead, your retiring Editor -- Betty J.

Merry Christmas — Happy New Year

18. Meanwhile some of the Potawatomi chiefs at Chicago recommended to the Indian agent that some of their hot-blooded braves should be confined in a camp by the Des Plaines River, to keep them from the warpath.

19. The camp was set up at Lawton's Trading Post, which stood at this spot in the Ottawa Trail Woods near 47th and Harlem Avenue..

20. The site is marked by this commemorative stone.

21. While the white offensive was bogged down in confusion and difficulties, Black Hawk retreated from the headwaters of the Kishwaukee to the Rock River near Ft. Koshkonong, Wisconsin.

C H I C A G O T E A C H E R S U N I O N
Suite 515 - 130 North Wells Street, Chicago 6, Illinois
Telephone: FInancial 6-1828

MINUTES OF THE COLLEGE FUNCTIONAL GROUP
Friday, September 19, 1958

At the request of Dr. William Harber, Functional Vice President, Mr. John M. Fewkes, President, presided as chairman of the College Functional Group meeting, which was called to order on Friday, September 19, 1958, at 4:30 p.m., in the Executive Board room of the Union office.

The Chairman, in reviewing the issue at hand, namely whether or not the College Functional Group is to go on record as approving Board Report No. 65983, establishing academic rank at Chicago Teachers College, stated that the Chicago Teachers Union has had this report deferred for action three times and withdrawn; but that Dr. Willis planned to reinstate it under a new board report number. Dr. Willis stated (to Mr. Fewkes on September 19,) that he would have the matter deferred at the next meeting of the Board of Education on September 24, 1958. The Chairman pointed out that faculty ranking for salary determination was in essence merit rating to which the Chicago Teachers Union was unalterably opposed, therefore he had asked the College Functional Group to meet in order to determine its recommendations which are to be submitted to the House of Representatives on September 26.

Due to limited time, the following were limited to five minutes in their statements concerning the issue at hand, a very brief statement of which follows:

James Miller of the Wilson Branch: Pointed out that the Junior Colleges should decide whether they were going along with the Chicago Teachers College, or whether they should ask for something entirely different, or whether they should "stay where they are now." He warned that if some action was not taken, the Junior College would be left where they are now, that is, on the same salary schedule with the high schools and grammar schools, and that he, personally, would like to see the colleges break away from the single salary schedule.

Henry Patin of the Wilson Branch: Opposed Dr. Willis' proposal and urged that the College Functional group oppose it for both the Chicago Teachers College and Junior Colleges as well. His proposal is Exhibit #6.

Irving Suloway of the Chicago Teachers College: Urged that the College Functional Group approve the board report with the suggested amendments proposed by the Chicago Teachers College group (see attached Exhibit #1) but that the following be added: (a) steps should be taken to develop and to implement an improved salary schedule by January 1, 1959; (b) that we try to get a commitment from the Board of Education that this does not mean merit rating.

John Bowen of the Chicago Teachers College: Opposed to merit rating (see attached statement, Exhibit #2) and that College Functional Group vote against the board report.

Positions taken by the various college units were presented and are attached as follows:

Exhibit #3 - Wright Unit - dated September 19, 1958, signed by M. Cassidy, Secretary;

Exhibit #4 - Wilson Unit - dated September 17, 1958, signed by Norman P. Stein, Representative;

~~19.~~ 22 For most of the month of July Black Hawk's people hid in the marshy region of Lake Koshkonong, near the present city of Ft. Atkinson.

~~20.~~ 23 This Wisconsin city bears the name of Gen Henry Atkinson, who headed a new army which was looking for Black Hawk's refuge. The Indians called him "White Beaver," and Black Hawk's autobiography was dedicated to him.

~~21.~~ 24 Black Hawk's people, hungry and desperate, now moved north, past the present site of Madison, Wis., toward the Wisconsin River. Upon reaching the river, the advance party began to prepare rafts to ferry the women and children to safety on the opposite side.

~~22.~~ 25 But before the Indians could escape across the river, their rear guard was overtaken near this spot on the late afternoon of July 21st.

~~23.~~ 26 Here they were attacked by a force of one thousand men commanded by Gen. W. D. Emery and Col. Henry Dodge. Black Hawk, astride a wounded horse, and aided by only fifty warriors, fought to hold back the horde while the remainder of his band struggled to cross the river.

~~24.~~ 27. He like a lion stood at bay, his foes around in dread array, a poet has written.

~~25.~~ 28. In the midst of a blinding rainstorm, the army drove Black Hawk's men from the summit of this wooded hill. During the night, Black Hawk's lieutenant, Neapope, shouted in the Winnebago language that the Indians were ready to surrender. But because the Winnebago interpreters had deserted the American army, no one understood his message.

CHICAGO TEACHERS UNION

FINANCIAL SECRETARY'S REPORT

AUGUST 31, 1958

Total membership in good standing----------10005

Total membership including 9 military leaves and 1 life membership----------10015

	Upper Group	Lower Group	Total	Inc.Mil.Lve.
College	243	---	243	243
High School	2063	---	2063	2064
Elementary	5609	---	5609	5615
Principals	200 (El.-179 (High 21	---	200 (El.-179 (High 21	200
Playground	105	---	105	105
Unassigned	---	593	593	595
Maternity Lve.	---	178	178	178
Retired	---	1014	1014	1015

Number of new members joining during August, 1958: 11

1 - High School
4 - Elementary
3 - T.E.T.
2 - Temporary Substitute
1 - Retired

Number of Union members reinstating during August, 1958: 48

4 - College
6 - High School
32 - Elementary
5 - Unassigned
1 - Playground

Number of Union members retired during August, 1958: 5

1 - High School
4 - Elementary

Number of Union members resigned from teaching during August, 1958: 7

2 - High School
5 - Elementary

Number of Union members deceased during August, 1958: 2

1 - Elementary
1 - Retired

Number of members withdrawn from the Union during August, 1958: 0

Number of members going on Military Leave during August, 1958: 1

1 - High School

Number of members returning from Military Leave during August, 1958: 1

1 - Elementary

ELLA N. RECKNER
Financial Secretary

oeiu-28/rih

~~26.~~ 29 ~~Thixxix~~ From the summit of this hill, with the ~~xxxxxxxx~~ shimmering Wisconsin river beckoning in the distance, Black Hawk fought his noblest battle.

~~27.~~ 30 "In this skirmish," he declared, "with fifty braves, I defended and accomplished my passage over the Wisconsin, with a loss of only six men, though opposed by a host of mounted militia."

~~28.~~ 31. "I would not have fought here, but to gain time for my women and children to cross to an island."

~~29.~~ 32. "A warrior will duly appreciate the embarassments I labored under--and whatever may be the sentiments of the white people, in relation to this battle, my nation, though fallen, will award me the reputation of a great brave in conducting it."

~~30.~~ 33. "Here some of my people left me, and descended the Ouisconsin, hoping to escape to the west side of the Mississippi, that they might return home.

~~31.~~ 34. I had no ojbection to their leaving me, as me people were all in a desperate condition, being worn out with travelling, and starving from hunger. Our only hope ~~was~~ to save ourselves was to get across the Mississippi.

~~32.~~ 35. But few of this party escaped. Unfortunately for them, a party of soldiers from Prairie du Chien, was stationed on the Ouisconsin, a short distance from its mouth, who fired upon our distressed people. Some were killed, other drowned, several taken prisoners, and the balance escaped to the woods and perished with hunger.

33. More than a hundred years earlier this spot was the site of a great Sauk village, and was described as Sauk Prairie in the writings of early explorers.

~~34.~~ The site is now occupied by the twin cities of Sauk City

CHICAGO TEACHERS UNION

INCOME AND EXPENSE STATEMENT

For the Year ended June 30, 1958

INCOME:

Membership Dues	$219,039.98
Reinstatement Fees	401.00
Rentals	5,100.00
Interest Earned	1,026.95
Discounts Received	37.71
Miscellaneous	27.69
Total Income	$225,633.33

EXPENSE:

Per Capita Taxes	$56,642.86
Salaries	76,792.88
Legal Expenses	3,100.00
General Office Printing	1,231.00
Rent, Office	12,420.00
Light	390.29
Administrative Expense	7,079.58
Office Supplies and Expense	4,924.58
Postage	2,723.65
Telephone and Telegraph	1,845.03
Insurance	401.69
General Membership Meetings	910.00
Membership Committee	5,327.18
Misc. Committees	959.11
Public Relations Expenditures	5,589.20
Education Conference - Regular	342.37
Newspapers and Periodicals	272.73
Convention Expense	5,190.73
Auditing	700.00
Messenger Service	123.13
Fraternal	278.57
Unemployment Compensation Tax	209.65
Federal Old Age and Survivors' Insurance	1,063.14
Depreciation	1,503.50
Pension Expense	748.32
Election	1,485.12
Special Services to Members - Buying Cards	244.00
Miscellaneous Expenses	65.50
Chicago Union Teacher Newspaper - Net Cost	10,489.34
House Minutes Reporting	450.00
Men's Smoker	261.46
20th Anniversary Celebration	2,119.61
A.F.T. Liability Insurance	1,502.40
Total Expenses	$207,386.62
EXCESS OF INCOME OVER EXPENSES	**$18,246.71**

Distributed to - Building Fund	$5,000.00	
- General Reserve	13,246.71	

Reproduced from the report of Scovell, Wellington and Company.

oeiu-28-gm

JOSEPH F. EWALD, Treasurer

~~35. and Prairie du Sac, both named for the Indians.~~

36. One moment please.

TRAY IV

1. After crossing the river, Black Hawk now fled, with the remainder of his people, over hilly and unfamiliar country toward the Mississippi.

2. In ten days he reached the bluffs of the great river near the mouth of the Bad Axe river.

3. Near this peaceful stream occurred the dramatic climax to the tragic journey of Black Hawk's people.

4. Today, in this beautiful valley known as Battle Hollow, a state marker commemorates the bloody episode known to history as the battle of the Bad Axe.

5. In the hollow, on August 1st and 2d...

6. And on the left bluffs...

7. And in the sloughs along the Mississippi the Indians were mercilessly attacked by pursuing troops. An armed steamboat on the river fired on the people to prevent their escape across the stream, despite the display of a white flag...

8. The water ran red with the blood of many women and children who attempted to swim to freedom. Black Hawk declared, "Our braves, but few in number, finding that the enemy paid no regard to age or sex, and seeing that they were murdering helpless women and little children, determined to fight until they were killed."

Administration and Research Bulletin #38, continued

165. TRAFFIC SAFETY EDUCATION - News Release for School Newspaper #20

Attention: High School Principals

NIGHT DRIVING

Dim headlights upon overtaking a car on the highway at night so your glare will not impair the vision of the driver ahead. The glare from a following car is almost as bad, when reflected in the rear view mirrors, as that of high beamed approaching vehicles. The 1955 body designs, with much glass in the rear, emphaszie the importance of this safety and courtesy rule.

Lower your headlamp beams before they reach the car ahead. You don't need the extended light after you can see that the roadway is clear between you and the other fellow.

Just before you ease to the left of the road preparing to pass, flash your bright lights as a signal of your intent. Make it a quick flash. Just a second on the upper beam. Then start around using your dims until the brights can be switched on without any reflected glare hitting the other fellow.

Your best bet, when confronted with a thoughtless or boorish driver who insists on high beams when directly behind you, is to flicker your lights. Failing that, pull over and let him go on ahead.

It isn't safe to drive close to an unobserving motorist. He isn't safe to drive close to an unobserving motorist. He is as likely to misinterpret or disregard your slow signal as to miss your "lower light, please" indication.

Driving Suggestions:

On these cold winter mornings you may be tempted to warm up your car in a closed garage, but don't do it! The National Safety Council says the carbon monoxide exhaust fumes from your car are odorless, colorless and tasteless, and yet they're a deadly poison! When the car motor is running it only takes a few minutes to fill your garage with carbon monoxide. So, keep those garage doors open and let that life saving fresh air in. Don't take shortcuts that can cost your life.

Winter walking is harder! The National Safety Council says pedestrian travel is especially hazardous in the wintertime. It's harder to keep your feet on a slippery street--harder for drivers to stop in time to avoid you. Its harder to see cars in winter's early darkness and bad weather--harder for drivers to see you. So, walk with extra caution! Don't learn the hard facts of safety by accident.

Prepared by James J. Griffin
Coordinator of Safety
Interdepartmental Safety Council

9. As many women as could commenced swimming the Mississippi with their children on their backs. A number of them were drowned, and some shot before they could reach the opposite shore.

10. Later, a large body of Sioux, summoned from Winona by the Americans, killed a number of women and children who had succeeded in escaping across the Mississippi.

11. The village of Victory, Wis., near the site of the Bad Axe battle, is named in its commemoration.

12. Black Hawk, who escaped, now took temporary refuge among the Winnebagoes to the North.

13. During my stay at the village, declared Black Hawk, the squaws made me a white dress of deerskin.

14. I then started with several Winnebagoes, and went to their agent, at Prairie du Chien, and gave myself up. I was no given up by the agent to the commanding officer at Fort Crawford.

15. We remained here a short time,

16. And then started to Jefferson Barracks, in a steam boat, under the charge of a young war chief, who treated us all with much kindness. He is a good and brave young chief with whose conduct I was much pleased." The chief of whom Black Hawk spoke was Jefferson Davis, future president of the Confederate States of America.

17. While journeying down the Mississippi to be placed in irons at Jefferson Barracks, Black Hawk related,

18. "I surveyed the country that had cost us so much trouble, anxiety and blood, and that now caused me to be a prisoner of war.

19. I reflected upon the ingratitude of the whites, when I saw their fine houses, rich harvests, and everything desirable around them,

20. And recollected that all this land had been ours, for which me and my people had never received a dollar, and that the whites

CHICAGO TEACHERS UNION

FINANCIAL SECRETARY'S REPORT

JUNE 30, 1958

Total membership in good standing----------10431

Total membership including 9 military leaves and 1 life membership----------10440

	Upper Group	Lower Group	Total	Inc.Mil.Lve.
College	256	---	256	256
High School	2136	---	2136	2136
Elementary	5869	---	5869	5876
Principals	199 (El.-180 (High 19	---	199 (El.-180 (High 19	199
Playground	108	---	108	108
Unassigned	---	640	640	642
Maternity Lve.	---	193	193	193
Retired	---	1030	1030	1031

Number of new members joining during June, 1958: 95

1 - College
5 - High School
44 - Elementary
41 - Temporary Substitute
4 - T.E.T.

Number of Union members reinstating during June, 1958: 37

9 - High School
24 - Elementary
1 - Elementary Principal
3 - Unassigned

Number of Union members retired during June, 1958: 23

5 - High School
18 - Elementary

Number of Union members resigned from teaching during June, 1958: 18

5 - High School
13 - Elementary

Number of Union members deceased during June, 1958: 6

3 - Elementary
2 - Retired
1 - Resigned

Number of members withdrawn from the Union during June, 1958: 7

1 - High School
5 - Elementary
1 - Retired

Number of members going on Military Leave during June, 1958: 1

1 - Elementary

ELLA N. RECKNER
Financial Secretary

oeiu-28/rih

were not satisfied until they took our village and our graveyards from us, and removed us across the Mississippi.

21. After a few months imprisonment, Black Hawk was taken to the White House for a visit with President Andrew Jackson. Black Hawk declared that the President "wished to know the cause of my going to war against his white children. I thought he ought to have known this before; and, consequently, said but little to him about it... as I expected he knew as well as I could tell him."

22. After this, Black Hawk and a few of his companions spent a month in confinement at Fortress Monroe, Va. Here his portrait was painted by R. M. Sully, together with White Cloud and one of his sons.

23. ~~xxxxxxx~~ He was then sent on a tour of large eastern cities, where he was received as a hero. Black Hawk was next permitted to retire to a little cabin on the Des Moines River in Iowa, where he dictated his memoirs to Antoine Le Claire, and died October 3, 1838, at the age of 71. This mask of Black Hawk was made shortly before his death.

Burlington Speech 1838

24. Black Hawk's autobiography reveals the sentiment which moved him: "What right had these people to our villages, and our fields, which the Great Spirit had given us to live upon?"

25. We did not expect to conquer the whites. No. They had too many houses. Too many men. I took up the hatchet for my part to revenge injuries which my people could no longer endure. ~~xxxxxxxxxxxxxxxxxxxxxx~~

26. Had I borne them longer without striking, my people would have said, Black Hawk is a woman, he is too old to be a chief, he is no Sauk.

27. Rock River was a beautiful country.

28. I loved my towns, my cornfields, and the home of my people. I fought for it.

C H I C A G O T E A C H E R S U N I O N

Suite 515 - 130 North Wells Street, Chicago 6, Illinois
Telephone: Financial 6-1828

PRINCIPALS'FUNCTIONAL GROUP OF THE CHICAGO TEACHERS UNION
PROPOSED SALARY SCHEDULE
June, 1958

The Principals' Functional Group recommends that:

1. The salary of the beginning principal shall be greater than that of any person holding any position supervised by a principal.

2. The salary of the beginning principal shall be not less than 1.5 times the maximum of the first lane of the teachers' salary schedule.

3. All schools shall be divided into five categories with an approximate distribution of: 10% - 20% - 40% - 20% - 10%.

4. There shall be nine steps in the schedule with a $750 annual differential, except that:
   The ceiling of Category I shall be at the 2nd step.
   The ceiling of Category II shall be at the 4th step.
   The ceiling of Category III shall be at the 6th step.
   The ceiling of Category IV shall be at the 8th step.
   The ceiling of Category V shall be at the 9th step.

5. If a school should be reduced in category, there shall be no reduction in the salary of the principal.

A salary schedule embodying the foregoing principles would approximate the schedule outlined below.

PROPOSED PRINCIPALS'SALARY SCHEDULE

Lane	I	II	III	IV	V
Number of Teachers	7.0 - 14.9	15.0 - 20.9	21.0 - 35.9	36.0 - 70.9	71 plus
Number of Schools	42	79	161	83	44
Steps					
1st year	1000	1000	1000	1000	1000
2nd year	1075	1075	1075	1075	1075
3rd year	-	1150	1150	1150	1150
4th year	-	1225	1225	1225	1225
5th year	-	-	1300	1300	1300
6th year	-	-	1375	1375	1375
7th year	-	-	-	1450	1450
8th year	-	-	-	1525	1525
9th year	-	-	-	-	1600

oeiu-28-EM
June 13, 1958

29. Today Lorado' Taft's status of Black Hawk stands atop a bluff overlooking the Rock River that he loved.

Live, O illustrious chieftain of the Sacs,
The noblest, last and bravest of thy race,
Live in the affections of they people ever!
~~xxxx

BRITISH INFORMATION SERVICES
AN AGENCY OF THE BRITISH GOVERNMENT

REFERENCE DIVISION

December, 1958.

ID 702
(Revised)

Supplement

HER MAJESTY'S GOVERNMENT

The following appointments were announced on November 28, 1958:-

a) Foreign Office (see page 2 of ID 702 Nov. 1958).

Joint Parliamentary Under Secretary of State	John Dennis Profumo, Esq., O.B.E., M.P. (succeeding Mr. Ian Harvey, resigned).

b) Colonial Office (see page 2 of ID 702 Nov. 1958).

Parliamentary Under Secretary of State	Julian Amery, Esq., M.P. (succeeding Mr. Profumo - see (a) above).

c) War Office (see page 5 of ID 702, Nov. 1958)

Parliamentary Under Secretary of State and Financial Secretary	The Hon. Hugh Fraser, M.B.E., M.P. (succeeding Mr. Amery - see (b) above).

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D-3

west as a folk hero.

3. Towns are named for him in Illinois.

4. and in Wisconsin, in Iowa, in Indiana and Kentucky.

5. Streets recall his name in Chicago,

6. In Riverside,

7. In Park Forest, and many other places.

8. Not to speak of restaurants, such as this one in Sterling, Illinois and

9. Another in Chicago.

10. Hotels too, honor his memory, in Byron, Illinois

11. In Ft. Atkinson, Wisconsin,

12. And in Wisconsin Dells.

13. Black Hawk Park in Chicago,

14. and a forest preserve in Cook County...

15. A farm in Wisconsin,

16. a grain mill in Prairie du Chien,

17. as well as a clothing store...

18. An automobile agency in Cicero, and

19. A delicatessen in Chicago,

20. A school in Park Forest

21. And a boy scout camp in Michigan...

22. All testify that the name of Black Hawk is not forgotten.

23. And his people too have left their names upon the land

24. And upon the waters. The Fox tribe was the close ally of the Sauks.

25. Sauk Prairie, the old name of

26. Of Sauk City Wisconsin,

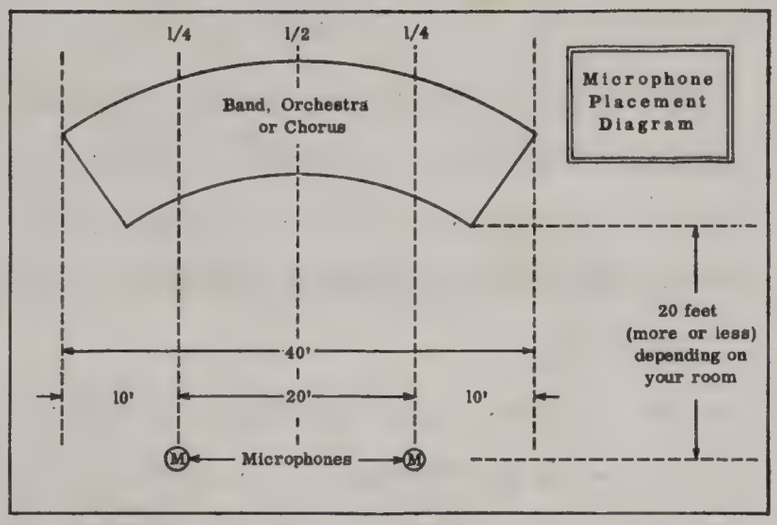
27. And its twin city with the French name, Prairie du Sac,

28. Stand on the site of an old Sauk village and are named in their memory.

28. Sinissippi Park, in Sterling, Ill., bears an old Sauk Name which means Rock River...

STEREO MAGIC

The second in a series of articles by Mr. Eugene Carrington to be presented here. Future articles will cover such subjects as "How To Select A Microphone," "How To Make Good Recordings With Your Regular Tape Recorder" and others. Mr. Carrington's many years of experience training school personnel in the recording arts makes him aptly fitted to give you this information in a practical, simple manner. For help in solving any of your personal recording problems, write Mr. E. Carrington, Educational Director, Allied Radio Corp., Chicago 80, Illinois. He will be glad to assist you.



For me the 11th Annual Mid-West National Band Clinic was particularly significant. It was here that "on-the-spot" proof that stereo recording for the school is here to stay was demonstrated. Using several systems newly developed by Allied, parts of the performances of seven different bands were recorded for *immediate playback* in an adjoining listening room.

The biggest thrill of all, and another first in my many years of teaching the recording arts, was the loud acclaim from the entire listening audience. There were many who had the feeling that the stereo playback sounded more brilliant and "live" than the original performance! This was partly true because the positions occupied by the stereo microphones were actually superior to the listening spots occupied by many listeners in various parts of the concert hall. But more than this, it was the direct result of the living presence factors obtainable only through stereo's two completely separate record-playback channels (from microphones to loud speakers) which recreate the original performance before your very ears in all its true-to-life dimensions. Listeners were able to listen selectively, or collectively with proper balance, to any of the component groups; to locate the true-to-life source of every sound; to "feel" the starting recreation of the spatial elements of the auditorium; to hear soft passages without loss of tone or volume-relations and loud passages without harshness.

Eugene Carrington

The question and answer period which followed each playback session was also extremely interesting. Here are the most repeated questions and their answers:

Question—I admit that this was a most gratifying demonstration of stereo sound, but being a newly developed art, it is bound to undergo many changes in its development and, therefore, shouldn't we in the schools await its further stabilization before getting into it?

Answer—Stereo is not really new. As early as 1933 the Bell System stereophonically picked up the Philadelphia Symphony Orchestra Concert in the Academy of Music in Philadelphia and simultaneously reproduced it before a distinguished audience in Constitution Hall, Washington, D. C. Now 24 years later, the art has already considerably advanced and stabilized its development.

Question—I think we'll agree then that stereo recording is a soul satisfying art and highly stabilized in its development, but isn't it obviously too costly to meet the school budget? Besides if it has been in existence for more than 24 years, why are you only now making your first clinical record/playback demonstration?

Answer—Because up to now, the stereo arts have been developed and used mainly by the Motion Picture, Broadcast and Recording Industries, and the equipment cost was extremely high. However, this year several manufacturers released stereo recorders designed specifically for the school and the Hi-Fi enthusiast which had been in the development stage for about two years. For the first time, therefore, we are able to furnish complete record/playback systems of professional quality at prices as low as $550.00. This includes the basic recording and playback machine, plus the preamplifier, power amplifiers and twin speakers with sufficient power to fill a medium size auditorium. Systems for larger auditoriums are also available at prices only moderately higher. Home recording type systems became available over a year ago, but these did not meet the requirements of the school music director which the present Allied school units do quite adequately.

Question—Assuming that the new equipment meets all of the requirements of fidelity, how then when we experience the trouble we do now in making regular tape recordings can we be expected to cope with the additional problems of making good stereo recordings?

Answer—The most surprising factor of the art of stereo recording is that it is surprisingly easy to make recordings as realistic and satisfying as the original performance. *Anyone can do it.* The main factor is the placement of the mikes. to record your band, orchestra or choral group. First, get far enough back from the group to hear the blend and naturalness you desire. Then at this distance, on a line parallel with the front of the group, place your two microphones half way between the center point and the outer edges of the group. In other words, if the width of your performing group is 40 feet, your mikes would be placed 10 feet in from each end, leaving 20 feet between mikes. That's all there is to it. For large groups use the same formula. However, no matter how small the group, the mikes should never be placed closer together than ten feet, even for a solo pickup. Level balancing is done by listening through earphones. You can't miss.

For playback, place your two speakers about ten to twenty feet apart depending upon the size of the hall or room, preferably at the front of a stage in an auditorium, or about three feet out from the wall in a room. If they are too close together, you lose breadth effect. If too far apart, you lose the center. With just a little experimenting, you will quickly find the proper placement.

Balancing is a matter of turning up one channel to the level desired, then bringing up the other channel until it balances. You'll know the minute you reach it. From there on use the master volume control for desired level changes without disturbing channel balance. It's absolutely easy and profoundly satisfying.

It's like a famous columnist said recently, ". . . there's only one thing better . . . the real thing," and yet there were those at the Mid-West Clinic who thought the stereo playbacks sounded better than the concerts themselves. Yes, we can safely say that stereo recordings will be the recording techniques of the future.

Reprinted from Lyons Band News

29. The names of those who fought the red men are also upon our maps Dodgeville, Wis., is named for Col. Henry Dodge who fought Black Hawk at Wisconsin Heights.

30. But not only the names survive. The people, too, have not vanished.

31. These Indians, who sing and dance in their colorful costumes, are modern survivors of Black Hawk's people.

32. These pictures were taken at the Sauk and Fox Indian settlement near Tama, Iowa..

33. during their annual pow-wows held in Mid-August, and at the Labor Day dances held annually at Black Hawk State Park,

34. Where the Foxes from Tama and joined by their Sauk brethren from Oklahoma.

35. May this story make all Americans more conscious of the debt we owe to the first Americans... who fought for their country as all peoples have always fought for their homeland.... and who, in their defeat, have left us a priceless heritage.

36. The End.

announcing . . . a truly professional *stereo* school recording and playback system at low cost

ALLIED RADIO • Educational Division • 100 N. Western Ave. • Chicago 80, Illinois • HAymarket 1-6800

Recently, stereophonic sound has taken the spotlight as an extremely valuable tool in music education . . . for recording and playback of band, orchestra and choral groups, etc. Now in use in hundreds of schools, it is giving instructors everywhere the means to hear and study their own musical groups on tape—in full dimensional sound. If you have heard demonstrations of stereophonic sound you know how easy it is to single out individual performers far more clearly and effectively from a stereo tape than during the actual live performance. Students, too, benefit greatly by hearing their own performance and resultingly make much more rapid progress in improving their technique.

Now your school can have a complete professional tape system at really low cost. With it you can record and playback in stereo and also record and playback in monaural sound. I have personally selected and tested each of the components listed in the system below and unhesitatingly recommend them.

The total cost of this complete system *delivered from Allied* to your school ready for immediate use is *only $592.61.* Individually purchased, at net catalog prices, these components would total $667.61. *You save $75 at Allied.* I am certain that you will find its performance far and away above what you might expect at this modest cost. It can be used not only for practice and rehearsal of music groups but also for classes in music appreciation and for any and every school recording purpose.

It is ideal for use in classrooms, practice rooms and auditoriums of up to approximately 200 seating capacity. For use in larger areas larger speakers are available at modest extra cost. We invite you to send a description of your application. We will mail you proper recommendations with complete details on equipment and prices.

Don't forget either that the amplifier is also suitable for playing from a radio tuner and record player monaurally or AM-FM stereo tuner and stereo record player as well. It can also be used as a public address system—and if you've never used a stereo public address system you're in for an "ear opening" surprise.

Allied's Best Buy All-Purpose School Stereo Tape Recorder System

1—Bell T-218 Portable Tape Recorder

1—Knight KN-734 Stereo Amplifier. Provides 34 watts monaurally, or 17 watts per channel stereophonically

2—University 6201 12" Coaxial Speakers installed in Knight 93 DU 767 Portable Speaker Cases

2—E-V 636 Dynamic Microphones

Includes all necessary connecting cables.

Stock Number 36 HF 550. Your price . . 592.61

See pages 102, 34, 68, 329, and 319 respectively in your Allied 1959 Catalog for complete descriptions. If you don't have our catalog, let me know. I'll send one by return mail.

I will be glad to discuss with you any questions you may have about this system or about any of your school's particular needs in recording. I look forward to hearing from you.

Sincerely,

ALLIED RADIO CORPORATION

Eugene Carrington

E. Carrington
Educational Director

I-3032

Illinois History

VOLUME 14
Number 1
OCTOBER 1960

The Black Hawk War

The Seed of Conflict — Why the War Began — Kellogg's Grove Incidents — Raw Materials of History — A Prisoner Captivates the East — Death of a Warrior — The War's Aftermath — Black Hawk War Chronology

Sauk and Fox Dance

Illinois History

Volume 14
Number 1
OCTOBER 1960

A Magazine for Young People

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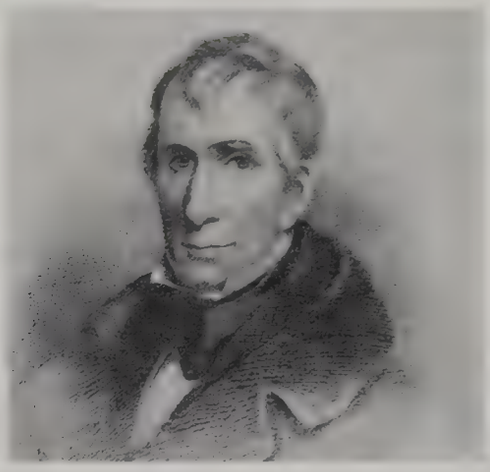
The Seed of Conflict

Treaty of 1804

BY DONALD JACKSON

Editor, University of Illinois Press



William Henry Harrison, governor of Indiana Territory.

ONE DAY IN the late summer of 1804, where the Cuivre River comes east from the high prairies of present-day Missouri and moves down into the wide willowed flats of the Mississippi, a common thing happened—always expected, always ugly. Three white men were killed by Indians.

The Sauk and Fox would have occasion to remember and regret, for generations, the train of events that began when a party of their young warriors committed those murders. These two tribes lived together in a loose confederation, with villages on both sides of the Mississippi on land that is now in Illinois and Iowa. By the time a delegation of their chiefs had gone down to St. Louis to parley with the Americans about the affair, and had been sent back home for a hostage from among the guilty men, and had gone down the river once more for another parley, an important treaty had been signed. It was a treaty that ceded fifteen million acres of Sauk and Fox homeland to the Americans, and that finally led to war.

But if the Indians blamed their troubles on those killings by the Cuivre, they were only deceiving themselves. The truth was that the time had come for the Sauk and Fox to sign a treaty, and they probably would have done so within a few months, anyway. There is some evidence that they had even *asked* for a treaty. They really did not know what one was, but they had heard that the Osage had one, and the Osage were always receiving presents from the Americans.

To the Indians, a treaty was an agreement that brought them friendship with the white man, an abundance of presents and trade goods, and protection from their enemies. But to the Americans a treaty meant primarily land cessions—the purchase of Indian lands. In this basic misunderstanding lay the cause of much bitterness.

Soon after the Sauk and Fox chiefs had arrived in St. Louis with their prisoner, they met the shrewd and persistent man with whom they were to deal. He was William Henry Harrison, governor of Indiana Territory, who had come over from Vincennes, on the Wabash River, with instructions from President Thomas Jefferson to form a new territorial government at St. Louis (the great Louisiana Purchase had been completed a few months earlier). Harrison also had standing instructions from the President to purchase land from the Sauk and Fox at the first opportunity, and now the opportunity was at hand.

The Indians in the little delegation were no match for Governor Harrison. Had the leaders of the tribes known that a sale of lands was to be discussed, they certainly would have sent a selection of more astute representatives—Chief Lance of the Sauk, for example, and Chief White Skin of the Fox. Most Indian treaty

councils were attended not only by leading chiefs but by huge delegations including women and children. Instead, the Sauk and Fox had sent five chiefs of medium caliber, expecting only to pacify the Americans by handing over a hostage. They had clearly sent their second team.

Here are some of the provisions of the treaty, signed in early November:

"The United States receive the united Sac and Fox tribes into their friendship and protection, and the said tribes agree to consider themselves under the protection of the United States, and of no other power whatsoever. . . . In order to put a stop to the abuses and impositions which are practiced upon the said tribes by the private traders, the United States will at a convenient time establish a trading house or factory where the individuals of the said tribes can be supplied with goods at a more reasonable rate than they have been accustomed to procure them."

In return for these and other considerations, and for an annual payment of one thousand dollars in goods to be divided between the two tribes, the Indians sold their rights to all the land they claimed east of the Mississippi and a smaller area west of the river that they said they had taken from other tribes by conquest. It was not necessary for them to vacate this land at once; they could live upon it until the government sold it to settlers. But then they would have to take up new lands west of the river.

When the chiefs returned to their villages to announce what they had done, their fellow tribesmen were astonished and angry. Many years later, the famous Sauk warrior Keokuk would point to Quashquame, who had been among the signers, and cry: "This old man is the one who has made us all unhappy!"

Quashquame and the others advanced several reasons for signing. They said that the Indian agent Pierre Chouteau had offered to free their hostage in exchange for all their land east of the Mississippi. Later, Quashquame insisted that he had only agreed to sell the land as far north as the Rock River but that one of the Fox had agreed to a larger cession. At no time, said Quashquame, had he ever realized that when he "touched the quill" he was selling out completely on the east side of the river.

The most spectacular excuse set forth by the signers was their repeated claim that the Americans had made them drunk. Quashquame was known to have a strong thirst for the white man's whisky, and Dr. Isaac Galland, an early settler who knew him well, declared that for liquor "he would have sold to Gov. Harrison . . . all the country east of the Rocky Mountains, if it had been required." There is no evidence to support the Indians' claim that they were intoxicated and did not know what they were doing—but it may have happened that way.

It is too easy to think of the treaty as a gigantic swindle and to believe that the men who engineered it were unscrupulous. Harrison was buying land under instructions from Jefferson, and Jefferson's over-all attitude toward the Indian was a humane one. He believed that the Indian's best hope for survival in a white man's world was to move west into territory not affected by the surge of westward expansion. Thus the Indian would have no need for his vast hunting grounds east of the Mississippi, and the sooner he sold these lands the sooner he would come to see where his salvation lay. Not even Jefferson was wise enough to foresee that those huge tracts in the West, where the Indian was supposed to find a permanent refuge, also would soon be taken up by land-hungry settlers.

The President had been buying land for another reason: to control the activities of British traders from Canada, who, he believed, were promoting unrest among the tribes. After the signing of the treaty, Jefferson wrote to his Secretary of War: "The late purchase is important as it fortifies our right to keep the British off from the Mississippi."

But whatever the motives and whatever the legality of the action, it brought only strife and bloodshed to the region for many years. If any single event can be said to have caused the Black Hawk War and destroyed the last hope of the Indian for a foothold east of the Mississippi, it is the Treaty of 1804.

Black Hawk War of 1831

When the Sauk and Fox Indians left their villages on the Rock River peninsula for their winter hunt in the fall of 1828, most of them would never again return to Illinois to live, for the councils of both tribes had agreed to establish new villages in Iowa—the Sauk a few miles above the mouth of the Iowa River and the Fox on the Muscatine Slough near present Muscatine, Iowa.

Despite the decisions of the tribal councils some of the Indians were opposed to abandoning their Illinois lands. Nursing their grievances against the United States and maintaining that they had been cheated in the land sale of 1804, they refused to accept the reality that they had no choice but to leave. It was about this time that the old Sauk brave Black Hawk was asked to become the leader of the party opposed to moving west of the Mississippi.

Headed by Black Hawk, the discontented in the tribe did indeed return to the Rock River village from their winter hunts in the spring of 1829, and again in 1830 and 1831. Each year they found more settlers on their lands, which had been placed on sale in the fall of 1829. But Black Hawk and his followers argued that they still had a right to that part of the land that was left unsold. Fearing conflict and recognizing that the Indians' arguments did have merit, sympathetic agents and traders had long urged that Black Hawk—as well as the responsible leaders of the Sauk and Fox in Iowa—be allowed to go to Washington to lay his grievances before the President. They also suggested that the Indians be granted additional compensation for their lands. These two measures, they said, would enable the Indians to "save face" and would restore peace and unity in the tribes. But the pleas went unheeded.

Finally, in 1831, in response to demands from the Rock River settlers, Governor John Reynolds called out the Illinois militia to force Black Hawk's band to leave Illinois. The events that followed are described below.

A Dress Rehearsal

BY JULIE HOLLINGSWORTH *Washington Junior High School, Rock Island*

On a boulder in the west end of Black Hawk State Park, on a cliff overlooking Vandruff's Island, is a bronze marker placed there by the Pioneer and Old Settlers Association of Rock Island County. It reads:

"This monument marks the position of the U.S. regular army artillery on June 20 [26], 1831, in the Black Hawk war, supported by a volunteer company of men and boys of Rock Island county called the Rock River Rangers."

This marker tells a little of the battle, but nothing of the island itself. I should like to go into fuller detail about the island and the battle.

Crossing the main channel of the Rock River from Rock Island, you come to Vandruff's Island, which is just opposite the Black Hawk State Park. It is about 5,800 feet long and 2,200 feet across at its widest place, and contains 210 acres. The only actually interesting thing about the island is that it reminds one of the historic moments in its past.

Joshua Vandruff and his sons settled in the Sauk village in the spring of 1829 and also be-

gan to farm on the island, to which Joshua Vandruff moved in 1831. He established at his home a sort of whisky center, where Black Hawk's braves could obtain fire water. Black Hawk disapproved vigorously and showed this one day by taking six of his braves to the island where they destroyed thirty-five gallons of whisky. Black Hawk then ordered Vandruff to leave the island, and he did so. In 1831 Vandruff's Island became the scene of a very strange battle.

On the morning of June 26, 1831, the regular army, supported by a company of volunteers calling themselves the Rock River Rangers, moved on to Black Hawk's village, Saukenuk, from Fort Armstrong. The volunteers were formed into an extended line half a mile in front of the regulars, with one cannon in the rear. Meanwhile, a volunteer army from downstate was to cross the slough to the island, give battle to the enemy if found there, and then cross the main river into the Indian town, where they would meet the regular forces coming from Fort Armstrong. Because the island was covered with bushes and vines, the men would be unnoticeable at a distance of twenty feet.

After several rounds of grape and canister were shot into the island by General Edmund Gaines, the commanding officer, on board a steamboat in the Rock River, a spy battalion of the volunteers formed in line of battle and crossed the island. The volunteers in three columns came after the spies, but by the time they got to the north side of the island they were so jammed up that no one knew officers, men, or regiments. When they finally reached the Sauk village, they found the Indians gone.

These men had come to fight, and wanting action against the Indians in some way, they burned Saukenuk. This is the description given by Thomas Ford (governor of Illinois, 1842–1846) of the ending of the attack:

"And thus perished an ancient village which had once been the delightful home of six or seven thousand Indians; where generation after generation had been born, had died and been buried; where the old men had taught wisdom to the young; whence the Indian youth had often gone out in parties to hunt or to war, and then returned in triumph to dance around the spoils of the forest, or the scalps of their enemies; and where the dark-eyed Indian maidens, by their presence and charms, had made it a scene of delightful enchantment to many an admiring warrior."—[From George W. Wickstrom, *The Town Crier*, pp. 44, 129–31; J. W. Spencer and J. M. D. Burrows, *The Early Day of Rock Island and Davenport*, p. 48; John H. Hauberg, *The Black Hawk Watch Tower*, pp. 37–40; Thomas Ford, *A History of Illinois* . . . (1945 ed.), Vol. 1, pp. 160–62.]

A view of Fort Armstrong on Rock Island in the Mississippi River

Why the War Began

As White Man and Indian Saw It

General Henry Atkinson

A CENTURY AND a quarter ago the American frontier was a divided country with the white man determined to push farther and farther west and the red man just as determined to keep and defend his ancient home.

The following excerpts from the autobiographies of Black Hawk and Illinois' Governor John Reynolds reflect this struggle, for here were two men writing of the events leading up to the Black Hawk War of 1832. The events were the same, but the accounts are different. One was written by a white man, the other by a red man. Neither understood the other. The spelling and punctuation have been modernized, and wherever you see three dots, we have omitted part of the text. Explanatory material is in brackets.

Here is Black Hawk's version taken from the Donald Jackson edition of Black Hawk's *Autobiography*, pp. 132–38.

"About this time, Neapope returned. . . . [Neapope, a chief of Black Hawk's band, had been visiting at Fort Malden, now Amherstberg, Ontario, Canada.]

"He said he had called at the Prophet's village [Prophetstown] on his way down, and had there learned for the first time that we had left our village. He informed me, privately, that the Prophet [Wabokieshiek, the Winnebago prophet] was anxious to see me, as he had much good news to tell me. . . . But I will tell you, that he has received expresses [messengers] from our British father [the Indian agent] who says that he is going to send us guns, ammunition, provisions, and clothing early in the spring. The vessels that bring them will come by way of Milwaukee. The Prophet had likewise received wampum and tobacco from the different nations on the lakes —Ottawa, Chippewa, Potawatomi; . . . as for the Winnebago, he has them all at his command. We are going to be happy once more!

"I told him that I was pleased to hear that our British father intended to see us righted, that we had been driven from our lands with-

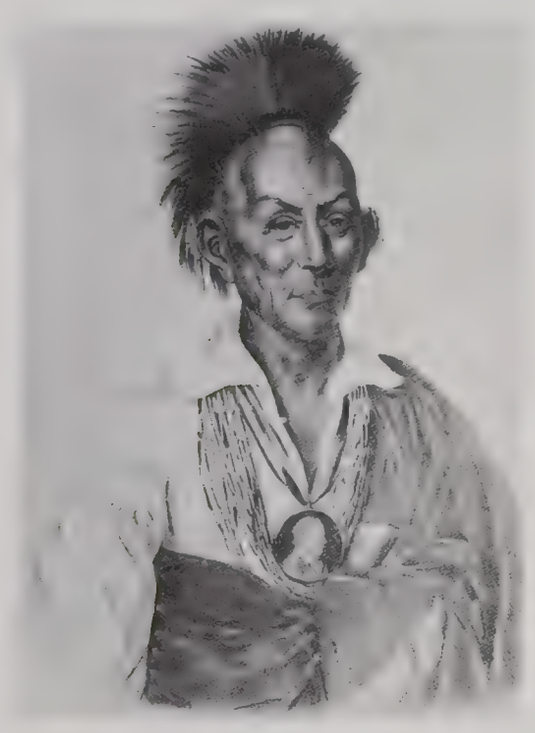
out receiving anything for them, and [that] I now began to hope from his talk that my people would be once more happy. If I could accomplish this, I would be satisfied. I am now growing old, and could spend the remnant of my time anywhere. But I wish first to see my people happy. I can then leave them cheerfully. This has always been my constant aim; and I now begin to hope that our sky will soon be clear.

"Neapope said: 'The Prophet told me that all the different tribes before mentioned would fight for us, if necessary, and the British would support us. . . .'

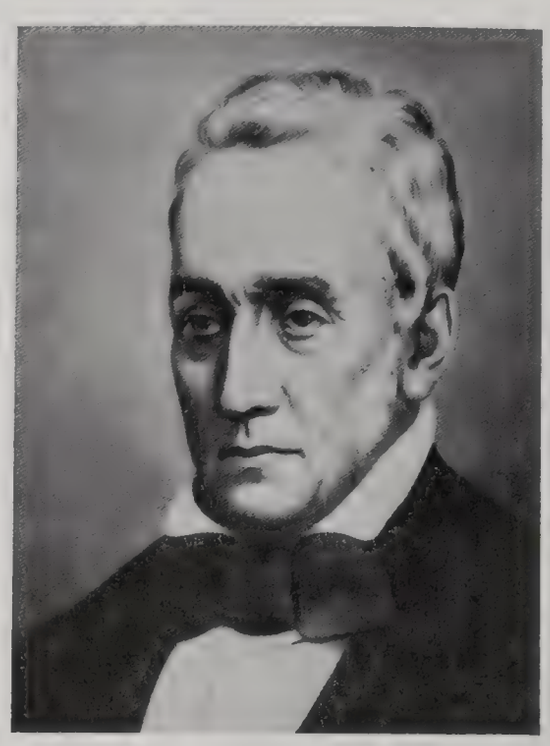
"During that night I thought over everything that Neapope had told me, and was pleased to think that by a little exertion on my part I could accomplish the object of all my wishes. I determined to follow the advice of the Prophet and send word by Neapope that I would get all my braves together and explain everything that I had heard to them and recruit as many as I could from the different villages. . . .

"Conceiving that the peaceable disposition of Keokuk and his people had been, in a great measure, the cause of our having been driven from our village, I ascribed their present feelings to the same cause and immediately went to work to recruit all my own band and made preparations to ascend Rock River. I made my encampment on the Mississippi where Fort Madison had stood, requested my people to rendezvous at that place, and sent out soldiers to bring in all the warriors, and stationed my sentinels in a position to prevent any from moving up until all were ready. [Keokuk was the principal Sauk war chief—a position that resembled that of the modern British prime minister—and the spokesman for the tribal councils of both the Sauk and Fox.]

"My party having all come in and got[ten] ready, we commenced our march up the Mississippi—our women and children in canoes [and] carrying such provisions as we had . . . and my braves and warriors on horseback, armed and equipped for defense. The Prophet came down and joined us below Rock River, having called at Rock Island on his way down



Black Hawk



Governor John Reynolds

to consult the war chief [the commanding officer at Fort Armstrong, Major John Bliss], [Indian] agent [Felix St. Vrain], and trader [George Davenport]. . . .

"The Prophet said . . . we had a right to go where we pleased peaceably. . . .

". . . another express came from the White Beaver [General Henry Atkinson, commander of all of the federal troops in the area], threatening to pursue us and drive us back if we did not return peaceably! This message roused the spirit of my band, and all were determined to remain with me and contest the ground with the war chief should he come and attempt to drive us. We therefore directed the express to say to the war chief, 'If he wished to fight us, he might come on.' We were determined never to be driven and, equally so, not to make the first attack—our object being to act only on the defensive. This we conceived our right."

In Governor Reynolds' *My Own Times*, pp. 222–23, we find this interpretation of some of the same events:

"During the winter of 1831 and 1832, I heard rumors that Black Hawk and his band were dissatisfied, restless, and preparing for mischief. I presumed he would not be contented, as he disliked to reside near Keokuk, but I had not the most remote idea that he and his band would dare to attempt to recross the river again and occupy the old village. I thought this an absurdity and imprudence that no tribe would dare attempt after the proceedings of last year. [In 1831 the Sauk and Fox of Black Hawk's band had signed an agreement never to return to Illinois.]

"The Prophet . . . joined Black Hawk on the west side of the Mississippi. This malicious and dangerous man . . . had great influence with the ignorant natives and counseled Black Hawk and his band to their destruction. He made them believe that all the Indians on Rock River would join Black Hawk, if necessary, and that they could bid defiance to the whites. By this unwise counsel, and by the bad intentions of Black Hawk himself, he and [his] band decided in the winter of 1832 to recross the Mississippi and reside again in their old village on Rock River. This decision was their destruction.

"All winter, Black Hawk labored incessantly on the surrounding bands of Sauk and Fox for recruits and induced many to join him.

"The British band, with Black Hawk at their head, assembled first at old Fort Madison on the Mississippi and marched up the river by land and water to the Yellow Banks, where Oquawka stands at this day, on the 6th of April, 1832. [Actually, they crossed at the Upper Yellow Banks, near present-day New Boston, on April 5.] They amounted to about five hundred warriors—women, children, and dogs in proportion—and had with them all their horses, baggage, and wealth. This hostile array of five hundred warriors, well provided with arms, and with a settled determination to occupy the country again, spread a general panic throughout the whole frontiers, from the Mississippi to Lake Michigan. Many settlers, in the greatest terror of the Indians, abandoned their homes and farms and moved into the interior of the state. The whole northern frontiers were alarmed, and almost daily messengers reached my residence in Belleville with the above information. I knew well the character of both the frontier settlers and the Indians. One unlucky movement on either side might involve the whole frontier in a bloody war; and I reflected, also, on the great responsibility of levying troops at my own instance. But the danger of the frontiers was so pressing that I decided, on the 16th of April, to call out a large number of volunteers. I did this on my own responsibility, as I had not then received any requisition from General Atkinson. . . . But the General, near the scene of danger, and about the same time, decided on the same course that I had adopted. He had received letters from reliable sources that the Indians were hostile and that a war was inevitable. . . . On . . . the 13th of April, he made a requisition on me, as governor, for the amount of forces I deemed necessary for the defense of the frontiers. . . . He further adds, 'I think the frontier is in great danger and will use all the means at my disposal to co-operate with you in its protection and defense.' "

The Black Hawk War

A CHRONOLOGY

Map of Black Hawk War sites

April 5, 1832 The band of Sauk and Fox Indians known as Black Hawk's crosses the Mississippi River into Illinois at the site of present New Boston. The band includes between four and five hundred horsemen; with the women and children, they number between one and two thousand persons in all—but less than one-third of the Sauk and Fox tribes.[1]

April 13,1832 General Henry Atkinson (who arrived at Fort Armstrong on Rock Island the preceding night with six companies of U.S. troops from Jefferson Barracks, Missouri) holds a council with the "friendly" Sauk and Fox Indians (those who have not joined Black Hawk). He writes Governor John Reynolds of Illinois about Black Hawk's return to the state and tells him that the Indians with Black Hawk say they will "not . . . strike the first blow, but [will] . . . resist any attempt to remove them again from the Rock River country."[2]

April 15, 1832 Governor Reynolds receives General Atkinson's letter and on the sixteenth orders twelve hundred Illinois militiamen, armed and mounted, to meet at Beardstown on April 22 "in order to be ready for war or peace." The Governor also orders several companies of rangers to guard the frontier.

May 12, 1832 The mounted volunteers are at Dixon, awaiting the arrival of the United States troops who are proceeding up the Rock River afoot and by boat. Governor Reynolds orders a battalion of rangers out to scout the Sauk and Fox encampment and to "take all cautious measures to coerce said Indians into submission."

The Potawatomi Indian agent reports on this day that the "Sauk are on Rock River about thirty miles above Ogee's Ferry [Dixon] in a state of starvation and are anxious to recross the Mississippi but dare not descend Rock River for fear of being intercepted by the militia.

May 14, 1832 Sauk and Fox emissaries carrying a white flag are taken into the volunteers' camp a few miles below the Kishwaukee River. Meanwhile, the undisciplined militia fire on a party of Sauk scouts watching the reception of the peace emissaries; two are killed; and in the camp itself one of the peace emissaries is killed. The disorganized troops dash toward the Indian camp, and the warriors then with Black Hawk (most of the band was scattered among the Potawatomi villages of the area) fire on the volunteers, many of whom flee in panic. Twelve are killed.

The small stream on which the soldiers were camped has since been known as Stillman's Run (after Isaiah Stillman, commander of the volunteers) and the action of the fourteenth as the Battle of Stillman's Run.

After the battle the volunteers return to Dixon and the Indians begin moving up the Kishwaukee River in the hope of getting back to the west side of the Mississippi by circling the settlements in northern Illinois and southern Wisconsin. From their various encampments they send out small parties of scouts to steal food and horses and to harass travelers and isolated frontier settlements.

MAY 21, 1832 Indian Creek Massacre, one of the most famous episodes of the Black Hawk War. Fifteen people are murdered by a party of hostile Indians at the home of William Davis, north of present Harding in La Salle County. The leaders and most of the participants in the massacre are Potawatomi. Sylvia and Rachel Hall, nineteen and seventeen years old, respectively, are taken prisoner but released later in the summer.

MAY 24, 1832 Seven travelers are attacked on the Galena-Dixon Road by another small hostile Indian party—mostly Winnebago. One of the four men killed is Sauk and Fox agent Felix St. Vrain.

JUNE 16, 1832 Captain Adam W. Snyder's company of St. Clair County men tangles twice with a marauding party of fifty to eighty Sauk and Fox near Kellogg's Grove (not far from Kent in southwestern Stephenson County), where the company is stationed. Three volunteers are killed and one is wounded.

JUNE 18, 1832 Engagement on Yellow Creek, in Stephenson County, between Captain James W. Stephenson's command of Jo Daviess County men and a party from Black Hawk's band. Three soldiers are killed and one wounded.

JUNE 24, 1832 Over one hundred Sauk and Fox, including Black Hawk, attack the stockade at Apple River (now Elizabeth, Illinois), kill one man, and wound two others.

JUNE 25, 1832 Battle at Kellogg's Grove between Major John Dement's battalion of volunteers and the Sauk and Fox party which attacked the Apple River fort on the twenty-fourth. Five of Dement's men are killed, three or four wounded.

On their return to their encampment near Lake Koshkonong on Rock River, the Indians prepare to move west before the reorganized and enlarged army of volunteers begins its march.

JULY 21, 1832 Battle of Wisconsin Heights between the main body of the Sauk and Fox and a brigade of Illinois men under James D. Henry and a Wisconsin contingent headed by Henry Dodge. The Indians attack and fight a holding action to enable their women and children to cross the Wisconsin River; at night, after the battle, the rest of the Indians either get across or escape by canoe down the Wisconsin. Between forty and seventy Indians are killed and many more wounded. Only one soldier is killed, but eight are injured.

AUGUST 1, 1832 The steamboat *Warrior* comes upon the Sauk and Fox who are preparing to cross the Mississippi; Black Hawk attemps to surrender, but again his white flag is violated as the steamboat fires upon the Indians. After this incident, Black Hawk, the Prophet, and several other leaders desert the band and flee into the Winnebago country of west-central Wisconsin.

AUGUST 2, 1832 Battle of Bad Axe. On the banks of the Mississippi at the mouth of the Bad Axe River (north of Victory, Wisconsin) the entire army—all the volunteers as well as the United States regulars—overtakes the Sauk and Fox; eight soldiers are killed and about sixteen wounded; the number of Indian deaths is probably over 150; forty Indian women and children are captured.

This is the last battle of the war; since May 15, 72 citizens and soldiers have been killed, and between 450 and 600 Indians have lost their lives, many from starvation.

[1] Compiled by Ellen Whitney.
[2] The spelling and punctuation of this and later quotations have been modernized.

Illinois History Award Winners 1960

Lieutenant Governor John W. Chapman presented achievement award certificates to the winners on May 20, 1960. Shown with the Lieutenant Governor is David Poole of Polo.

Helen Horney
Springfield
Francis Award

Virginia Spry
Bloomington
Pratt Award

Caroline Gilster
Chester
Hauberg Award

Roger English
Normal
Hostick Award

Sandra Briggs
Normal

Lamont Hubbard
Sterling

Karen Liederman
Sterling

Loretta Smith
Sterling

Laura Simon
Elgin

Bonnie Brady
Elgin

Holly Rust
Bloomington

Jane Wallace
Bloomington

Lloyd Casey of Sterling, who received the Hauberg Teacher Award.

Newton C. Farr, trustee of the Illinois State Historical Library, presented the Sang Award to LaRoy Morning, Elgin.

Kathryn Taaffe
LaGrange

Donald Koesler
Dixon

Karen Rueter
Flossmoor

Judy Knowles
Canton

Carol Radovich
Moline

Sheila Hobson
Evanston

Mary Kay Messling
Springfield

Charles Briggs
Fairview

Butch Sharick
Galesburg

Jack Freckmann
Chicago

Barbara Craig
Joliet

Joyce Engelhardt
Joliet

Kellogg's Grove Incident of June 16, 1832

BY BARBARA JONES

Sterling Junior High School

THE NIGHT WAS cloudy and dark, although the surroundings were sometimes lighted by occasional streaks of lightning. The troops were snugly enclosed in various buildings, and sentinels were stationed all around the camp. The stillness almost promised danger. Such was the scene at Kellogg's Grove on June 15, 1832.

The Grove's strategic position had aroused the interest of General Henry Atkinson, commander of United States troops in the war area. His first thought when the Indians began to penetrate that territory, after the discharge of the first large volunteer army, was to establish a base for operations between Dixon and Galena. In addition to two companies of United States regulars, Captain Adam W. Snyder's company of Illinois mounted men was stationed there for about two weeks in June.

At midnight on the fifteenth a sentinel discovered an Indian lurking in the shadows and tried to run him through with his bayonet during a flash of lightning. However, the flash was too brief and he missed. Then the sentinel and the Indian began a hand-to-hand fight. Another flash of lightning exposed more Indians. A shot was fired in the darkness and the Indians crept into the shadows. The troops could only wait until morning to begin pursuit.

At dawn, on June 16, Captain Snyder took a detachment of men and followed the enemy's trail for twenty miles, where four Indians were spotted cooking breakfast in a deep ravine. The Indians escaped, and the backtrack manner in which they fled confused and delayed the troops for a time. After an exciting but wearying chase, the Indians were spotted half a mile ahead on a hill within about ten miles of Kellogg's Grove. When the troops caught up, the Indians were waiting in a deep gulch, and a fierce battle resulted in which all four Indians were killed and one white man was fatally wounded.

The soldiers, flushed with victory, then continued back toward their camp. However, when they stopped for water on the way, they were attacked by an Indian band, fifty to ninety in number, who killed two more men and injured another. The white survivors quickly organized and using the trees for protection were able to check the enemy's advance. The Indian chief shouted directions but to no avail, for the soldiers fought gallantly. When their leader was shot, the Indians dropped out of shooting range.

John Thomas, who had gone on to Kellogg's Grove for reinforcements, came back to find that Snyder had driven the Indians to the timbers; it was too late to continue the pursuit, and by the next day the enemy could not be found. It was thought that the band of Indians had withdrawn to the swamps of the Rock River country.—[From Phyllis Connolly, *Black Hawk, Warrior of the Sauk*, No. 3, *Stories from Illinois History;* Frank E. Stevens, *The Black Hawk War*, pp. 177–80; Thomas Ford, *A History of Illinois.*]

The Second Incident Nine Days Later

BY JULIE NESBIT *Freeport Junior High School*

On June 23, 1832, a spy battalion of three companies under Major John Dement was on its way from Ogee's Ferry (Dixon of today) to Kellogg's Grove. When they arrived at Kellogg's Grove that night, they found that the men stationed there earlier had changed the "tavern" buildings into a small stockade.

The next day Black Hawk and a band of over one hundred warriors attacked the fort at Apple River, Illinois (later named Elizabeth). Black Hawk was desperately in need of food and supplies so he told his tribe about Kellogg's Grove, and they began their journey back to their camp on Rock River by way of the grove.

On the morning of June 25, Major Dement sent out a scouting party to check the report brought by two Wisconsin men that Indian trails had been discovered leading toward the Mississippi. Major Dement and another party followed not far behind.

Addison Fulwider, in his *History of Stephenson County,* states that about two miles west of the cabins at Kellogg's Grove where the ridge swerves to the south, there was a ravine running to the southeast. Between the ridge and the ravine was a dense thicket with a V-shaped point to the west. In this dense thicket Black Hawk had stationed his men. Earlier he had sent out five Indians to try to lure the men at Kellogg's Grove to come after them so they would be caught in the crossfire. The scouts who went out at first were led into the trap. Although Major Dement soon arrived with his party, they were all forced to retreat to the cabins in the grove. The Indians kept up their attack on the grove for two or three hours.

Major Dement had sent messengers to the fort at Dixon that morning, and General Alexander Posey and his brigade arrived shortly before sunset. The next day, June 26, 1832, Posey and his men set out in pursuit of Black Hawk but gave up shortly and then proceeded to Fort Hamilton in Wisconsin.

The Battle of Kellogg's Grove and the defeat of Black Hawk helped to open Stephenson County for settlement.—[From Cyrenus Cole, *I Am a Man: The Indian Black Hawk,* pp. 184–86; Addison Fulwider, *History of Stephenson County,* Vol. 1, pp. 42–50; Frank Stevens, *The Black Hawk War,* pp. 176–84; interview with Philip Keister, past president of the Illinois State Historical Society.]

Monument at Kellogg's Grove erected in honor of the men who lost their lives in the vicinity during the Black Hawk War.

Raw Materials of History

BY ELLEN WHITNEY *Research Editor, Illinois State Historical Library*

How is history written? Those of you who contribute to this magazine know the necessary basic steps: First, you must read all the available general information on your subject. Second, you must evaluate your sources —that is, you must determine the reliability of each writer. (Did he use original records or second-hand accounts for his information; did he let his personal point of view unfairly color his interpretation of the subject?) Then, if possible, you must do your own original research: interview living participants in the event you are studying; search the newspapers for contemporary accounts; and, if the event took place many years ago, you must try to find records and reports written by the participants themselves.

The search for such documents is exciting but often difficult, for they are frequently hidden away in attics and cellars. In the last half-century, however, goverment agencies and private libraries have become aware of the importance of such records and have collected as many of them as possible for use by scholars.

In Illinois, the State Historical Library was created in 1889 for the purpose of acquiring "all books, pamphlets, manuscripts, monographs, writings and other materials of historic interest and useful to the historian, bearing upon the political, physical, religious or social history of the State of Illinois from the earliest known period of time." Another state agency, the Illinois Archives, has the responsibility of preserving official state documents—the records, reports, and correspondence of all governmental offices. In Washington, the Library of Congress and the National Archives perform similar functions for the United States government.

Probably the most famous manuscript collection in the State Historical Library is the collection of some 1,242 original letters and papers written by Abraham Lincoln. But the Library has, in all, over one million manuscripts, and these records help provide the raw material for the writing of history.

Within the last two decades scholars interested in the Black Hawk War have come to the Library by the dozen to do research in another of the Library's valuable collections—the Black Hawk War papers. This is the largest collection of documents relating to the Black Hawk War in the United States. It contains some 1,300 original letters and reports and approximately 1,100 microfilm and photostatic reproductions of Black Hawk War papers from other historical libraries and government files. In addition, the Library has perhaps another thousand typewritten copies of documents on Sauk and Fox history.

The Library's basic collection of original Black Hawk War papers was presented to the state of Illinois in 1894 by the widow of General Robert Anderson, best known to history as the Union officer who surrendered Fort Sumter in 1861. Twenty-nine years earlier, Anderson, then a lieutenant, had served on the staff of General Henry Atkinson as mustering officer and inspector general of volunteers in the Black Hawk War of 1832. In connection with this duty, he gathered many of the papers which were left to the state. Others he collected later when he was planning to write a history of the war.

The Anderson Collection includes four principal groups of documents: (1) letters written by General Atkinson; (2) letters received by the General; (3-4) letters written and received by Governor John Reynolds of Illinois, who, as commander in chief of the Illinois militia, accompanied the Illinois soldiers during part of the war. In addition, there are several documents which do not fit into any of these categories. One of these is the record book of an

Illinois quartermaster, which lists supplies issued to the Illinois volunteers as they were organizing for their march to Rock River. On April 28, for example, the quartermaster's record shows that Captain Abraham Lincoln's company of sixty-nine men drew the following supplies:

1 keg of powder
5 gallons of whisky (Whisky was then regularly issued to soldiers as a part of their food ration.)
265 flints
75 bushels and 10 pounds of corn
32 sacks (presumably for carrying provisions)
150 pounds of pork
252 pounds of flour
66 pounds of bread
6 pounds of soap
20 candles
20 pounds of salt
3 blankets
144 yards of domestic (a kind of cloth used for cleaning guns)
1 fifty-pound gridiron (a large griddle for cooking; the men usually formed groups of four or five, called "messes," for preparing their own meals. If a company was lucky, one of its members who was a good cook might take on the job of cooking for the entire company.)
4 tin buckets
7 coffee boilers
7 tin pans
16 tin cups.

Researchers using these records of over one hundred years ago are perhaps luckier than scholars of 2060 will be when they use today's records. The reason is that the 1832 letters were written in permanent ink on fine quality paper made of rags, while today's writing paper, generally made of wood pulp, deteriorates rapidly; also, our modern inks and carbon copies fade quickly.

When one handles these letters of 1832, history really comes to life. One of the reasons the Black Hawk War has become steeped in legend, yet still seems alive to us, is that many of our nation's leaders took part in that frontier conflict. In addition to Abraham Lincoln and Robert Anderson, there were Joseph E. and Albert Sidney Johnston, both Confederate generals in the Civil War; General Winfield Scott; Zachary Taylor, later President of the United States; and Jefferson Davis, President of the Confederacy. The letters of each of these men seem to tell us something personal about them or about the conditions under which they wrote. Governor Reynolds, for instance, was a rugged masculine frontiersman known as the "Old Ranger" because of his 1812 war service, but he wrote his letters on what appears to be very uncharacteristic feminine pink stationery. Presumably pink paper was the only kind available. Zachary Taylor's squat black script looks as if it had been written with a blunt piece of charcoal: his handwriting is what one might expect from a strong, decisive man not interested in mere appearances; while General Winfield Scott's fine, flowing script seems precisely suited to his grand and flowery, but nonetheless military, speech.

Zachary Taylor, later President of the United States, who served in the Black Hawk War of 1832.

The excitement and pleasure that come to the scholar from handling old manuscripts are merely bonuses, however, for the real value of original records is of course the fact that they provide the clues for guiding us to the truth. The more records, the harder the job, but the more likely that the final interpretation will be unbiased and accurate.

A Prisoner Captivates the East

BY STEVE VAUGHN *Abbott Junior High School, Elgin*

Black Hawk in the blue coat with brass buttons and red collar that he wore to Fortress Monroe, Virginia.

AT THE CLOSE of the Black Hawk War, Black Hawk himself and several of the leading men of his band were sent to Jefferson Barracks, Missouri, where they were kept imprisoned all winter. In the spring the Secretary of War, Lewis Cass, ordered Black Hawk and a few of the other important prisoners to come to Washington. When they got there, they had an interview with President Andrew Jackson.

From the last week of April until June 4, Black Hawk was confined at Fortress Monroe, Virginia. While he was there, his picture was painted by several artists. All of the prisoners became good friends with Colonel Abraham Eustis, commander of the post, and when Black Hawk left he gave the Colonel a hunting shirt and some eagle feathers. This was a great honor for an Indian to bestow on a white man. Black Hawk and the other prisoners were then taken on a tour of the United States, primarily to impress them with the white man's power and invincibility.

One of their stops was Baltimore, where Black Hawk had another interview with the President and saw the sights of Baltimore, including Fort McHenry. Here and everywhere thousands of people came to see him.

The next city on the tour was Philadelphia, where he gave a speech in which he said: "My heart grew bitter against the whites and my hands were strong. I dug up the tomahawk and led my warriors on to battle. I fought hard and much blood was shed, but the white men were mighty; they were many and my people failed."

In New York, Black Hawk saw his first balloon ascent, and he asked someone if the man was going to the Great Spirit. During the trip Black Hawk saw theaters, public gardens, and many other sights. He was given many presents and treated like a civilized person.

He was supposed to go to Boston, but Major John Garland, who had been with him on the tour, was directed to take Black Hawk back to Illinois. When the Bostonians found out that Black Hawk was not coming to their city, they were unhappy because they wanted to see this great Indian.

On the way back the Indians stopped at Albany, Buffalo, and Detroit, where Black Hawk again was the center of attraction.

After he got back to Illinois, a council was held at Fort Armstrong. Major Garland, the main speaker, told the assembled chiefs that the Sauk and Fox must live together as one and that Black Hawk must listen to the counsel of Keokuk; this order he tried to obey. Black Hawk then returned to the Sauk reservation in Iowa, where he lived until his death in 1838.—[From Alexander Davidson and Bernard Stuvé, *A Complete History of Illinois from 1673 to 1873*, pp. 409–13; Henry Brown, *History of Illinois*, p. 372; Theodore C. Pease, *The Frontier State*, Vol. 2, *The Centennial History of Illinois*, pp. 171–72.]

Death of a Warrior

BY KAREN PALMER

Abbott Junior High School, Elgin

ALTHOUGH I'M sure many people have heard of Black Hawk, a Sauk Indian warrior, it is, in my opinion, safe to say that not one in a thousand people knows that his body was stolen from his grave in 1839.

During the spring of 1838 Black Hawk, known in the language of his people as Ma-ka-tai-me-she-kia-kiak, and his wife Asshawequa, which means the Singing Bird, his sons, Nasheakusk and Nasomsee, and his daughter, Namequa, who was "handsome enough to compete with local white girls for the glances of young pioneer men," moved to a new home on the Des Moines River, three miles below Eldon, Iowa. This is where Black Hawk spent the remainder of his life.

In September of 1838 Black Hawk, while on his way to meet some commissioners of the government at Rock Island, became ill with "a violent billious attack" and had to return home. His family and friends knew that death was at hand, but though he asked for help from a white doctor, no doctor could be found.

Just five years after the publication of his autobiography, Black Hawk died on October 3, 1838, at the age of 71. He was buried near Iowaville in the traditional Indian manner; that is, his body was placed in an inclined position, with his feet below the ground and his head elevated, inside a small stately tomb or mausoleum made of logs and covered with sod. He was buried in his military uniform, with a sword which had been presented to him by General Andrew Jackson, a cane given him by Henry Clay, and medals from Jackson, John Q. Adams, and the city of Boston. At the head of the grave was a staff upon which flew the United States flag and at the foot was a pole upon which Indian characters were carved to represent Black Hawk's record as a warrior. However, his bones were not to remain there long, for in July of 1839 (about seven months after his burial) Asshawequa found the grave opened and her beloved husband's body gone.

This grave-robbing act was later traced to a Dr. James Turner, who had planned to make a fortune out of putting Black Hawk's head on display in the East. A band of Indians, however, heard of the theft, went to Turner's cabin, and surrounded it; but somehow he managed to flee down the river with Black Hawk's body, which he left with a fellow doctor at Quincy who cleaned it and joined the bones together.

Because of the protest made by Governor Lucas of the Territory of Iowa, the bones were recovered and taken to his office. Since Black Hawk's sons were satisfied to let their father's remains stay in the governor's office, they were kept there for some time.

His body was later removed to the Burlington Geological and Historical Society's collection in Burlington, Iowa, where in 1855 it was destroyed in a fire that demolished the entire building.—[From Black Hawk, *Autobiography,* Donald Jackson, ed.; Cyrenus Cole, *I Am A Man: The Indian Black Hawk;* Frederick W. Hodge, ed., *Handbook of American Indians North of Mexico,* Part 1, Bureau of American Ethnology, Bulletin 30; Alexander Davidson and Bernard Stuvé, *A Complete History of Illinois from 1673 to 1873,* p. 187; *Seventeenth Annual Indian Powwow,* program of the Indian Powwow Council, September 1–3, 1956, Black Hawk State Park, Rock Island, Illinois.]

Sauk and Fox graves made of logs and surrounded by a log fence. Black Hawk's grave was like these.

The War's Aftermath

History of a Defeated People

BY WILLIAM T. HAGAN

Professor of History, North Texas State College

THE STORY OF the Sauk and Fox Indians after 1832 is a depressing one. Before the Black Hawk War they had been a power to contend with on the upper Mississippi. Their war chiefs had led a thousand eager warriors, and their strength had been recognized by both the English and the Americans. Neighboring tribes like the Sioux and the Osage had also recognized the power in their midst.

The rapid decline of the Sauk and Fox following the war was due only in part to losses suffered at the hands of General Henry Atkinson's men. Disease and drunkenness also cut sharply into their strength in the thirteen years they remained in Iowa—in 1845 their tribes had approximately half as many members as in 1832.

The twenty-four years in Kansas, from 1845 to 1869, saw their population more than halved again. When called upon to move for the last time, to Oklahoma, they numbered about 700.

The moves which the tribes made after 1832 were a part of the general American policy of clearing the way for the swarms of white land seekers. In three negotiations—the last in 1842—the Sauk and Fox sold their remaining claims in Iowa and agreed to remove to Kansas.

Keokuk—and, after his death in 1848, his son Moses—represented the tribesmen in these negotiations. Black Hawk returned from prison in 1833, but in the five years remaining to him the old warrior was ignored in tribal councils. The whites remembered him, however, and after his death his grave was entered and his bones stolen to be destroyed finally in a museum fire.

Black Hawk's role as the leader of the reactionary forces (those opposed to Keokuk) was taken over successively by Hardfish and Mokohoko. Although Keokuk and his son had the backing of the United States, their opponents represented a majority of the Sauk and Fox. Despite feeble attempts to guide them down the white man's road, the Indians were virtually as uncivilized when they left Iowa as when they had located there after the Black Hawk War.

In Kansas from 1845 to 1869 the tribesmen were somewhat more receptive to attempts to civilize them. This was due in part to the fact that the most reactionary faction seceded from the main body and settled at Tama, Iowa, with the consent of the local whites. If the Indian resistance to civilization was slackening, the whites certainly did not take full advantage of it. Missionary efforts were half-hearted and infrequent, and the rapid turnover in officials—the Sauk and Fox had thirteen agents in their twenty-four years in Kansas—made any consistent policy impossible. But unscrupulous whites did not hesitate to take advantage of the naive red men. One of the worst examples of this was the squandering of $200,000 of Indian funds on houses the tribesmen refused to occupy.

As in Iowa, the Indians were soon subjected to pressure from land-hungry settlers. The Sauk and Fox were first forced into sell-

ing about three-fourths of their reservation in Kansas. When this failed to satisfy the whites, the Indians were persuaded to consent to a final move to Oklahoma, one of the locations where the government was trying to concentrate the nation's remaining Indian tribes.

While in Kansas the tribesmen had tried to pursue their old way of life. The women tilled their garden patches, and the men hunted small game near their villages and followed the buffalo herds on the great plains to the west. Plains tribes like the Comanche resented the intrusion of eastern tribes like the Sauk and Fox, and skirmishing was frequent. Although Black Hawk's people no longer had the numbers that once made them the terror of the upper Mississippi, individual warriors still retained their native fighting zeal. In one well-known engagement, one hundred of them drove off, with heavy losses, a thousand Plains Indians out to rid the west of buffalo hunters from the east.

The buffalo herds disappeared from the Plains shortly after the Sauk and Fox moved to Oklahoma. The former hunters and warriors sat around the villages reliving the good old days and ignoring the half-hearted efforts of their agents to convert them into farmers. The average Sauk and Fox Indian (now regarded as one tribe) spoke little English, wore a blanket on most occasions, and braided his hair. Friends of the Indians had great hope for the severalty policy, which provided that tribal lands would no longer be held in common by the entire tribe but would be broken down into small units and divided among tribal members.

But when applied to the tribe in 1891, this policy only made easier the transfer of more land to the whites, since most of the Indians chose to lease their land or sell it as soon as possible.

By 1920 government policies designed to destroy the authority of the chiefs had been successful. However, some tribal unity remained as a refuge for the Indians who had not made the transition to the white man's way of life—and this was most of them. During Franklin D. Roosevelt's administration, the tribes were encouraged to adopt constitutions and to undertake to govern themselves. For the Sauk and Fox it was too late. They were too few, too poor, and too divided to work effectively as a tribe. Like Indians everywhere, however, they did appreciate a policy which did not stamp as inferior the remnants of their native culture.

Today there are about 2,000 Sauk and Fox on the tribal rolls counting those in Oklahoma, Kansas, Iowa, and Nebraska. The largest group, which is in Oklahoma, leads a simple existence in the rural areas near their old reservation. Several times a year they get together to feast and dance, momentarily recapturing some of the unity and spirit which once made them a power on the upper Mississippi.

A Sauk and Fox house in Oklahoma about 1895

BOOKS ON BLACK HAWK

Black Hawk. *Autobiography.* Edited by Donald Jackson, Urbana: University of Illinois Press, 1955. This beautifully illustrated edition of Black Hawk's autobiography, with informative footnotes and a fascinating introduction that deals with Black Hawk's later years, was edited by one of the writers for this issue. The autobiography itself is a remarkably accurate document and is indispensable for the reader who wants to understand that famous Indian.

Connolly, Phyllis. "Black Hawk, Warrior of the Sauk." Springfield, Illinois State Historical Library. This is Number 3 of a pamphlet series entitled *Stories from Illinois History* and is free.

Hagan, William T. *The Sac and Fox Indians.* Norman: University of Oklahoma Press, 1958. Here is the only comprehensive history of the Sauk and Fox from 1804 to the present. See the author's article on page 21.

Reynolds, John. *My Own Times.* Belleville, Ill.: B. H. Perryman & H. L. Davison, 1855. This is a firsthand account of the war by one of the major participants. As governor of Illinois (1830–1834) and champion of the frontiersman, Reynolds has little sympathy for the Indian.

Spencer, J. W. *The Early Days of Rock Island.* Edited by Milo Quaife. Chicago: R. R. Donnelley & Sons, 1942. A pioneer of Rock Island County who settled in the Sauk village gives a valuable account of many Indians customs. His story of the war is very critical of the undisciplined Illinois soldiers.

Stevens, Frank E. *The Black Hawk War.* Chicago: F. E. Stevens, 1903. A standard reference book, this volume is the most complete published record of the war. It is not unbiased, however, for Stevens shared the frontiersman's intolerance of the Indian.

FICTIONIZED ACCOUNTS: The following books help to perpetuate the legend that Black Hawk was a chief and do not give a sound picture of tribal organization, but they do offer a graphic portrayal of the day-to-day life of the Indian. Young people will find that these books offer many hours of enjoyment.

Beals, Frank L. *Chief Black Hawk.* Chicago: Wheeler Publishing Co., 1943.

Beckhard, Arthur J. *Black Hawk.* New York: Julian Messner, Inc., 1957.

Derleth, August W. *The Country of the Hawk.* New York: Aladdin Books, 1952.

———. *Wind over Wisconsin.* New York: C. Scribner's Sons, 1938.

Friskey, Margaret. *Sandy and the Indians.* Chicago: Wilcox, 1944.

Fuller, Iola. *The Shining Trail.* New York: Duell, Sloan & Pearce, 1946.

Laird, Charlton. *Thunder on the River.* Boston: Little, Brown & Co., 1949.

LeSueur, Meridel. *Sparrow Hawk.* New York: Knopf, 1950.

Ryan, Edward J. *Comes an Echo on the Breeze.* New York: Exposition Press, 1949.

BLACK HAWK QUIZ

HOW CAREFULLY do you read? Below are names of people who played an important role in the lives of the Sauk and Fox. Can you match them correctly with the statements in the next column? Each correct answer counts ten. A score of 90–100 is excellent, 80 is good, and 70 is fair; 60 or below means you had better read more carefully.

1. Keokuk
2. The Prophet
3. Quashquame
4. Neapope
5. Asshawequa
6. William Henry Harrison
7. John Reynolds
8. Henry Atkinson
9. George Davenport
10. Felix St. Vrain

a. Governor of Illinois
b. Indian agent for Sauk and Fox
c. Black Hawk's wife
d. One of Indian signers of Treaty of 1804
e. A chief of Black Hawk's band
f. A general in the U.S. Army
g. Principal Sauk war chief
h. Trader at Fort Armstrong
i. One of Black Hawk's chief advisors
j. Governor of Indiana Territory

Answers are on the Director's Page.

The Director's Page

Dear Student Historians,

It was a great pleasure to meet so many of you and your parents and teachers at the Award Day ceremonies in May. Now that the summer is over and we are starting on another year of student writing, I hope there will be many new readers who will be able to enjoy the thrill of Award Day. Next month I will give you some suggestions for writing for *Illinois History* and tell you about the awards you may receive if your article is selected for publication.

On August 15 at the Illinois State Fair in Springfield, Governor William G. Stratton officially dedicated the Illinois State Historical Society's new historymobile. This "museum on wheels" was made possible by the gift of $25,000 from the Robert R. McCormick Charitable Trust, set up in the will of the late publisher of the *Chicago Tribune*. The air-conditioned, beautifully appointed traveling museum is the only one of its kind in the country, and is thirty-five feet long with room for exhibits in eighteen large glass-enclosed cases. By the end of October it will be available to counties all over the state with an exhibit entitled "Illinois and the Civil War."

School and city officials interested in having the historymobile visit their towns should write to Bernard Wax, Field Representative of the State Historical Society, suggesting at least two acceptable exhibit dates.

Those of you who are fortunate enough to see the Civil War exhibit should have no difficulty getting ideas for the last issue of *Illinois History* for this year. If you start planning now, however, none of the topics should present any difficulty. I certainly hope that with our many new readers we will also have many new writers this year. Here is the monthly schedule of subjects, together with the deadline for copy to reach Springfield:

November	AVIATION IN ILLINOIS	(September 1)
December	THE NEGRO IN ILLINOIS	(October 1)
January	ILLINOIS COMPOSERS AND MUSICIANS	(November 1)
February	ABRAHAM LINCOLN	(December 1)
March	CONSTITUTION OF ILLINOIS	(January 1)
April	BASEBALL IN ILLINOIS	(February 1)
May	THE CIVIL WAR COMES TO ILLINOIS	(March 1)

Now here are the answers to the Black Hawk quiz. 1-g; 2-i; 3-d; 4-e; 5-c; 6-j; 7-a; 8-f; 9-h; 10-b.

We'll be back next month with "Aviation in Illinois."

Olive S. Foster

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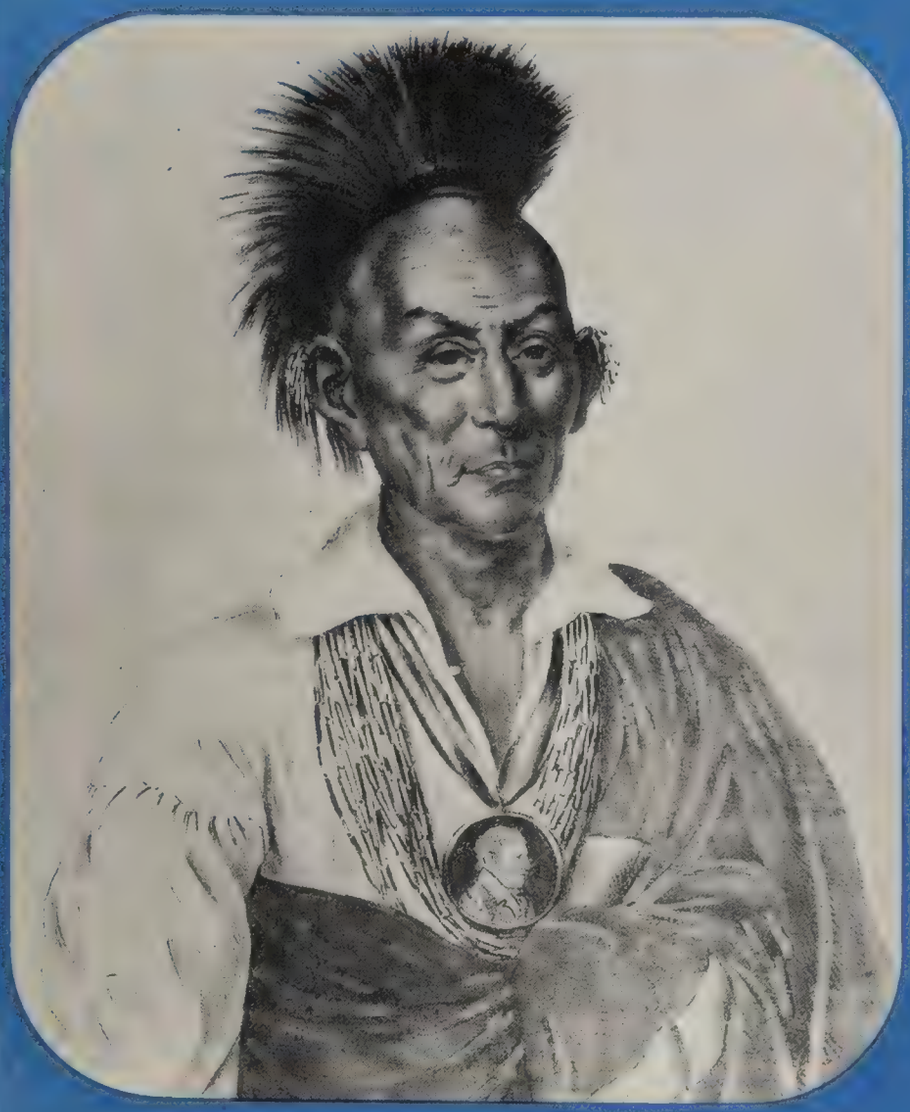

ma-ka-tai-me-she-kia-kiak
(BLACK HAWK, Warrior of the Sauk)

The Black Hawk War Pioneer Triangle - Events of the War - Eyewitness Accounts - War Bonnets and Coonskin Caps - Two Different Points of View - The Indians' Last Treaty - New Light on Old Legends - Books about Black Hawk

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A Magazine for Young People

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PIONEER TRIANGLE

Indians, Settlers, and Land

BY PHYLLIS UNDERWOOD

IN 1830 Illinois was no longer a primitive state. Towns were springing up, political activity was vigorous, and the edges of settlement were being continually pushed farther north and west into territory that had at one time been exclusively Indian owned and inhabited. The federal government under President Andrew Jackson pursued the policy of removing the Indians to lands west of the Mississippi River. If the Indians would not voluntarily cede their lands, they were coerced into giving up their claims and then forcibly removed.

The vast area extending north and west of the Illinois River to the Mississippi was the home of the confederated Sauk and Fox tribes. In 1804 five of their chiefs and braves had gone to St. Louis to negotiate the release of one of their tribesmen from prison. The territorial governor, William Henry Harrison, however, got them to sign a treaty ceding the Sauk and Fox lands in Illinois. Although the Indians had no authority from the tribe to sign away lands, fifty million acres thus passed to the United States government in return for $1,000 per year. Under the terms of the treaty, the Indians were permitted to live in the ceded area until the United States actually sold it to settlers.

In its dealings with the Indians the government often failed to understand the organization of the tribes and the very limited power exercised by the chiefs. At the head of the tribe was a council, made up of hereditary chiefs and principal warriors. The council did not arrive at decisions until reasonably certain that tribal members would follow them, for the chiefs did not have any kind of police power to enforce their decision. Thus though the five members of the Sauk and Fox tribes signed a treaty ceding land, they had no authority from the council to do so. The treaty was recognized by the tribe as a whole, but many individual members were bitter over losing their lands. They felt they had been cheated by the government and that the land cession was not valid.

For some years little trouble occurred because the Sauk and Fox used only a small part of their vast holdings—only that portion near their principal village of Saukenuk near the site of present-day Rock

Map of the Black Hawk War

Island. By 1831, however, squatters had encroached on this territory, and when they actually paid money down on their land claims, they ordered the Indians to get out. Two years earlier the principal Sauk war chief, Keokuk, had seen that the Indians could never resist the white advance and moved with most of the tribe west of the Mississippi. Black Hawk, a well-known Sauk warrior who distrusted the Americans and was convinced that the treaty of 1804 was a fraud, determined to resist and, in turn, ordered the whites out of the area. In panic the settlers turned to Governor John Reynolds, who, fearing an attack, announced that Illinois had been invaded by Indians and called out the militia. When the troops arrived at the Sauk village, Black Hawk and his band crossed the Mississippi, promising never to return to Illinois territory without the permission of the United States government. Black Hawk did, however, request permission to go to Washington and present his case to the Great White Father. He would, he said, agree to abide by the President's decision, but he was not allowed to go. Disappointed at being rejected, and receiving an invitation from an Indian known as the Winnebago Prophet, who lived northeast of the old Sauk village in Illinois, and believing that the Ottawa, Chippewa, and Potawatomi Indians would support his position, Black Hawk decided to recross the Mississippi in the spring of 1832, go to the Prophet's village, and plant corn. His intentions, for the time being at least, were peaceful. But the settlers and Governor Reynolds had learned of Black Hawk's plan and were taking measures of their own. The stage was set for the Black Hawk War.

The Black Hawk War

A CHRONOLOGY

By Pat Danner

Abbott Junior High School, Elgin

On April 5, 1832, Black Hawk and his band of approximately four hundred warriors and six hundred women, children, and old folks recrossed the Mississippi into Illinois, saying that they were going to visit the Winnebago who lived in Wisconsin. General Atkinson, then at Fort Armstrong, warned Black Hawk to go back, but he paid no heed.

When the news of Black Hawk's return reached Governor Reynolds, he immediately sent General Samuel Whiteside with eighteen hundred volunteers to force Black Hawk out of Illinois. When General Whiteside got to Dixon, he discovered that Black Hawk was camping at the banks of Sycamore Creek. A force of almost three hundred militiamen under an officer named Stillman was sent ahead to survey the land.

Black Hawk was feasting with the Indians of the area. He sent a small party of warriors with a white flag to meet the militiamen. The volunteers misunderstood the Indians' mission and killed two of them. Black Hawk with thirty of his men forced back the volunteers and killed eleven of them. This battle took place where the village of Stillman Valley is now located. The settlers in the vicinity of Bureau Creek were warned of the Indians by the Potawatomi chief, Shabbona, and they fled to Ottawa for safety.

Black Hawk now moved his band northward but sent out small parties which began preying upon the people living near Galena. The most notable attack in this area was on Apple River Fort at the present village of Elizabeth in Jo Daviess County. The Indians besieged the fort for one day, but the men defended the fort so ably that Black Hawk withdrew. The next day the troops of Major John Dement almost fell into an ambush set by Black Hawk but escaped to some buildings at nearby Kellogg's Grove.

Black Hawk then returned to the main part of his band in Wisconsin intending to save them by crossing the Mississippi River. He was overtaken on July 21 by General Henry and Colonel Dodge above Blue Mounds on the banks of the Wisconsin River. The Indians escaped in the night after a desperate battle and fled northwest toward the Mississippi. When they reached the mouth of the Bad Axe River on August 1, the armed steamboat *Warrior* happened upon them by chance and began to pour a deadly artillery and musket fire into the helpless band. The Indians tried to surrender but the *Warrior* either misunderstood or didn't want to understand their white flags and frantic cries. Here the following day they were again overtaken by the Army.

Black Hawk's people had been reduced to living on bark and roots with now and then a feast on an emaciated pony while they were fleeing from the militia. Corpses of the Indians were found along the trail, making it easier for the soldiers to locate the main band.

Before the battle of the Bad Axe on August 2, Black Hawk went to a village of the Winnebago, where he announced to one of the chiefs

Site of Stillman's Defeat

that he would give himself up. Several of the Winnebago then accompanied Black Hawk to Prairie du Chien, where he surrendered himself late in August. He and his captured warriors were then sent to Jefferson Barracks near St. Louis. The following spring he was taken to Washington, D.C., and from there to Fortress Monroe. After a short confinement, he was returned to his people.

Black Hawk won the admiration of the white men who had been his enemies by his simple and touching statement: "Rock River was a beautiful country. I liked my town, my cornfields, and the home of my people. I fought for them." Today north of Oregon is a beautiful statue in honor of Black Hawk still standing on watch over the land of his people.—[From Irwin F. Mather, *The Making of Illinois*, pp. 27–32; *Milwaukee Journal*, June 28, 1949.]

"Around Our Fort Appears the Savage Band"

How do historians know what *really* happened? Finding out what actually happened at any hour of any day is difficult, but it is the most important task facing any writer of history. The best place to search for true accounts is in what historians call "original" or "primary" sources. These are diaries, letters, newspaper accounts, or articles written by people who participated in an event or who lived at the time an event occurred or in some way were connected with it. Even these accounts, written or spoken at the time, may be inaccurate because of the person's own feelings. To get as true a picture as possible, historians go to as many sources as possible and then judge their accuracy by what they know of the character of the writer.

To show you what we mean, here are some original documents which deal with the Black Hawk War. We have for you original accounts of three of the battles that took place during the war and comments on the war written by one of its participants who later became a president of the United States. We have published more than one version of some battles to show you the differences in the way the Indians and the whites looked at what was happening to them. What they saw depended partly on what they wanted to see. We have left the spelling and the punctuation in the original form unless stated otherwise, and wherever you see several dots we have omitted a part of the text.

ZACHARY TAYLOR, twelfth president of the United States, was commanding officer of the First Regiment of United States Infantry when the Black Hawk War opened. He arrived at Rock Island on May 1 and was with the army throughout the entire campaign. The following is taken from Taylor's letter to Dr. Thomas Lawson, August 16, 1832. The original is in the library of the New York Historical Society, New York City.

The Indians "ascended Rock River, & located themselves on it, about one hundred miles above its mouth, & about thirty above Dixons ferry on that river, (the only crossing place from the interior, to Galena, & the mineral district of country around it; & the only house above its mouth) but without committing depredations of any kind. . . . The day the militia reched that place [Dixon], another detachment of militia, about three hundred strong under the command of a Genl. Stillman . . . who had been several days at Dixons watching the movements of the Indians, . . . attacked them, but on the Indians joining battle with them & killing one white man, they became panic struck, & fled in the most shameful manner that every [ever] troops were known to do, in this, or any other country, there was some seven or eight killed in the pursuit, & it is probable had it not been just at night when the attack was made on the Indians, that a very large proportion of the whites would have been killed, the cover of the night enabled them to get off."

In a letter written a few months later to Thomas S. Jesup, a personal friend and quartermaster general of the army, Taylor said: "That disgraceful affair of Stillmans ought not to have occured, the Genl. ought to have prevented it, for I am decidedly of opinion that, that attack made on the indians, brought on the war, for there is but little doubt in my mind had the regular troops overtaken them,

at any rate in conjunction with the militia then in the field, before any blood had been shed, they would have been moved back to the West side of the mississippi, without there being a gun fired."—[Taylor to Jesup, December 4, 1832. From the Taylor Papers in the Library of Congress.]

Apple River Fort was located just northeast of present Elizabeth in Jo Daviess County, Illinois. According to an old settler of Elizabeth, the fort was constructed near the store

Apple River Fort before the Attack

of Labaum and St. Vrain. "About one hundred feet square of ground was enclosed by driving . . . rough posts down, close together, leaving them above ground about twelve feet. One corner of the fort was formed by the log house in which one of the settlers had lived. In the opposite corner, was built a 'block house,' of two stories, with the upper story projecting over the other about two feet, so that the Indians could not come up near to the building for the purpose of setting it on fire, without being exposed to the guns of the settlers, from above. On one side of the yard were built two long cabins, for dwelling purposes, and in the two corners not occupied by houses, benches were made to stand upon and reconnoitre."—[*The History of Jo Daviess County Illinois,* an account published by H. F. Kett, p. 583.]

THE STORY BELOW is from the Springfield, Illinois *Sangamo Journal,* July 12, 1832, where it was reprinted from the Galena, Illinois, *Galenian* of June 27.

"June 25. Apple river was attacked last night by 150 Indians; they continued the fire about 3 quarters of an hour:—the circumstances are these: F. Dixon and a Mr. Welch started to go as an express to Gen. Atkinson, and after passing Apple River Fort, about 14 miles from this place [Galena], were fired on by a party of Indians, when the latter fell from his horse badly, though not mortally, wounded. The Indians were numerous in all directions. Dixon assisted Welch to mount his horse again, and they retreated amidst the fire of the Indians to the fort. The wounded man was left there, and Dixon came on to Galena; and while yet in sight, he looked back, and saw the Indians rushing with great fury towards the fort. They killed one man in the fort, by the name of G. Herclode, who was shot in the head while climbing above the picket to get a fair shot at an Indian. Several Indians were killed, but all were taken off the ground. The Indians drove off a large herd of cattle and many horses."

THE JULY 4 issue of the *Galenian* described the attack in more detail:

"Behold around our fort appears the savage band—Welsh's wound is dress'd and he eagerly siezes a musket and acts in our defence —the men, about twenty or twenty-five, run to the fort—Herclerode gets upon a situation to pick his Indian, a female at his side, takes his unloaded piece, and quickly hands him one she had just loaded—his hand grasps the piece —he falls! his life is gone!

"Thus the women were all occupied as well as the men—girls of eight years old took their part, some made cartridges, some run balls, some loaded muskets, all were engaged, and God grant that America may never have greater cowards in her armies, than the ladies on Apple river fort. . . .

"The attack lasted for three quarters of an hour; and it is said to have been as gallant a

fight as the besieged could have made, and honorable to the foe, as a body collected to exhibit acts of intrepidity.

"The Indians drove off a large number of cattle, and committed what mischief they could on the houses adjacent, which was considerable —only one man was killed of the whites; the number of Indians from the habit they have of concealing their dead, was not known."

Major John Dement, state treasurer of Illinois at this time, was serving with the Illinois Volunteers as commanding officer of the spy battalion of the First Brigade, one of three brigades in service from the last of June, 1832, until the war's end. His command had left the rendezvous on the Illinois River in advance of the rest of the volunteer army and had marched through the Bureau River country to Dixon and from there to Kellogg's Grove to reinforce the United States infantry troops stationed there.

Kellogg's Grove, named for its first owner, Oliver W. Kellogg, was the site of an abandoned stage stop on the first road between Peoria and Galena, about a mile southeast of Kent in present Stephenson County. In 1832 the buildings there consisted of "log cabins, a barn, large for those days, and outbildings to the number of seven, strung along a distance of 120 feet, each approximately seven feet in height, sixteen in length, and all covered with basswood bark."—[Frank E. Stevens, *The Black Hawk War,* pp. 176–77.]

The buildings in the Grove had been occupied for several days prior to Dement's arrival by Major Bennet Riley (for whom Fort Riley, Kansas, was named) and two companies of the Sixth Regiment of United States Infantry. The battle itself was caused by a reconnoitering party from Dement's command, which left the Grove to follow an Indian trail in the direction of the Mississippi.

THE FOLLOWING account is taken from a letter of Captain Jacob Early, whose independent spy company arrived at the scene of the battle at daybreak on June 26. Capitals and periods are added at the beginning and end of sentences.

"The detachment had not proceeded more than half a mile when they discovered a few Indians at a small distance from them. The men rushed on them [the Indians] in a disorderly manner till they came to the main body of the Indian[s] where they ware secreted in a thicket. On seeing the Indian[s] the men wheeled & fled precipitately & all the efforts of Maj. Dement to rally them was unavailing (for at the time the men commenced retreating . . . Maj Dement came up with a reinforcement from the garison). . . . After the men retreated to the fort the Indians surrounded the house & commenced killing the Horses. They kept up a constant fire on the House & Horses for 2 or 3 hours. Major Dement Lost 5 killed & several wounded but none mortally."—[Early to Atkinson, June 26, 1832. In the Illinois State Historical Library, Black Hawk War Collection.]

Abraham Lincoln was a member of Captain Early's company. Lincoln later wrote that the only Indians he saw in that war were dead Indians; presumably among them were those left on the battleground at Kellogg's Grove.

Black Hawk's account of the battle at Kellogg's Grove is taken from the Jackson edition of Black Hawk's *Autobiography,* pp. 149–50:

"We started in a direction towards sunrise. After marching a considerable time, I discovered some white men coming towards us. I told my braves that we would get into the woods and kill them when they approached. We concealed ourselves until they came near enough, and then commenced yelling and firing, and made a rush upon them. About this time, their chief [Major John Dement], with a party of men, rushed up to rescue the men we had fired upon. In a little while they commenced retreating, and left their chief and a few braves, who seemed willing and anxious to fight! They acted like *braves,* but were forced to give way when I rushed upon them with my braves. In a short time the chief returned with a larger party. He seemed deter-

mined to fight, and anxious for a battle! When he came near enough, I raised the yell, and firing commenced from both sides. The chief (who seemed to be a small man) addressed his warriors in a loud voice; but they soon retreated, leaving him and a few braves on the battlefield. A great number of my warriors pursued the retreating party, and killed a number of their horses as they ran. The chief and his few braves were unwilling to leave the field. I ordered my braves to rush upon them, and had the mortification of seeing two of my *chiefs* killed, before the enemy retreated.

"This young chief deserves great praise for his courage and bravery; but, fortunately for us, his army was not all composed of such brave men!

"During this attack, we killed several men and about forty horses, and lost two young chiefs and seven warriors. My braves were anxious to pursue them to the fort, attack, and burn it. But I told them that it was useless to waste our powder, as there was no possible chance of success if we did attack them—and that, as we had run the bear into his hole, we would there leave him, and return to our camp."

THE BATTLE of the steamboat *Warrior* with Black Hawk's band at the mouth of the Bad Axe River took place August 1, 1832.

Lieutenant Reuben Holmes of the 6th Infantry was one of the United States Army officers aboard the steamboat at the time of the battle. On August 5, he reported on that incident as follows to General Atkinson.—(Original letter in the Illinois State Historical Library, Black Hawk War Collection)

". . . about 4 oclock P.M. on the 1st. of August we came suddenly upon the hostile camp on the left bank of the river. [The camp was below the mouth of the Bad Axe River on the east side of the Mississippi.]

"The boat was immediately rounded to, the anchor dropped and the indians hailed to know who they were. The interpreter informed us that they said they were Winnebagoes, they, themselves, immediately raised two white flags and, by signs & calls, endeavoured to induce us to land the boat. Suspicious of their appearance & intentions we directed them if they were Winnebagoes to send two of their men on board, this they did not do, although they several times pretended to be in the act of so doing, continually, at the same time, making signs for *us* to land. A line of unarmed men stood upon the bank apparently to cover the movements of some in the rear who could be seen preparing their guns & selecting trees to cover them. Finding their only object was to gain time and at last assured they were the hostile Sauks by a woman on board who knew their language, fearing also that they would scatter so as to injure the efficacy of our fire, the order was given for a general discharge upon them commencing with the 6-pr. [six-pounder—a cannon shooting a projectile of six-pound weight]. Their fire was almost instantaneous with ours from above & below the boat. . . .

"We were engaged a little over two hours with them & for want of wood (having but five or six sticks remaining) we were compelled to drop down to obtain it. The men, including Capt. Throgmorton [Joseph Throckmorton, captain of the steamboat] & his crew, the passengers & all on board but the interpreter behaved with the utmost coolness & intrepidity."

Holmes said he saw five Indians fall and supposed that the steamboat had killed from eight to ten. An Indian squaw later taken prisoner stated that twenty-five victims of the attack had been buried in one place.

The steamboat captain wrote of this episode as follows:

"[As we neared the Indians] they raised a white flag and endeavored to decoy us; but we were a little too old for them; for instead of landing, we ordered them to send a boat on board, which they declined. After about fifteen minutes delay, giving them time to remove a few of their women and children, we let slip a six-pounder, loaded with canister, followed by a severe fire of musketry; and if ever you saw straight blankets, you would have seen

them there."—[Throckmorton's letter of August 3, 1832, is printed in Benjamin Drake's *The Life and Adventures of Black Hawk*, pp. 163–64.]

That the Indians were incredibly shocked by the callous disregard of their surrender attempts is revealed in the statements of Indian prisoners who were questioned by officers of the Army and Indian Departments later in August at Rock Island.

Kish-kas-shoi, a half-Sauk and half-Fox woman, testified on August 19 as follows:

"When the Steam boat 'Warrior' first passed up (1st. Augst) Black Hawk and the Sacs had just reached the Mississippi. This witness was standing near Black-Hawk. B. H. said to the women 'Run and get me the white flag. I will go on board that boat.' He told the men to put down their guns, and the women got behind the trees. Soon as he got the flag, he hoisted it, and said, 'I want some women to go with me, and I am taking pity on my young men'—he then hollowed to the boat—'bring me one of your canoes. I want to come on board your boat.' He repeated this several times, and the boat fired twice. At this B.H. said to his women 'Go and hide,' and to his young men to fire too. The Witness heard nothing from the Steam Boat of men calling to Black Hawk. Black Hawk called out, before the fire from the boat —'I am Black Hawk—and I wish to come and shake hands with you—' waving his hands to correspond—telling the women, 'dont run—I will save you and the children by going on board and giving myself up.' After this fight, Black Hawk took the trail back as he came, and the Prophet took up the Mississippi."

Ma-kauk, a young Fox Indian, reported as follows on August 20:

"When the steam boat came up BH put on his fine dress and hoisted a white flag—saying he was going to surrender—when the steam boat fired—they were all crazy in confusion and he does not know what became of BH or the Prophet."

One of the Sauk chiefs with Black Hawk's band gave still a third account of the surrender attempt in his testimony of August 27:

". . . when the steam boat came up to them . . . Black Hawk hoisted a white flag, and said he was going on board the steam boat to give himself up. There was a man on board the steam boat who spoke Winnebago, and he was answered by a nephew of the Prophet [with Black Hawk]. . . . The man on board the boat said—'is there any chief there, or is Black Hawk there, and was answered 'yes.' Black H and Ma-ka-tau-a-quat (Black Cloud) wished to surrender; but we had no time to hold a council."

The Warrior Fires on the White Flag

Reports of August 19, 20, and 27, giving the testimony of Indian prisoners, are in the National Archives in Washington.

Pamaho, another Sauk chief with Black Hawk, said on August 20:

"When they got to the Mississippi, BH held a council and said, let us get up the river among the Winnebagoes. A great many would not listen to him, and plunged into the river to get across and come down to Keo-kuk's villages. Just at this time the Steam boat came up, and Black Hawk hastened to hoist the white flag. Just as we were going with the white flag on board the boat, they fired upon us. As soon as the steam boat went off—he, the prisoner, plunged into the river and swam across."

War Bonnets and Coonskin Caps

By PHYLLIS UNDERWOOD and JUDY WILSON

TO UNDERSTAND THE BLACK HAWK WAR we must know what kind of men the leaders of both sides were. Here are some biographical sketches of both the white and Indian leaders.

Black Hawk

In 1832 Black Hawk was already sixty-five years of age. He was born in the Sauk village on Rock River. As a young man he became famous for his part in wars against the Osage and Cherokee Indians. In the War of 1812 he fought with the British, and thereafter he and his party were often referred to as the "British Band." He was not an hereditary chief of the Sauk, and only came into special prominence as a leader at the time the United States government set into operation its plan to remove the Sauk and Fox from Rock River to lands in Iowa. He then became the leader of the resistance party in opposition to Keokuk. After his defeat in the war, Black Hawk was kept in chains at Jefferson Barracks for some months and then taken East where he met President Jackson. After a short period of imprisonment at Fortress Monroe he was taken on a tour of the major Eastern cities, probably to impress him with the power of the white men. In the summer of 1833 he was put under the care of Keokuk and died five years later on the Sauk reservation in Iowa.

JAMES D. HENRY'S CAREER was truly that of a self-made man, rising to success through a combination of ability, perseverance, and the opportunities provided by an ever-changing frontier society. Probably born in 1797 in Pennsylvania, Henry's early life is obscure until as a young man of twenty-three he settled in Edwardsville as a shoemaker. Eager to learn, he got his first taste of knowledge when a friend agreed to read to him while Henry was working at his cobbler's last. He became noted throughout the countryside for his military inclinations and violent temper. During the Winnebago War in 1827 Henry served as adjutant to Colonel Thomas Neale. The following year he was named sheriff of Sangamon County. When the Black Hawk troubles began, Henry immediately sought service with the militia and in June, 1832, was elected brigadier general of the 3rd Brigade of Illinois Volunteers. He commanded the troops which

defeated Black Hawk at Wisconsin Heights and took a leading part in the battle at Bad Axe. His firmness and decision enabled him to control the rowdy militiamen. Although some regular army officers tried to play down Henry's success, his ability was recognized and praised by such leading military figures as General Winfield Scott. After the war Henry returned to his sheriff's post in Sangamon County. In 1834 he died in New Orleans of tuberculosis.

AT THE OPENING OF THE BLACK HAWK WAR, the principal war chief of the Sauk tribe was Keokuk. A man of middle age, he had reached this position because of his great ability, particularly at negotiations. As a war chief Keokuk's job was to act as spokesman for the tribal council and in case of war, perhaps, to lead a war party. His actual influence, however, over the Sauk was very great, much greater than that of Black Hawk. By the middle 1820's Keokuk was recognized as the leader of the Sauk people. Keokuk believed that the Indians must inevitably give way before the white advance, and though resenting this fact bitterly, followed a policy of co-operation with the government in its policy of removing the Indians to the West. During the Black Hawk War Keokuk was loyal to the United States whose Indian commissioners, Governor John Reynolds and General Winfield Scott, rewarded him by making him a chief, although Governor John Chambers of Iowa described Keokuk as follows: "What a noble Indian that would be, but for his intemperate habits." Many members of the tribe resented his high position, but Keokuk maintained his authority until his death in 1848 on the Kansas reservation of the Sauk and Fox.

General Henry Atkinson

THE COMMANDER OF THE GOVERNMENT FORCES arrayed against Black Hawk was General Henry Atkinson. Born in North Carolina in 1782, he began his long army career at the age of twenty. His first rank was that of captain, but he became a colonel in 1815 and a brevet brigadier general in 1821. He was already acquainted with Indian warfare, having commanded the United States forces in the Winnebago War of 1827. There is some debate over Atkinson's qualities as a general. During the course of the Black Hawk War he was strongly criticized by President Andrew Jackson and by the War Department, which decided to send General Winfield Scott, commander of the eastern department of the army, to take over command from Atkinson. Colonel Zachary Taylor, later to become a famous general and president of the United States, saw action in the Black Hawk War and also was highly critical of Atkinson's generalship. In 1842 General Atkinson died at his home in Jefferson Barracks, Missouri.

JOHN REYNOLDS WAS GOVERNOR of the state of Illinois during the Black Hawk War. He had spent part of his early life in Tennessee but returned to Illinois just in time to fight in the War of 1812. A lawyer, he was a judge of the Illinois Supreme Court and a member of the state legislature before becoming governor. In the 1830's he became convinced that the Indians must be removed, by force, if necessary. Ever sensitive to the demands of his frontier constituents, many of whom hated the Indians and desired to take over their lands, he called out the Illinois militia at the first indication of trouble from Black Hawk. It was the hasty action of the militia companies spoiling for a fight which actually brought on the war. In later life Reynolds again served in the Illinois General Assembly and devoted himself to writing, publishing a history of Illinois and his autobiography, *My Own Times,* in 1855.

Governor John Reynolds

'I STARTED THEN . . . TO SEE THE PROPHET, believing that he was a man of great knowledge." Thus Black Hawk in his autobiography admits to the mighty influence Wabokieshiek, also referred to as White Cloud or the Prophet, exerted over him. Here is a story about the Prophet, Black Hawk's Friend, Wabokieshiek, told by an Illinois student, Judy Wilson, Sterling Junior High School.

Many years ago—over 120 to be exact—my great-great-grandfather came to Illinois from Vermont to find a suitable place to homestead. Near what is now Round Grove he found a good stand of timber for fuel and building. Deer Creek was nearby for a water supply, and many acres of fertile, level land opened out to the south. He came alone to prepare shelter for his family before bringing them west. The winter came in all its fury, and in order to survive he camped with the Indians in Deer Creek Flat. We will probably never know what tribe of Indians saved his life; but I like to think they were perhaps relatives or friends of Wabokieshiek (White Cloud), "The Great Prophet," or of Black Hawk.

Rock River Valley was the home of the Sauk Indians; the Prophet, half Sauk and half Winnebago, ruled a village where Prophetstown is now located. The Prophet was tall and muscular, with an austere appearance. Black Hawk was a leader of the Sauk nation, and the Prophet seemed to be his right-hand man. Many people think that he was at Black Hawk's side all during the Black Hawk War in 1832. We know from Black Hawk's autobiography that the Prophet advised him about many things.

After the Black Hawk War ended, the Prophet was captured and later accompanied Black Hawk when he was taken on a tour of

The Winnebago Prophet

Keokuk

Eastern cities after the peace treaty was signed. The Prophet made many speeches. In his speech to the President he asked for permission to go back to his people, but his plea was ignored.

After the tour he and Black Hawk were taken to Fort Armstrong; from there the Prophet, Black Hawk, and his followers were taken to a reservation in Davis County, Iowa, where Black Hawk died in 1838. Later the Prophet and the rest of the Sauk people were taken to another reservation in Franklin County, Kansas, where he died in 1841.—[From H. B. Price, *The Prophet;* W. W. Davis, *History of Whiteside County; The World Book.*]

Singing Bird

BY PAULA ROWE

Washington School, Dixon

SELDOM DO WE READ ABOUT the personality and the character of an Indian woman. But in stories about Black Hawk and in his autobiography we are able to get glimpses of his wife and his regard for her.

Indian custom kept the Indian women in the background. They were rarely praised by the men. They cooked the meals, made the clothes, cared for the children, worked the fields, and did all the other things a good squaw was expected to do. And when they disobeyed their husbands they were punished.

Not all the women, of course, were subject to harsh treatment. Some were obedient and hardworking. Such a woman was Asshawequa, or Singing Bird, Black Hawk's wife. Perhaps a description of Singing Bird would be a description of almost any Indian woman.

Two examples of her obedience and restraint from argument were, first, when Black Hawk determined to go back to Illinois in 1832. Much as she may have disagreed with him as to the wisdom of that decision, she offered no word of argument. Secondly, near the close of the war, Black Hawk sent her on ahead to help the other women and the children cross the Mississippi River into Iowa. Much as she wanted to go with him and to share the danger into which he was going, she went as directed.

Singing Bird was an unusual person. In looks she differed from most Indians in that her skin was rather light. Some people had the impression that she was part French. She was not a beautiful woman, but one whose presence demanded attention and respect. It was not only her somewhat unusual appearance that set her apart but also her warm and friendly personality.

When the men returned from the warpath with female prisoners, Asshawequa tried to help the newcomers to get firmly settled in their new homes. She attempted to teach them the old Sauk customs, and she showed them how to plant and care for corn and other crops. When there was a dance or celebration, she would gently lead the shy and bewildered young girls to their places with the other women. She tried to make them feel like part of the tribe. Her kindness was not limited to newcomers. She also taught young, motherless girls of her own tribe how to cook and sew.

When the Black Hawk War began, she never complained of lack of food or shelter, even though she often had less than many others. Rather, she tried to cheer up the other women when they suffered from hunger, sickness, fatigue, or loss of loved ones, giving hardly any thought to herself and her own problems.

It was no wonder that Black Hawk said of her, "This is the only wife I have ever had or ever will have. She is a good woman and teachers my boys to be *brave*!" These were high words of praise from an Indian husband to his wife. Although it was the custom for Indian men to have more than one wife, she was the only wife Black Hawk ever had. That, in itself, elevates her to a position above that of the majority of Indian women. [From Iola Fuller, *The Shining Trail;* Cyrenus Cole, *I Am a Man—the Indian Black Hawk*]

THE LAST INDIAN TREATY IN ILLINOIS

By Charles Flora

Larsen Junior High School, Elgin

AFTER THE BLACK HAWK WAR had ended in 1832, only one treaty remained to be made before the last Indians left Illinois. The president, Andrew Jackson, was planning to buy lands between Lake Michigan and the Mississippi which he had heard the tribes wanted to sell. The Great White Father, as the President was called by the Indians, was to be at Chicago, and the government summoned the Potawatomi, Chippewa, and Ottawa to send chiefs from all their tribes to negotiate the treaty.

After the Indians had gathered together, the plains surrounding Chicago could have been mistaken for an Indian village. There were miles of tents, and the Indians' horses and dogs wandered around the muddy streets. Eight thousand Indians were there, for what was to be the last treaty gathering in Illinois. Since the government had promised to feed the Indians, they brought their families along as if the occasion were a holiday. Many drunken Indians walked the streets of Chicago because they were eagerly buying whiskey against the orders of the government.

When the treaty making finally started, the Indians told the president that he must have heard lies from some bad bird. They did not want to sell their land, for they liked it and were pleased with it. They also said that white men were easier to live with than were the Sioux, who lived across the Mississippi.

It was nine days later when, after much talking, a government order was given for the treaty to be signed right away. If the Indians signed the treaty, all their lands between the Mississippi River and Lake Michigan would belong to the white men. For this the Indians could have lands west of the Mississippi, and they would be fed and clothed for a year after their removal by the government of the United States. A million dollars would be used for their benefit.

The Indians must have known what was in store for them when they signed the treaty. They left Illinois and never came back to live in these parts. To the pioneers and settlers, this was good news, for they could live in peace and not in dread of the Indians.—[From Virginia S. Eifert, *The Story of Illinois*, p. 11]

Two Different Points of View

We have spoken of the importance of original sources and how two accounts of the same incident may vary because of the different points of view of the writers. Below are excerpts from the autobiographies of Governor John Reynolds and of Black Hawk dealing with the events which actually set the war in motion. See how different the accounts are though they both treat the same subject. You can see why historians, junior or senior, *must* consult as many sources as possible.

This is how Black Hawk saw it:

THIS EXTRACT is from the Jackson edition of *Black Hawk: an Autobiography,* pp. 132–38:

"About this time, Ne-a-pope . . . returned. . . . [Ne-a-pope, a member of Black Hawk's band, had been visiting at Malden in Canada.]

"He said he had called at the prophet's village on his way down, and had there learned, for the first time, that we had left our village. He informed me, privately, that the prophet was anxious to see me, as he had much good news to tell me. . . . But I will tell you, that he has received expresses from our British father, who says that he is going to send us guns, ammunition, provisions, and clothing, early in the spring. The vessels that bring them will come by way of Mil-wa-ke. The prophet has likewise received wampum and tobacco from the different nations on the lakes —Ottawas, Chippewas, Pottowatomies; and as for the Winnebagoes, he has them all at his command. We are going to be happy once more!

"I told him that I was pleased to hear that our British father intended to see us righted. That we had been driven from our lands without receiving any thing for them—and I now began to hope, from his *talk,* that my people would be once more happy. If I could accomplish this, I would be satisfied. I am now growing old, and could spend the remnant of my time anywhere. But I wish first to see my people happy. I can then leave them cheerfully. This has always been my constant aim; and I now begin to hope that our sky will soon be clear.

"Ne-a-pope said: 'The prophet told me that all the different tribes before mentioned would *fight* for us, if necessary, and the British would support us. . . .'

"During that night I thought over everything that Ne-a-pope had told me, and was pleased to think that, by a little exertion on my part, I could accomplish the object of all my wishes. I determined to follow the advice of the prophet, and sent word by Ne-a-pope, that I would get all my braves together, and explain every thing that I had heard to them; and recruit as many as I could from the different villages. . . .

"Conceiving that the *peaceable disposition* of Ke-o-kuck and his people had been, in a great measure, the cause of our having been driven from our village, I ascribed their present feelings to the same cause; and immediately went to work to recruit all my own band, and made preparations to ascend Rock river. I made my encampment on the Mississippi, where Fort Madison had stood; requested my people to rendezvous at that place, and sent out soldiers to bring in all the warriors, and stationed my sentinels in a position to prevent any from moving up until *all* were ready.

"My party having all come in and got ready, we commenced our march up the Mississippi—our women and children in canoes, carrying such provisions as we had, camp equipage, &c. and my braves and warriors on horseback, armed and equipped for defence. The prophet came down and joined us below Rock river, having called at Rock Island, on his way down,

to consult the war chief, agent, and trader. . . .

"The prophet said . . . we had a right to go where we pleased peaceably; and advised me to say nothing to my braves and warriors until we encamped that night. . . .

". . . another express came from the White Beaver, [Atkinson] threatening to pursue us and *drive* us back, if we did not return peaceably! This message roused the spirit of my band, and all were determined to remain with me and contest the ground with the war chief, should he come and attempt to drive us. We therefore directed the express to say to the war chief, 'if he wished to *fight* us, he might come on!' We were determined never to be driven, and equally so, *not to make the first attack*, our object being to act only on the defensive. This we conceived our right."

This is how Governor Reynolds saw it:

HERE IS Governor Reynolds' version of the beginning of the war taken from his autobiography, *My Own Times*, pp. 222–23:

"During the winter of 1831 and 1832, I heard rumors that Black Hawk and his band were dissatisfied, restless, and preparing for mischief. I presumed he would not be contented, as he disliked to reside near Keokuk, but I had not the most remote idea that he and band would dare to attempt to recross the river again, and occupy the old village. I thought this an absurdity and imprudence that no tribe of Indians would dare attempt after the proceedings of last year. . . .

"The prophet . . . joined Black Hawk on the west side of the Mississippi. This malicious and dangerous man . . . had great influence with the ignorant natives, and counselled Black Hawk and his band to their destruction. He made them believe that all the Indians on Rock River would join Black Hawk, if necessary, and that they could bid defiance to the whites. By this unwise counsel, and by the bad intentions of Black Hawk himself, he and band decided in the winter of 1832 to recross the Mississippi, and reside again in their old village on Rock River. This decision was their destruction.

"All winter, Black Hawk labored incessantly on the surrounding bands of Sacs and Foxes for recruits, and induced many to join him.

"The British band, with Black Hawk at their head, assembled first at old Fort Madison, on the Mississippi, and marched up the river by land and water to the Yellow Banks, where Oquawka stands at this day, on the 6th of April, 1832. They amounted to about five hundred warriors—women, children, and dogs in proportion—and had with them all their horses, baggage, and wealth. This hostile array of five hundred warriors, well provided with arms, and with a settled determination to occupy the country again, spread a general panic throughout the whole frontiers, from the Mississippi to Lake Michigan. Many settlers, in the greatest terror of the Indians, abandoned their homes and farms, and moved into the interior of the State. The whole northern frontiers were alarmed, and almost daily messengers reached my residence in Belleville with the above information. I knew well the character of both the frontier-settlers and the Indians. One unlucky movement on either side, might involve the whole frontier in a bloody war; and I reflected, also, on the great responsibility of levying troops at my own instance. But the danger of the frontiers was so pressing that I decided, on the 16th of April, to call out a large number of volunteers. I did this on my own responsibility, as I had not then received any requisition from General Atkinson, who commanded the regular forces at Rock Island. But the General, near the scene of danger, and about the same time, decided on the same course that I had adopted. He had received letters from reliable sources that the Indians were hostile, and that a war was inevitable. . . . On . . . the 13th of April, he made a requisition on me, as governor for the amount of forces I deemed necessary for the defence of the frontiers. . . . He further adds: 'I think the frontier is in great danger, and will use all the means at my disposal to co-operate with you in its protection and defence.' "

New Light on Old Legends

BY ELLEN WHITNEY

Research Editor, Illinois State Historical Library

THE ILLINOIS STATE HISTORICAL LIBRARY possesses the largest collection of documents relating to the Black Hawk War in the United States. These papers are being edited and will shortly appear in book form. The Library's Black Hawk War collection contains some 1,300 original letters and documents and approximately 1,100 microfilm and photostatic reproductions of Black Hawk War papers from other historical libraries and government files.

The basic Black Hawk War Collection was presented to the state of Illinois in 1894 by the widow of General Robert Anderson, best known to history as the Union officer who surrendered Fort Sumter in 1861. Twenty-nine years earlier, Anderson, then a lieutenant, had served on the staff of General Henry Atkinson as mustering officer and inspector general of the volunteers engaged in the Black Hawk War of 1832. In connection with this duty, he compiled the papers which are now in the Library.

The first step in the preparation of a manuscript for publication is its transcription. Anyone, you say, can copy a letter. But look at this sentence: "Agreeable to your Order on the 16 Inst. I Discharged All the Militia under My Command And At the Same Time Incoaraged fifty. Men or. More in a voluntier Act to. releave. five. of our neighbours. Surounded. by. Indians in A. house. And bring in One bushered Man. which was two Days. hard labour."

Obviously the writer did not intend each of the dots in the sentence to be a period. Many of the apparent periods were simply places where he put down his pen. As a general policy, original documents are copied exactly. It is the editor's duty to see that the documents are transcribed accurately but not to the point where they look ridiculous.

Although this may sound like dull work it is interesting to see the physical features of the documents themselves and satisfying when an apparently undecipherable word suddenly becomes clear or an unfamiliar handwriting is finally identified. Governor Reynolds, a rugged masculine frontiersman known as the "Old Ranger" because of his service in the War of 1812, wrote his letters on feminine pink stationery. Zachary Taylor's squat black script looks as if it had been written with a blunt piece of charcoal, and General Winfield Scott's quickly written, flowing script seems precisely suited to his grand and flowery, but nonetheless military, speech.

After transcription, proofreading, and arrangement of the manuscripts comes the preparation of annotations, or footnotes. Attached to each document is at least one footnote which fully describes the original, naming its owner and indicating whether the document is entirely in the handwriting of the signer, whether the name of the author is an actual signature, or whether the entire document is a clerk's copy. Additional footnotes may be necessary to identify persons and places mentioned in the document, to explain obscure allusions, correct misstatements of fact, or to reconcile conflicting accounts.

The sentence quoted above in the third paragraph is from a letter of Colonel John Strawn to Governor Reynolds, dated Hennepin, June 20, 1832. The annotation for that sentence will identify Strawn's command as a Putnam County home-guard unit and the "bushered" [butchered] man as Elijah Phillips, who was killed on June 18 at a cabin on Bureau Creek. The murder of Phillips is briefly mentioned in several of the original Black Hawk War documents, but the only detailed contemporary account is from a Springfield, Illinois, news-

paper which names none of the participants but Phillips. The most complete and accurate secondary account is from Frank E. Stevens, *The Black Hawk War,* p. 192.

Stevens' history is a phenomenal work—both in terms of labor and accuracy—especially because he wrote it without access to the principal manuscript sources now available. Unfortunately, however, the book is poorly annotated, and it is difficult to determine where Stevens got his information. Many of his personal papers, now in the Library, provide clues to his sources, but in order to verify his accounts, frequently it is necessary to consult as many other books as Stevens himself must have used. In the case of the Phillips murder Stevens seems to have relied on Nehemiah Matson's *Memories of Shaubena . . .* (1882), pp. 208–15, and *Reminiscences of Bureau County,* (1872), pp. 184–94. From the few primary accounts and with the help of Stevens, Matson, and several county histories, the murder of Elijah Phillips can be fairly well reconstructed except for the identity of the Indians involved. The only men who actually saw the attacking Indians were those who spent the night of June 17th, 1832, in the cabin with Phillips, and no accounts by these men have been found. A very careful reading of Matson indicates that he believed the Potawatomi were entirely responsible for this affair, but Stevens interpreted one of Matson's statements to mean that men from Black Hawk's band were with the Potawatomi and in fact encouraged them to attack. Since Matson's sentences are poorly written and his books poorly organized, and since Stevens shared the frontiersman's hatred of the Indians, it is not difficult to see how Stevens could have misinterpreted Matson. Although Black Hawk is known to have had scouts throughout northern Illinois at this time, there is at present insufficient evidence to attribute Phillips' murder to the Sauk and Fox of Black Hawk's band. This murder and others similar may always remain unsolved. The publication of the Black Hawk War papers will, it is hoped, finally disprove the legends that Black Hawk was a chief and that Abraham Lincoln and Jefferson Davis served together in the Black Hawk War, neither of which has any basis of fact.

BLACK HAWK QUIZ

NOW THAT YOU HAVE READ all the articles, let's see how well you do on a quiz over the Black Hawk War. If you score 18 to 20 on parts A and B, you are very good; 15 to 17 is good, but a mark of 14 or below means you need to read more carefully. The answers are on the Director's Page, but no fair peeking before you have finished the quiz!

A. *Completion.* Can you complete the following sentences? The correct answers will be found among the words given below but we have listed more words than you will need. You do not need to use any of the words twice.

1. The principal Sauk village in Illinois was named _____.

2. In 1832 most of the Sauk Indians had left Illinois and moved to _____.

3. Black Hawk believed that the _____ Indians would help him to get back his lands.

4. The Prophet was half-Sauk and half-_____.

5. The first battle of the Black Hawk War was fought near the town of _____.

6. At Bad Axe, Black Hawk's band was fired upon by the _____ *Warrior.*

7. Two future presidents of the United States who took part in the war were _____ and _____ .

8. The last Indian treaty made in Illinois was signed in _____ at _____ .

Sioux	Iowa
Nebraska	Saukenuk
Stillman Valley	steamboat
Winnebago	William Henry Harrison
Chicago	Potawatomi
1848	1833
Abraham Lincoln	cannon
Peoria	Zachary Taylor
	Prophetstown

B. *Matching.* Below are two lists, one of people who participated in the Black Hawk War and one describing them in some way. Can you choose the right description for each person?

a. Keokuk
b. John Reynolds
c. Shabbona
d. James D. Henry
e. the Prophet
f. Henry Atkinson
g. a general of the United States army
h. governor of Illinois
i. the principal Sauk war chief
j. one of Black Hawk's chief advisors
k. an Indian who warned the whites of Black Hawk's coming
l. a frontiersman turned soldier

C. *Discussion.* Think carefully about your answers to these questions which should be as complete as possible.

1. Do you think the Black Hawk War could have been prevented? Why or why not?

2. Do you think the United States government's policy toward the Indians was a good one? Why or why not?

3. Why should historians consult more than one source for information?

BOOKS ABOUT BLACK HAWK

FOR YOUR FURTHER STUDY of the Black Hawk War we have compiled the following bibliography. The second group contains fictionized accounts based on fact. We have used the following abbreviations: ISHS for Illinois State Historical Society, ISHL for Illinois State Historical Library, and WSHS for Wisconsin State Historical Society. Happy reading!

PRIMARY AND SECONDARY ACCOUNTS

Black Hawk. *Autobiography,* Ed. Donald Jackson. Urbana: University of Illinois Press, 1955.

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Monaghan, James. "Black Hawk Rides Again." WSHS, v. 29, no. 1, Sept., 1945.

Pease, Theodore C. *The Frontier State, 1818–1848.* Springfield, Illinois: Centennial Commission, 1918.

Reynolds, John. *My Own Times.* Belleville: B. H. Perryman & H. L. Davison, 1855.

Spencer, J. W. *The Early Day of Rock Island,* Ed. Milo Quaife, Chicago: R. R. Donnelley & Sons, Co., 1942.

Stevens, Frank E. *The Black Hawk War.* Chicago: F. E. Stevens, 1903.

Van der Zee, Jacob. *The Black Hawk War.* Iowa City: State Historical Society of Iowa, 1918.

Wakefield, John A. *Wakefield's History of the Black Hawk War.* Chicago: The Caxton Club, 1908.

FICTIONIZED ACCOUNTS

Beals, Frank Lee. *Chief Black Hawk.* Chicago: Wheeler Publishing Co., 1943.

Derleth, August W. *The Country of the Hawk.* Aladdin Books, 1952.

———. *Wind over Wisconsin.* New York: C. Scribner's Sons, 1938.

Friskey, Margaret. *Sandy and the Indians.* Wilcox, 1944.

Fuller, Iola. *The Shining Trail.* New York: Knopf, 1950.

Laird, Charlton. *Thunder on the River.* Boston: Little, Brown, & Co., 1949.

LeSueur, Meridel. *Sparrow Hawk.* New York: Knopf, 1950.

Ryan, Edward J. *Comes an Echo on the Breeze.* New York: Exposition Press, 1949.

The Director's Page

Dear Junior Historians,

Here at last is the issue we have been promising you for the last few months! We are very enthusiastic about it and we are sure that you must be, too. As you see, *Illinois History* is very different from the *Illinois Junior Historian* and we would like to explain why we have created a magazine almost entirely new.

First we would like to stress that we have made only those changes which we knew you, our readers, would want. Our new name is to emphasize the fact that our primary purpose is to write about the history of our state. To better tell the Illinois story we decided to have each issue center around one single theme so that we can explore all the details that make an historical event really live for us. How dull the Black Hawk War could have been without a glimpse into the personalities of its leaders or without looking over the shoulder of reporters and soldiers as they wrote their accounts of battle actions. How vividly the drawings and photographs, more than we have ever had before, recreate the bitter scenes of conflict. And because we can give you only a taste of the subject we have included a bibliography to guide your further reading. To test the care with which you read we have prepared a quiz which will be, along with the bibliography, a monthly feature.

One question you are certain to have is how many of *your* articles we will use each month. Naturally for this, our first issue, you did not have sufficient time to prepare as many articles as you generally do. That was quite understandable because you simply did not know far enough in advance what the subject would be. Last month, however, we published the list of topics for the entire year and we will continue to do so in every issue. Now here once more are the subjects for the next four issues:

February	ABRAHAM LINCOLN
March	INDUSTRY IN ILLINOIS
April	ILLINOIS STATE GOVERNMENT
May	AGRICULTURE IN ILLINOIS

Now that you do have enough time to prepare them, we expect to receive lots and lots of articles from you. You artists and photography fans, we want samples of your good work, too.

Illinois History is new. We are striving to create a magazine that will be tops in every way: subject matter, articles, illustrations, features. The beginning of so ambitious an undertaking is difficult for everyone concerned. We are attached to what has been and so are reluctant to see it go. But what is new can be, if we all work together, a Junior Historian program and an Illinois history magazine truly creative and representative of our best efforts.

And now here are the answers to the Black Hawk quiz. We certainly hope that you did well! *Part* A. 1. Saukenuk; 2. Iowa; 3. Potawatomi; 4. Winnebago; 5. Stillman Valley; 6. steamboat; 7. Abraham Lincoln and Zachary Taylor; 8. 1833 and Chicago. *Part* B. a and i; b and h; c and k; d and l; e and j; f and g. *Part* C. Answers to these questions are a matter of opinion, but whatever side of the discussion you take, be sure your answer is based upon fact.

In closing we want to urge you to send in your comments and suggestions for this, our first issue of *Illinois History*. We will be with you next month with our annual Abraham Lincoln issue.

Phyllis E. Underwood

Watch Tower Inn Dining Room.

distinguished, were Gen. Winfield Scott and Robert Anderson who was to obtain fame at Fort Sumter in 1861.

The Black Hawk War was one of the inevitable conflicts of an advancing civilization. On one side was a native race fighting for its ancestral lands; on the other, settlers and soldiers, our own forebears, determined to banish fear of the scalping knife from their cabins and clearings. Black Hawk State Park is a memorial to all the participants.

INDIANS COME BACK

The most colorful reminder of the Indian left is the annual Pow Wow held each year at the park on the Labor Day week-end. The most unique attraction east of the Mississippi River, it is particularly successful as it fits so well the historic background of the area.

Staged in a natural bowl with a backdrop of giant trees, the State has built here an amphitheater that accommodates 5,500 people. The performers are Black Hawk's people, the Fox from Tama, Iowa, and Sauk from Oklahoma including direct blood descendents of Black Hawk.

The Pow Wow is sponsored by a council of civic and historically minded people of the Quad-Cities with John H. Hauberg as president. Dr. Hauberg is also responsible for the famous collection of Indian relics and paintings found in the park museum, which gives us our best story of Black Hawk and his people.

The museum is but one of the three buildings making up the Watch Tower Inn. The other buildings consist of a dining room and kitchen, and a large lounge in whose basement is a recreation room. These are beautiful structures of stone and heavy timbers. Several large murals in the lounge augment the Indian motif. The dining room is open to the public the year around and has facilities for serving special parties.

THIS IS YOUR PARK
PRESERVE ITS NATURAL BEAUTY

Wicki-up in Indian Museum.

FOR VISITORS

PICNICKING—There are Picnic areas with pure water, fireplaces with wood and picnic tables at designated areas. No cooking may be done except on park stoves.

WATCH TOWER INN DINING ROOM—Lunch and dinner are served here every day of the year at rates approved by the State. Special parties can be accommodated.

HAUBERG INDIAN MUSEUM—Open the year around, admission to this building is free. One of the best museums of its kind it tells a graphic picture of the Indians directly connected with this area.

THE POW WOW—Staged in the amphitheater this colorful affair is held annually over the Labor Day week-end beginning on Saturday night, and is given the afternoons and evenings of Sunday and Monday. A small admittance fee is charged.

Issued by
STATE OF ILLINOIS
William G. Stratton, Governor
Department of Conservation
Glen D. Palmer, Director
Division of Parks and Memorials
Robert G. Miley, Superintendent

Shady

Black Hawk State Park

● The Watch Tower Inn of Black Hawk State Park consists of three sections, the dining room, the lounge and the Hauberg Indian Museum. Built of stone and massive timbers, these beautiful buildings have for the guest good meals in an atmosphere interpretive of the Indian who once lived here.

STATE OF ILLINOIS

BLACK HAWK STATE PARK

Black Hawk State Park consists of 207 acres of land on the south edge of Rock Island. The park borders the Rock River several miles above where the river joins the Mississippi River. The tract is well wooded and steeply rolling, and is rich in bird and plant life. The finest feature of the park, however, is the Watch Tower—a promontory 150 feet above the Rock River with a magnificient view of the river valley and surrounding country.

The natural loveliness of the site would be ample justification for its inclusion in the State Park system, but its historical heritage equals, if it does not exceed, its scenic beauty. Of the several dozen Illinois state parks set aside because of their historic import, Black Hawk State Park, is the foremost dedicated to the historic Indian.

For most of a century on this site stood the capital villages of the Sauk and Fox nation, who in their day made more history than any other group of redskins in the Mississippi valley. They made their start here with a small number about 1730, driving the Kaskaskias before them; they prospered until they had brought parts of Illinois, Wisconsin, Missouri and all of Iowa under the fear of their war-whoop and fighting ability of their warriors. It was easily one of the largest Indian centers in North America.

BLACK HAWK DISAGREES

During the Revolutionary War, part of the Sauk and Fox served with the British, while others aided the Americans. In the westernmost campaign of the war, Col. John Montgomery and 350 Americans including 100 Spanish soldiers from St. Louis destroyed the great village in 1780. Various chiefs of the tribes in 1804 ceded the land on which the village stood to the United States, but Black Hawk who was chief of the pro-English element, refused to recognize the cession, a stand for which modern historians find much justification.

Divided again in the second war with England, the pro-British remained here and, led by Black Hawk, in 1814, defeated the Americans at Campbell's Island, nine miles northeast of the parksite and now a State Memorial; and at Credit Island, two and a half miles below and west of the park. The Campbell's Island engagment was partly on land and partly fought on water from canoes. These successes convinced Black Hawk that the Indian was supreme and would remain so for unnumbered years; but the press of white settlement, with conflict almost certain, forced Black Hawk's followers across the Mississippi River in 1831 with the promise that they would not return without permission from the whites.

Under treaty the land at Rock Island still belonged to the Indians until sold by the United States. The frontiersman could not wait in deference to Indian sentiment. They began to occupy and improve the site of Black Hawk's village. Black Hawk at last found himself in a hopeless war against the white man.

For a time in 1832 northwestern Illinois was kept in terror by Indian raids and murders. The frontier sprang to arms and the Illinois militia and several regiments of the regular army were sent to the scene. Following several sharp skirmishes, Black Hawk was chased into the unknown wilderness of southern Wisconsin, culminating in a decisive defeat of the Indians a few miles south of Bad Axe on August 2, 1832. A few days later Black Hawk was captured, and after several months captivity during which time he was taken to Washington, D. C., he was permitted to return to his people in Iowa where he died in 1838.

The Black Hawk War, in addition to clearing the way for white settlement, brought together a number of men who later gained great distinction. In sight of the Watch Tower promontory, Abraham Lincoln, Captain of Illinois militia, was sworn into the service of the United States. Jefferson Davis, later president of the Southern Confederacy, was a lieutenant in the regular army. Zachary Taylor, then in command of the First U. S. Infantry, served with his men in the Rock River valley. Among others, less

● Rock River from the Watch Tower.

Hauberg Indian Museum and Watch Tower Inn.

Pleasant woodland trails beckon.

Watch Tower Inn Lounge.

black hawk

Illinois Department of Conservation
life and land together

Printed by authority of the State of Illinois
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THE PARK

Black Hawk State Park, in Rock Island County, is on Illinois Route 2, just off U.S. Route 67, on the south border of the city of Rock Island. The park borders the Rock River several miles above where the river joins the Mississippi River. The 207-acre tract, acquired in 1927, is wooded and steeply rolling, with a variety of bird and plant life.

What is now Black Hawk State Park was once one of the largest Indian centers in North America. For most of a century adjacent to this site stood the capital villages of the Sauk and Fox nation. They made their start here with a small number about 1730, driving the Kaskaskia out before them. They prospered until they had brought parts of Illinois, Wisconsin, Missouri and all of Iowa under the fear of the fighting ability of their warriors.

HISTORY

War With England: During the Revolutionary War, part of the Sauk and Fox served with the British, while others aided the Americans. In the western campaign of the war, Col. John Montgomery and 350 Americans, including 100 Spanish soldiers from St. Louis, destroyed the great Indian village in 1780. Various chiefs of the tribes in 1804 ceded the land on which the village stood to the United States. But Black Hawk, who was head of the pro-English element, refused to recognize the cession, a stand for which many modern historians find justification.

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Black Hawk Captured: For a time in 1832 northwestern Illinois was kept in terror by Indian raids. The frontier sprang to arms and the Illinois militia and several regiments of the regular army were sent to the scene. Following several sharp skirmishes, Black Hawk was chased into the wilderness of southern Wisconsin, culminating in a decisive defeat of the Indians a few miles south of Bad Axe on August 2, 1832. A few days later Black Hawk was captured and, after several months captivity during which time he was taken to Washington, D.C., he was permitted to return to his people in Iowa where he died in 1838.

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The Pow-Wow is sponsored by a council of civic minded people of the Quad-Cities of which the late John H. Hauberg served as president for a number of years. Dr. Hauberg was also responsible for the famous collection of Indian relics and paintings found in the park museum, which gives us our best story of Black Hawk and his people.

FOR YOUR INFORMATION

Groups of 25 or more persons will not be admitted to any state park or conservation area unless permission from the site manager has been obtained to use the facilities. In addition, groups of minors must have adequate supervision and at least one responsible adult must accompany each group of 15 minors. All pets must be on a leash.

Numerous state parks and historic sites are within easy access of every part of the state. Lodges, cabins and dining rooms are important features of Illinois Beach, Starved Rock, Pere Marquette, White Pines Forest and Giant City. Reservations for lodging should be made with lodge managers.

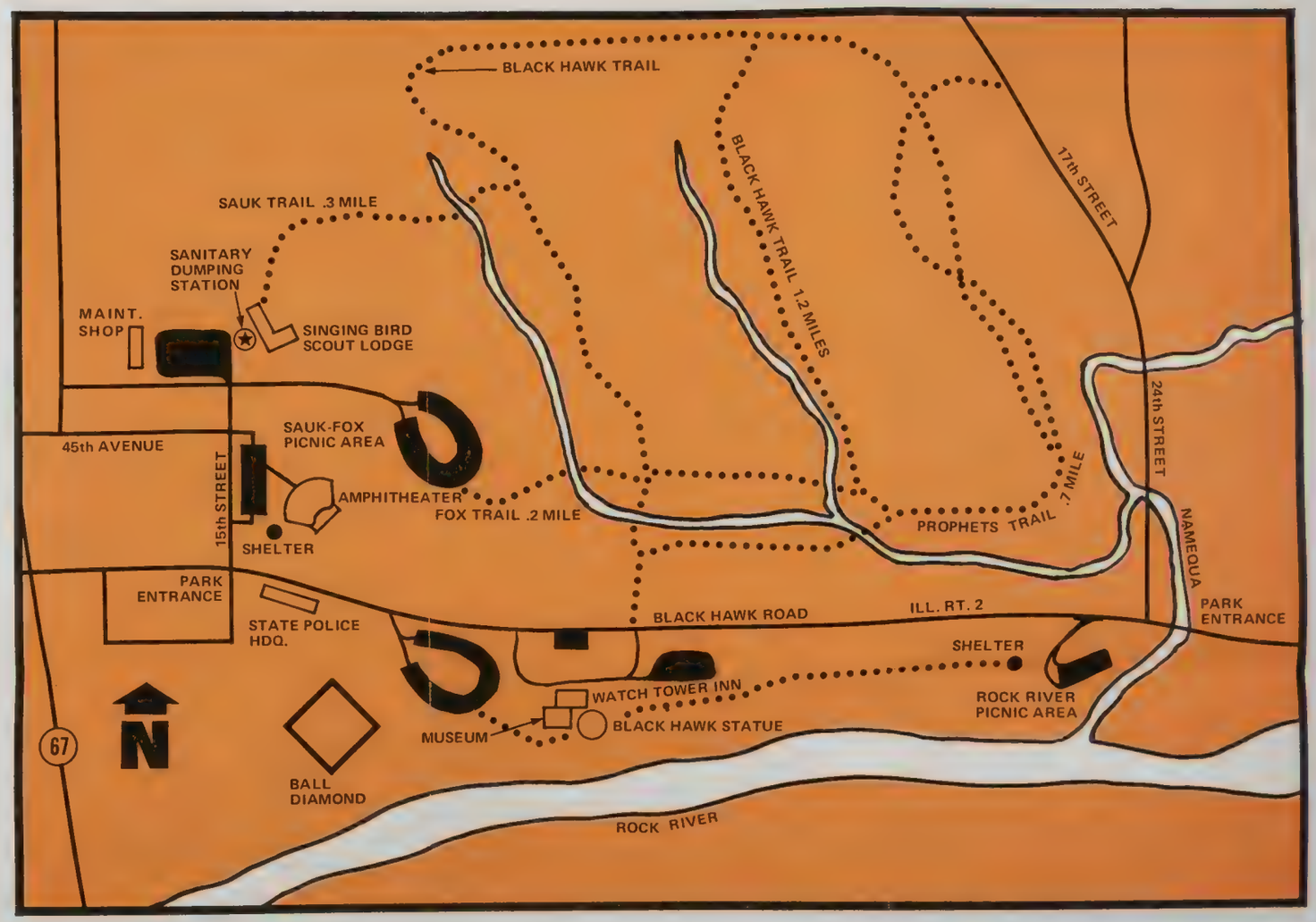
All state parks are open the year round. When weather conditions necessitate the closing of park roads during freezing and thawing periods, access to park facilities is by foot only.

For more details about this site, contact Site Superintendent, Black Hawk State Park, Rock Island, Illinois, 61201; phone 309/788-9536. For information on other Illinois sites, contact or write Department of Conservation, Land and Historic Sites, State Office Building, Springfield, 62706.

FACILITIES

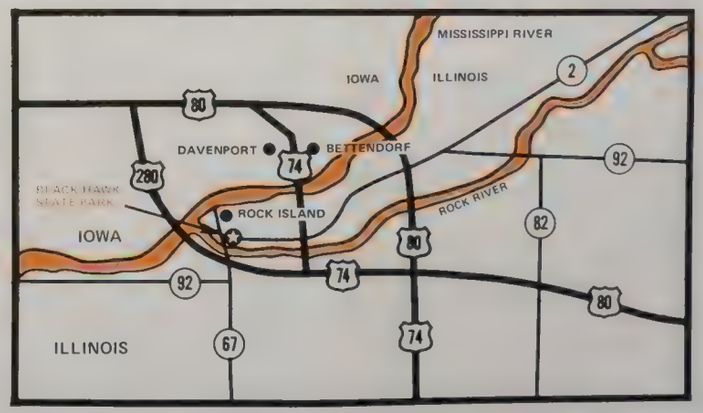
Picnicking: There are two picnic areas with plenty of shade, tables water and stoves. Two shelter houses with stone fireplaces are available. Playground equipment is nearby.

Hiking: Three miles of marked hiking trails wind through the northern half of the park, with a rating of Moderate Difficulty. An interpretive nature trail pamphlet is available at the museum desk.



Watch Tower Inn: This structure was constructed by the C.C.C.'s in the 1930's out of stone and huge timbers. The Watch Tower Inn serves families, as well as special parties and groups. For information on hours and reservations, phone 309/786-4600.

Museum: The Hauberg Museum, named in honor of Dr. John H. Hauberg, was founded in 1939 to preserve local Indian heritage. It was renovated in 1976, and offers full size winter and summer houses, with other displays depicting day to day life in Saukenuk Village between 1750 and 1800. Groups desiring to visit the museum are requested to call in advance: phone 309/788-9536.



Stark's 'Along Black Hawk Trail' details big part of state history

Gary Peterson
Capital Times Staff Writer

Intermediary

THOUSANDS of UW students walk along the Black Hawk trail every day. Most of them don't know it.

A granite boulder and bronze plaque at the UW carillon tower on Observatory Drive in Madison mark the path of Black Hawk's 1832 retreat.

Visitors to Storrs Lake, near Milton, find themselves on the site of one of the most prestigious camping grounds in American history.

Gen. Atkinson's army stopped there on July 1, 1832. Among its members were Pvt. Abraham Lincoln and Atkinson's adjutant, Lt. Albert Sidney Johnston, two of many Black Hawk War soldiers who went on to write their names in history.

Vacationers passing by Blackhawk Ridge near Sauk City are on one of the most renowned battlefields in military history.

Here, on July 21, 1832, Black Hawk, using only 50 braves in a brilliant holding action, held 1,000 troops led by Generals Henry and Dodge at bay, allowing his band of men, women and children to escape across the Wisconsin River.

YEARS LATER, Jefferson Davis, who was a lieutenant in the U.S. Regulars but not at Wisconsin Heights, said this of Black Hawk's action:

"A feat of most consummate management and bravery, in the face of an enemy of greatly superior numbers. I have never read of anything that could be compared with it. Had it been performed by white men, it would have been immortalized as one of the most splendid achievements in military history."

These places and so many others in southern Wisconsin and northern Illinois are "Along The Black Hawk Trail."

The latter is the title of a new book by William F. Stark with photos by Don Davenport. It seeks to do something about a fact noted by Davenport in his afterword, "Following The Black Hawk Trail:"

"The vast majority of people living along the Black Hawk Trail are well schooled in the history of Washington, Jefferson, and Lincoln, but are woefully unaware of the events that took place in their own backyards 150 years ago . . . ."

Not, however, after they've read this book.

AS WITH HIS previous volumes, "Pine Lake" and "Ghost Towns of Wisconsin," Stark has conquered an elusive and difficult subject. He's compressed the whole history of the Black Hawk War, the only war ever fought on Wisconsin soil, into 194 concise, readable and highly informative pages.

That's no little feat.

Though the war lasted only from April to August of 1832, it left indelible marks on the histories of Illinois and Wisconsin, changing the natures of those frontiers forever.

Parks, roads, schools, ice hockey teams, businesses, are named for Black Hawk today. By September of 1832, Black Hawk was a defeated man being led in chains to prison at Jefferson Barracks, Mo., by Lieutenants Jefferson Davis and Robert Anderson. Yet he had been a great, warlike chieftain of the Sauk and Fox, ruling over a domain that stretched from present day Sauk County, to Rock Island, Ill., the site of his main village, Saukenuk.

His only crime, other than a lifelong tendency to belligerence shared by far too many of his frontier foes, was to stand in defense of his land and his people. The fact that the Sauk and Fox had taken some of the same land from the weaker Kaskaskias in 1768 only testifies to one of the fatal flaws of human nature. Rousseau's so-called noble savage, idealized though he may have been, was no less likely to pick on his weaker fellows than his allegedly civilized adversaries.

IF THE INDIANS scalped, they learned it from the white men, after all. And, not a few frontiersmen followed suit with far too much relish for modern stomachs.

The fact of the matter is — the Black Hawk War changed the nature of Wisconsin, then part of Michigan Territory, forever. Its conclusions shaped our present. Black Hawk's cornfields, which he loved and for which he fought, became something else.

John Wakefield, a Black Hawk War soldier who wrote one of the first histories of the war in 1834, unwittingly said it best when he described the then Four Lakes, present day Madison:

"I think they are the most beautiful bodies of water I ever saw. The first one we came to (Lake Monona) was about ten miles in circumference. The water was as clear as crystal and the bottom of the lake appeared to be entirely covered by white pebbles," he wrote.

"The second one (Lake Mendota) appeared to be much larger. If those lakes were anywhere else, they would be considered among the wonders of the world. But the country they are situated in is not fit for any civilized nation of people to inhabit."

("Along The Black Hawk Trail" is available from the author, for $19 plus $1 postage and handling. Send check to: William F. Stark, 5438 N. Pauline's Wood Drive, Nashotah, Wis. 53058.)

Madison, Wisconsin
Thursday, June 21, 1984

Gifts

THE CAPITAL TIMES

Following the trail of Black Hawk

– See Pages 4-5

The color lithograph of Makataimeshekiakiak or Black Hawk (left), No. 1 warrior, Sauk and Fox tribes, was first published by F.W. Greenough of Philadelphia in 1838.

INSIDE TRACK

After the Battle of Gettysburg, July 1-3, 1863, the 26th North Carolina Band seranaded Gen. Robert E. Lee. Ever after, they were known as "Gen. Lee's Favorite Band." We'll never know what they sounded like because they didn't make any recordings. But they did leave behind six stirring band books of music, some of which has just been released on a cassette recording by the Heritage Military Music Foundation. See Page 3.

COUNTRY/CITY

What does a 15-foot sailboat made of milk cartons, a bluegrass band, a display of dairy carton sculptures and two Madison Muskies have in common? They'll all be at the Civic Center's "Country in the City" celebration Saturday. Page 2.

Markers follow the trail of Black Hawk fl

By GARY PETERSON
Capital Times Staff Writer

Call it Wisconsin's Wounded Knee. Bury your heart at Bad Axe.

If you were a member of the militia in the Black Hawk War of 1832 you probably would have felt the same as Addison Philleo, a doctor and newspaper editor, who gave lectures on "Indian killing."

If, on the other hand, you were a highly educated regular army officer, like Lt. Philip St. George Cooke, you might have had more than a twinge of sympathy for Black Hawk and his band of Sauk and Fox as you pursued them from Wisconsin Heights (near present day Sauk City) toward the Mississippi.

The story of Bad Axe is told in "Massacre At Bad Axe," Crawford Beecher Thayer's third published book on the Black Hawk War. The steps Blackhawk, his men and the militia took to that battle can also be retraced via a series of markers in Vernon and Crawford counties.

The first is near Rising Sun in Crawford County. They were placed by Dr. C.V. Porter, a DeSoto historian, in 1930 and mark many of the events leading up to Bad Axe, near present day Victory, Wis. Some are pictured *in Thayer's book; others aren't.*

The Black Hawk War began when Black Hawk refused to accept an 1831 agreement giving his ancestral lands to the white man. Black Hawk led 1,000 followers from Iowa to Illinois and up to Wisconsin. A brilliant military tactician, he defeated the militia and eluded the U.S. Army until July 1832. After the Battle of Wisconsin Heights, Black Hawk took 700 survivors over the Ocooch Mountains toward the Mississippi.

Gen. Henry Atkinson followed, not far behind, with 1,200 troops. The first of Porter's historic markers is placed on the ridge from which Atkinson pursued Black Hawk to Bad Axe.

No. 2, formerly set along Wisconsin 82, now lies under weeds in the Gerald Schumaker farm driveway. It details how, on the night of Aug. 1, 1832, Atkinson's army camped in the area and points out the location of a spring from which the men and horses drank.

Marker No. 3 also lies on Schumaker's farm. It marks Black Hawk's camp site of July 31, 1832. No. 4 marks the junction of the Winnebago and Black Hawk trails. No. 5, at the head of Battle Hollow, just above Bad Axe on the Mississippi River, marks the point where 20 Sauk warriors decoyed part of Atkinson's army, Thayer thinks, to the Bad Axe River, seven miles north. The actual site of the Massacre at Bad Axe is now Black Hawk Park on the Mississippi River.

Other markers, dealing with the Massacre at Bad Axe, are near Battle Bluff and Battle Island along Wisconsin 35.

What present day route corresponds to the trail to Bad Axe?

"From Four Lakes (Madison), they sort of went up Highway 12," Thayer explained. "The highway was built where they could do it without going over the bluffs, the easiest way. Black Hawk took the easiest way."

Once the Indians got to what is now Gotham, they went up the Pine River. Atkinson crossed the Wisconsin River near what is today Tower Hill Park just outside Spring Green.

The army lost more than 40 horses. The Indians took to eating theirs for lack of food. Many bodies of Indians who died of wounds received at Wisconsin Heights were found along Black Hawk's route. Old warriors, questioned by the militia, were "left behind," a peculiar euphemism for shot in cold blood.

At Soldiers Grove, so named because Atkinson's troops camped there, the army found food for the horses and relief from the mountains. From there they went to the last campground of both Black Hawk and the army, near present day Retreat, Wis.

When Atkinson finally caught up with Black Hawk's band on Aug. 2, hundreds of Indians, mostly women and children, were massacred at Bad Axe with the assistance of the steam boat Warrior and its six-pound cannon.

Photos by RICH RYGH The Capital Times

Some of the soldiers expressed regret for the killing of innocent women and children but most used the excuse of confusion in battle or blamed it on Black Hawk's hostile activities in defense of his own land.

Dr. Porter wrote his judgment in the DeSoto Chronicle in 1877: "All the aged pioneers with whom I have conversed speak of this so called Battle of Bad Axe as a cruel butchery of women and children."

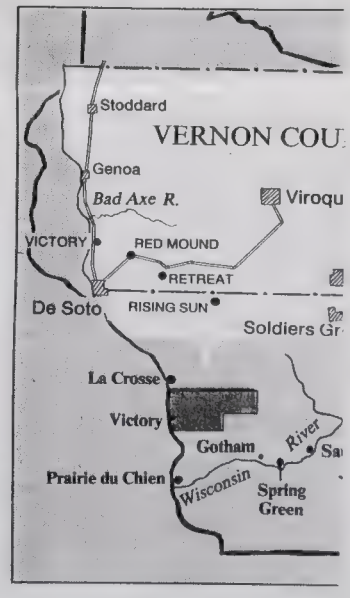
Two hundred of Black Hawk's band crossed to Iowa but were pursued 200 miles to the Cedar River where they were massacred by Sioux Indians sent after them by Atkinson.

Black Hawk went to Prairie La Crosse the night before the massacre, taking with him about 35 people. He was captured by the Winnebagoes and surrendered to Col. Zachary Taylor, a future U.S. president. He was taken to prison, ironically, by Jefferson Davis, later president of the Confederacy, and Robert Anderson, later commandant of Fort Sumter, S.C.

It was all so tragic and unnecessary.

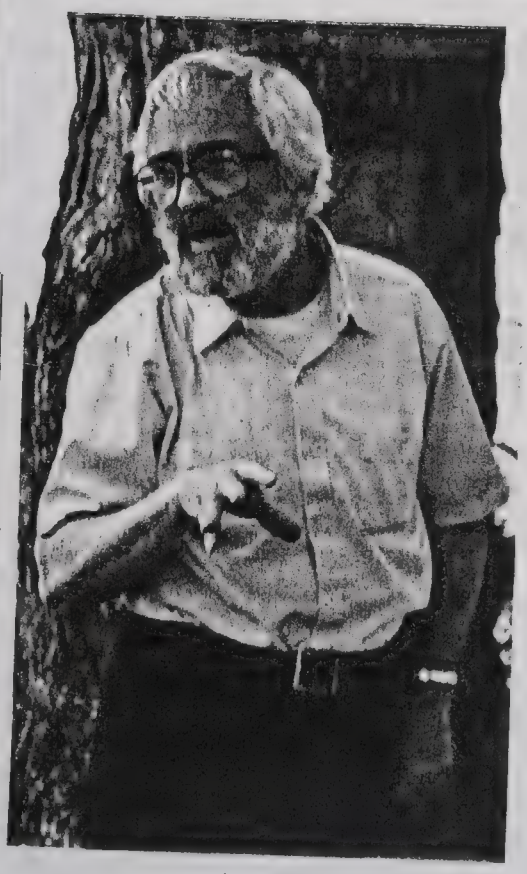
"Three times, Black Hawk tried to surrender," Thayer ended. "So we didn't need the damned war at all!"

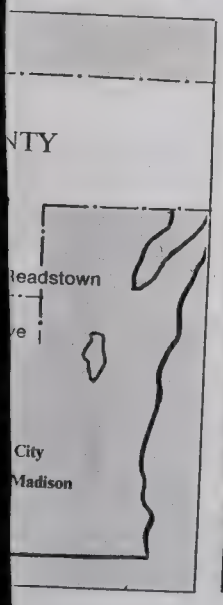
("Massacre At Bad Axe" is available for $11.70, including postage and handling, from: Crawford B. Thayer, 522 Wilcox, Ft. Atkinson 53538.)



eing from tribe's eventual massacre

LEFT: Battle Bluff and Battle Hollow, along Wisconsin 35 on the Mississippi River, where Atkinson's troops finally overtook Black Hawk's band on Aug. 2, 1832. RIGHT: Vernon County farmer Gerald Schumaker (left, in photo) and Crawford Thayer unearth Dr. Porter's Marker No. 2. It used to stand along Wisconsin 82 on Schumaker's farm until a county road crew knocked it down several years ago. BELOW: Crawford Beecher Thayer.





Black Hawk myths are debunked

One of the delightful things about Crawford Thayer's books on the Black Hawk War is how many times they've proven accepted information wrong.

Take Jefferson Davis' famous statement about the Battle of Wisconsin Heights, for example.

"I have never read of anything that could compare to it," Davis wrote of Black Hawk's brilliant maneuvers in that battle. "Had it been performed by a white man, it would have been immortalized as one of the most splendid achievements in military history."

One problem: Davis wasn't at the Battle of Wisconsin Heights, which he describes in detail. He was on leave in Mississippi.

Another problem: If Davis had been in Wisconsin, he wouldn't have been at Wisconsin Heights because the U.S. Army regulars were building Ft. Atkinson at the time of the battle.

On the subjects of Blackhawk Island — both the one at Wisconsin Dells and the one on Lake Koshkonong — Thayer also pops a few long-held historical balloons.

Black Hawk and his braves were never on the so-called Blackhawk Island at Wisconsin Dells, according to Thayer.

"On Aug. 1, he headed for Prairie La Crosse," Thayer said. "Some say he turned back and watched the battle (at Bad Axe) but I don't believe that for a moment.

"One account says that he turned back and was captured at the Dells. There's a strong tradition that he surrendered there but a Winnebago Indian, in the State Historical Society papers, says Black Hawk got no where near the Dells! In his autobiography, Black Hawk says he surrendered at Prairie La Crosse.

"But the first liar said he surrendered at the Dells and it stuck."

Ditto on the so-called Black Hawk Island in Lake Koshkonong.

"No way did Black Hawk hide on an island in Lake Koshkonong," Thayer said. "It (the island) was north of Watertown and south of Hustisford."

One final myth to dispell: Black Hawk did not look anything like some of the mythic portrayals of him, such as Lorado Taft's famous sculpture on the Rock River at Oregon, Ill.

"That statue was (meant to depict) the idealized Indian, the spirit of the Indian," Thayer explained. "It's magnificent but it's got long, flowing locks of hair.

"Black Hawk was Kojak. The Sauks plucked their hair just like the Pawnees. He was a bald headed guy with a tuft of hair on the back."

The war has ended, the controversy hasn't

By GARY PETERSON
Capital Times Staff Writer

On The Road

There is a story in South Wayne, and there is a problem.

They laid a marker to the story the other day and created the problem.

First, the story from the late Mrs. Edna Johnson's "History of South Wayne":

"The history of our village begins shortly after the railroad was started in 1880. At that time nearly all the village site was covered by a heavy forest. Only one noble oak tree remains of this forest. It is the one in front of Royal Bixby's home. Under this tree the treaty with the Indians at the end of the Black Hawk War of 1832 was signed."

Now, the problem.

According to every historical expert from Bill Stark, State Historical Society Board of Curators member and author of "Along The Black Hawk Trail," to Crawford Thayer, author of three books on the Black Hawk War, the treaty was signed at Ft. Armstrong — Rock Island, Ill., on Sept. 21, 1832.

"There's no way that's true," Thayer said. "This was a major treaty. Ellen Whitney of the State Historical Society of Illinois has the minutes of the meeting. More than 100 people were there and many of them wrote about it."

Add to this the comments of Woodford historian Esther Stelter and Darlington attorney Irv Johnson, a native of South Wayne, and you get a very different picture from that given in Johnson's history.

Irv Johnson, whose great-grandfather homesteaded near South Wayne in 1838, remembered that there was indeed an historical event in the Black Hawk War that occurred near South Wayne.

That was the so-called Spafford Massacre on June 14, 1832. Five farmers — including Henri Spafford — were hoeing corn and were later attacked by Kickapoo Indians. The Indians killed four of the men while two others escaped.

Two days later, the militia massacred the same Kickapoo at present day Woodford in the Battle of Bloody Lake.

That story few would dispute.

But how did the supposed treaty site story and its marker come to be?

"It was passed down according to legend," said Bob Holm, current owner of the property. "They (the Women's Club of South Wayne) decided they'd better do something about it before it was forgot."

"Luella McConnell told about that tree at one of our meetings a year ago," Viola Holm recalled.

"It's just what I had always heard," added Luella McConnell. "We were supposed to tell about some interesting place in Wisconsin and I said, 'Why go out of town when we've got an interesting place right here in South Wayne!'"

So, the Women's Club of South Wayne decided to mark the spot. They procured a marker, generously donated by Marty Memorials of Monroe, and had it set and inscribed:

"Site where the United States and the Sac Indians signed the treaty to end the Black Hawk War in 1832."

Photos by RICH RYGH/The Capital Times

South Wayne community members (top photo) placed a monument honoring the site where they believe the treaty ending the Black Hawk War was signed. Historians say they are wrong. Author Crawford Thayer (bottom) tells South Wayne Cub Scouts about the Spafford Massacre.

They gathered last week on the Bixby/Holm lawn — Cub Pack 129, Billy Taylor of the village board, members of the woman's club, reporters, photographers — and made a well-intentioned, moving attempt to honor their local history.

Prayers for peace were read. Fine speeches were made. A supposed event was commemorated.

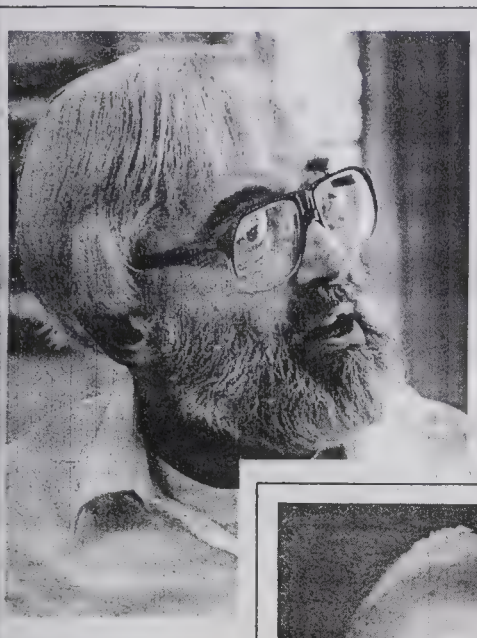
There was, however, one thing no one had attempted to do. No one had checked out the authenticity of the story.

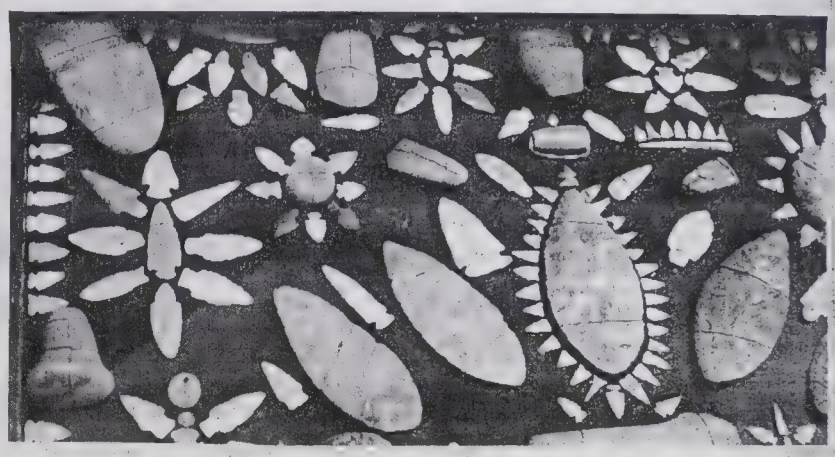
"They're convinced they know their town's past because they've been told it," Jack Holzhueter of the State Historical Society observed. "It's a common phenomenon. This stuff not easy to handle but, ironically, the truth is just as interesting as the falsehood."

In South Wayne's case this fact. They had a real event from the Black Hawk War to commemorate. Instead they placed monument to something that never occurred.

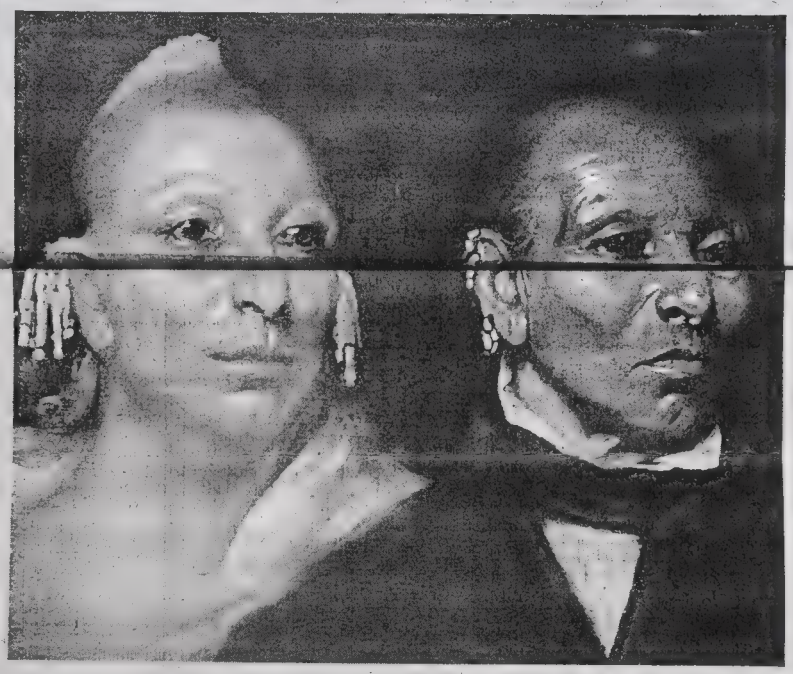
If only they'd known.

Thayer makes Black Hawk live in books





Photos by RICH RYGH/The Capital Times



Top, left: Author Crawford Thayer, expert on the Black Hawk War. Top right: Some Indian artifacts in the Hoard Museum collection. Above: A painting of Black Hawk (right) and his son, Whirling Thunder.

By GARY PETERSON
Capital Times Staff Writer

If he lives long enough, Crawford Thayer plans to write eight books on Black Hawk.

He's already done three, two of which are in print. That leaves only five more before he matches book-by-book the eight portraits of Makataimeshekiakiak (Black Hawk).

The eight portraits hang in one of two rooms devoted to the history of the Black Hawk War at Ft. Atkinson's Hoard Museum.

The eight books begin with a triology — "Hunting A Shadow: The Search for Blackhawk," "The Battle of Wisconsin Heights" and "The Battle of Bad

On The Road

Axe." These three chronicle the Black Hawk War in Wisconsin, starting last year on its 150th anniversary. Thayer's other planned volumes include "The Menominees in the Black Hawk War," "The Surrender of Black Hawk," "The Black Hawk War in the Lead Mining Region," "The Black Hawk War in Illinois" and, finally, a glove compartment "Tour Guide to the Black Hawk War."

All of these books are compiled from actual eyewitness accounts of the war, written by participants on both sides, pieced together day by day, section by section.

The results of all this research and knowledge are that Crawford Thayer is a walking encylopedia of the Black Hawk War, which could be dull in itself. Thayer, however, is anything but dull.

He's full of stories delivered with contagious enthusiasm.

Two officers took Black Hawk from Ft. Crawford at Prairie du Chien to St. Louis after his capture. They were Robert Anderson, later commander of Ft. Sumpter at the beginning of the Civil War, and Jefferson Davis, later the president of the Confederacy.

Years after the Black Hawk War, Jefferson Davis wrote a glowing description of Black Hawk's tactics in the Battle of Wisconsin Heights:

"This was the most brilliant exhibition of military tactics that I ever witnessed, a feat of the most consummate management and bravery, in the face of an enemy of greatly superior numbers . . . I have never read of anything that could compare with it. Had it been performed by white men, it would have been immortalized as one of the most splendid achievements in military history."

There was only one problem — Jefferson Davis wasn't there.

"He was home on leave in Woodville, Miss.," according to Thayer.

In fact, his unit did not participate in the Battle of Wisconsin Heights, which raged on July 21, 1832. The U.S. Army Infantry regulars under Brigadier General Henry Atkinson and without 2nd Lt. Davis were encamped on the west bank of the Rock River below Lake Koshkonong at the time the battle took place.

"Even if he had been there, he wouldn't have been there," Thayer said with a laugh.

Thayer has been criticized for his approach, particularly because he didn't write most of the books, relying instead on first-hand accounts. However, he is an excellent writer and storyteller, proven by his introductions to the books and by hearing one of his 40-plus annual speeches on the war. He needs no defense on those accounts. As to the eyewitness aspect, Thayer provided his own rationale.

"I'm trying to collect every word, phrase, clause and sentence about the Black Hawk War and then cluster them to-[illegible] argued. "I expected to find so little and I found so much.

"I could write another glib book like everyone else, but we've got a lot of those already," he said. "Where they've (previous books) got two paragraphs, I've got 35 pages."

"The Battle of Wisconsin Heights" is compelling and painful reading with its accounts of Black Hawk and his band outwitting numerically superior forces and its details of the senseless and brutal slaughter of defenseless Indians.

Black Hawk's band of 1,200 included only 500 warriors. The rest were women, children and elderly. Many starved and died on the trail. Alhough Black Hawk tried to surrender three times, each of his truce messengers was murdered by the militia. There is little to be proud of in this book if you are not a Native American.

Still, as Thayer put it: "How come the Black Hawk War is such a big deal if it was such a little deal?"

He answered his own question.

"Because Black Hawk was the little guy fighting the big guy. He had charisma. He loved the Rock River and his cornfields and he fought for them. You couldn't do any better than that!"

"The Battle of Wisconsin Heights" is available from the author for $9.95 plus postage and handling. For further information, write Crawford B. Thayer, 522 Wilcox St., Ft. Atkinson, Wis. 53538, or call (414) 563-5395.

The Doomed Journey Of Black Hawk's People

ILLUSTRATION FROM "TWILIGHT

TWILIGHT OF EMPIRE
By Allan W. Eckert
Little, Brown. 587 pp. $24.95

By Robert V. Remini

THE REMOVAL of the eastern tribes of Indians beyond the Mississippi River, inaugurated during the first administration of Andrew Jackson, triggered two very dissimilar but important armed conflicts: the Second Seminole War and the Black Hawk War. The Seminoles, led by Osceola, resisted removal from Florida to the Indian Territory in what is now Oklahoma and fought a long and bloody war that began in 1835, ended in 1842, and cost the federal government $15 million and the loss of 1,500 regular soldiers. There are no reliable estimates of the mortality among Seminoles or volunteers. In one of the army's more dishonorable actions, Osceola was tricked into entering an American encampment under a flag of truce, where he was taken prisoner, interned and died shortly thereafter.

Robert V. Remini, Distinguished Professor of the Humanities at the University of Illinois at Chicago Circle, is the author of many books about Andrew Jackson.

The Black Hawk War, which is the subject of this book, was hardly a war at all. It lasted a little more than three months during the spring and summer of 1832 and cost the lives of approximately 70 settlers and soldiers. Actually it was a migration of people, including women and children, not a war in the true sense.

The dispossessed Sac and Fox Indians were led back across the Mississippi River into northern Illinois by Black Hawk, who was not an hereditary chief or medicine man but a valiant and stubborn warrior who loved his village, town and cornfields and fought to regain them. Deceived by chiefs and prophets into believing he was leading the Sac and Fox tribes into an alliance with the Potawatomi, Winnebago and the British in Canada, Black Hawk did not intend to fight unless attacked. As it turned out he led his people to their slaughter.

When these desperate Indians recrossed the Mississippi and first reappeared in Illinois, the settlers along the frontier panicked and fled to the interior of the state. The governor called out the militia and within a few weeks some 3,000 mounted volunteers and 400 regular soldiers marched against the Indians. Against such a powerful force Black Hawk and his people were doomed, although they put up a sustained but hopeless fight. Black Hawk was captured, hauled before President Jackson in the White House for a verbal thrashing, interned and then paraded around the east coast so that Americans could get a good look at a defeated Indian chief. The authorities also wanted to impress on Black Hawk the almost unlimited resources of the United States to overpower and crush rebellious tribes.

The roster of personnel on the American side of this war was quite extraordinary. Among others, the list includes Abraham Lincoln, Jefferson Davis, Zachary Taylor, Winfield Scott and Albert Sidney Johnston.

BLACK HAWK'S struggle to repossess the ancestral land of his people is told in a fictionalized format by the author of this well-written book. The work is the sixth volume in Eckert's series,"The Winning of America," and picks up where the last volume, *Gateway to Empire,* left off. The organization for all six volumes is basically the same: each section of each chapter is prefaced by month, day and year; there are extensive quotations from documents written by the participants; notes providing additional information on specific events follow the text; and a listing of specific sources is also furnished.

The author eschews the role of his by refusing to offer conclusions, judg or broad interpretive comments abo Black Hawk War. "The facts speak for themselves," he says in his introd note, "and whatever conclusions are must be drawn solely by the reader." I it be clear, he adds, *"Twilight of Em* fact, not fiction." Indeed, much of the is based on solid historical evidence. U tunately, on occasion, the facts get sk For example, the author states that ident Jackson in his annual message to gress "angrily denounced the preser *any* Indians within state boundaries as grant violation of that state's rights Jackson said no such thing. What he was that Indians could not establish " dependent government" within the ju tion of sovereign states. If "they r within the limits of the States," he c ued, "they must be subject to their law

Still, for those who like their history ten with verve, color and excitement powered along at top speed by pages vented dialogue (some of it is authe this book will provide plenty of satisfa After all, this is the incredible story o man's desperate efforts to stop Ame expansion and keep it from driving his ple into exile and annihilation.

Wash. Post ? 10-30-88

Black Hawk legends add hues to Wisconsin sites

Voices From the Heartlands

By Robert E. Gard

In 1832, after the final defeat of Chief Black Hawk and his band, the largely fanciful "Indian menace" ended in southern Wisconsin. Yet the memory of their presence lingers.

At Madison, along the shores of Lake Mendota, is a small cave known as "Black Hawk's Cave." It is a shallow hollowing-out in the rock just beyond the former UW summer session's low-cost colony called "the tent colony." Many students lived in tents set upon wooden platforms supplied by the university and saved much expense. The "colony," of course, has been gone for many years.

The name of the place, Black Hawk's Cave, came from the belief that in July 1832, Black Hawk, during his memorable retreat across the university campus and north to the Wisconsin River, hid in or visited this cave. This is mere myth, as the old chief and his band were too closely pursued by the militia to seek shelter in any cave, expecially this one. But the legend persists. The cave must be approached from the water and every now and then curious boatmen pause to note the mysterious place and help preserve the legend.

All along the line of Black Hawk's war retreat, from the Four Lakes region to the Mississippi River, many stories have come into myth and been preserved. There are springs at which Black Hawk is supposed to have quenched his thirst, heights from which he watched his pursuers or directed his fleeing band. There are places where he is said to have erected hasty fortifications, or secreted loot, or held conferences with friendly traders or early settlers. As far as I know, all are mythical.

At the Dells there was a tree in which Black Hawk supposedly hid when he awaited capture. At another tree at Prairie du Chien, he is said to have secreted himself during an escape from Fort Crawford where he'd been held prisoner.

The constriction of the rock walls of the Wisconsin Dells at the Wisconsin River "narrows" is also know as "Black Hawk's Leap," so-called in the fanciful belief that here he jumped the river from bank to bank. The local folktales concerning these events will endure for many years and add some romance to the countryside.

Similar legends and stories occur at different places in the Rock River and Lake Koshkonong regions along the line of Black Hawk's march into Wisconsin, from the present site of Beloit to the Horicon Marsh. Unfortunately, there are not so many legends as we would like. The Indians have vanished from places such as the Horicon Marsh. No Indian man or woman is left there to tell the tales of their ancestors and only a handful of legends have come down to us.

If you know any stories that have not appeared in print, send them to Robert E. Gard, P.O. Box 5562, Madison 53705.

Dance of Anna Nassif's "The Virtuous Wife" by Jeri Sandner and Karen Cowan, the same two dancers who presented the work last year in the Thrust Theatre. More spare and essential in this projection was colorful but without a center.

The program will be repeated tonight and Saturday in Music Hall.

by the River Valley Community Theatre at the Gard Theatre, Spring Green, tonight, Saturday and Sunday. Curtain time is 8 p.m.

The production is being directed department at River Valley High School, and by Helen O'Brien.

Tickets are available in advance at $1.50 for adults and 75 cents for students, or at the door, $1.75 for adults and $1 for students.

Capital Times 7-26-74.

Indian Chief Black Hawk to live again at Fort Fest celebration

Chief Black Hawk, one of America's most famous Indians, will live again in Fort Atkinson, Aug. 1-4. The occasion is Fort Atkinson's award-winning annual outdoor drama, "Black Hawk!" A cast of more than 200 people in authentic costumes will perform the play in a replica of the old Fort Atkinson. Performances will be at 8 p.m.

The play is just one of several attractions planned for the celebration of Fort Fest. Also on Friday, Aug. 2, there will be a Carnival Days sidewalk sale, ice cream social, fish fry and band concert.

On Saturday, Aug. 3, the Kiwanis annual Appaloosa Horse Show will start at 8 a.m. There will be a bicycle rally at 9 a.m.; arts and crafts show at 10 a.m.; ten mile marathon run at 11 a.m., and nine mile canoe race and antique auction at 11 a.m.

Events on Sunday, Aug. 4, include the horse show at 8 a.m., community worship in the stockade at 9 a.m., softball tournament at 10 a.m., and annual Lion's Club Corn and Fried Chicken Roast at 11 a.m. The afternoon activities include the Fort Fest Parade at 1 p.m.; muzzle loading rifle shoot, 3 p.m., and championship band competition at 6:30 p.m. Following the evening's performance of "Black Hawk" there will be a fireworks display at 10 p.m.

"Black Hawk" is the story of the Black Hawk War, the last major struggle between the white man and the red man east of the Mississippi River. In its wake followed the settlement and founding of three states including Iowa, Minnesota and Wisconsin. In the armies opposing Black Hawk were such men as Abraham Lincoln, Jefferson Davis, Winfield Scott, Zachary Taylor and Henry Dodge. It's the story of what happened to a band of Sauk Indians led by Black Hawk, when they tried to fight for their homeland which they felt was being taken from them illegally by the white man.

The action begins at Saukekuk, Black Hawk's village, today known as Rock Island, Ill., moves into Wisconsin and covers places like Lake Koshkonong, Horicon Marsh, Portage, Blue Mounds, Madison, Sauk City, Prairie du Chien and ends at the White House in Washington, D.C.

A scene from "Black Hawk!" to be presented Aug. 1-4 during Fort Fest in Fort Atkinson.

watch for our sale!
appropo
middleton
gifts & antiques
corner of University & Parmenter
Open Mon.-Fri. 10-5:30; Sat. 10-5

You, Too, Will Like Accolade

ALONG THE BLACK HAWK TRAIL

STARK

ALONG THE BLACK HAWK TRAIL

William F. Stark

Today, walking onto the scene of the Black Hawk War is easily – but rarely – done.

A tragic, bloody confrontation, the war was fought in 1832 in present-day northwestern Illinois and southwestern Wisconsin. Now, 150 years later, this area is visibly rich with the history of the Black Hawk War.

This book offers a guided tour of that history. It tells the story of the Indian warrior, Black Hawk, and his troubled people. It describes the incidents which led to the fighting. It lays out a tour of the battlefields in the hope that those who love Wisconsin's and Illinois' past will visit the sites where one can almost hear the thunder of musketry and the snorting of horses as the United States Army crushed the Indian leader and his band.

On one side were 4,500 American soldiers. The great majority were men recruited for the Militia, men or boys who only recently had settled in the wild land of the Upper Midwest. The enemy were 1,200 horse-mounted American Indians. The force, consisting of members of the Sauk and Fox tribes, included 500 warriors. The rest of the force was made up of women and children and of men too old to be considered capable of fighting.

Among the whites involved in this war were Abraham Lincoln, then 23 years old; Lt. Jefferson Davis, a recent West Point graduate who 30 years later would be elected president of the Confederate States of America; and a crusty Kentuckian, Col. Zachary Taylor, who in 1849 became the 12th president of the United States as well as the father-in-law of Davis.

In a fast-moving, literary style the book covers the four months of the war when Black Hawk's band went from 1200 proud and independent Sauk to 150 starving, disillusioned humans. The book tells of "what is there today."

Highly illustrated, it contains over 150 photographs of which one third are in color. In addition are a dozen maps and charts.

An historian and writer by avocation William Stark's first literary endeavors were published in the Milwaukee Journal Green Sheet while he was still an undergraduate at Dartmouth College in the late 1940's. Since that time his writings have appeared in numerous magazines including *House Beautiful*, *Ski Magazine*, *Exclusively Yours*, *Creative Wisconsin*, *Milwaukee*, *Lore*, *Insight Magazine*, and the *Wisconsin Magazine of History*. He also has four books to his credit.

This fascinating subject, *Along the Black Hawk Trail*, has found a worthy chronicler.

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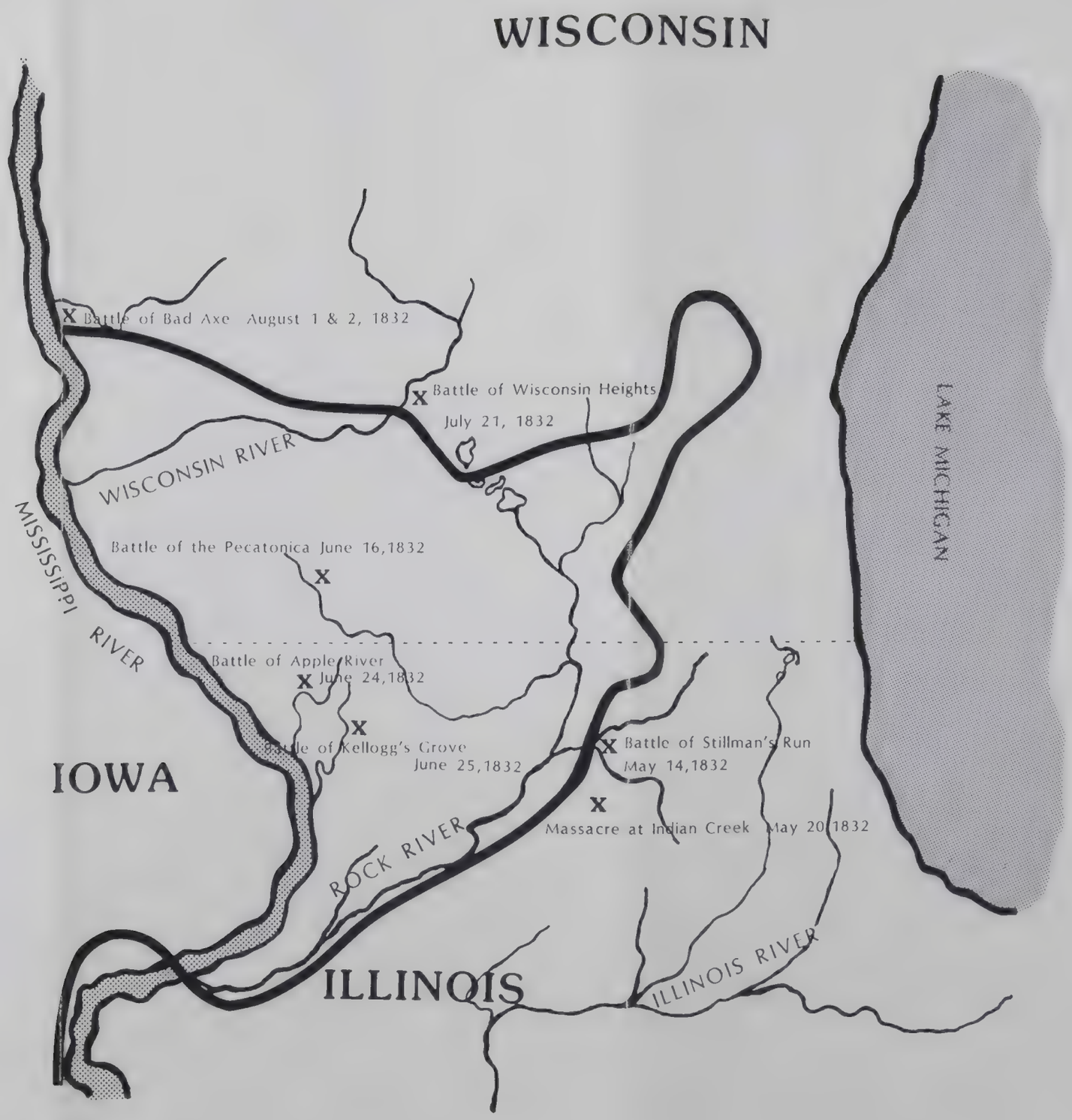


BLACK HAWK'S MAIN TRAIL
FROM APRIL 5, 1832 TO AUGUST 2, 1832
WITH THE MAJOR BATTLES
OF THE BLACK HAWK WAR

10 20 30 scale of miles

This message is being written on the back of the dust jacket of a book — Along the Black Hawk Trail.

This hard covered book contains almost 300 pages. More about the book is included on the other, and real, side of the dust jacket.

The temporarily imprinted side contains three parts. Left, is the reproduced Table of Contents; right, a map of the area in which the war was fought — this map, among others, appears in the book.

The middle part you are reading.

This book is being offered to you directly at a pre-published price of —

$19.00 plus $1.00 for handling and mailing.

It is guaranteed that if you take advantage of this offer NOW, that you will receive the book no later than June ~~10, well in advance of Father's Day — June 17.~~ 30.

Enclosed is a self-addressed envelope and order card for your convenience. Include check or money order, payable to William F. Stark

Upon receipt of your order an acknowledgment will be sent to you by return mail.

Black Partridge from Nehemiah Matson? French + Inds. of Illinois River 197-209 245-47

in winter of 1811-12 Inds at villages along ill river heard that preparations were being made by Gov. Edwards to send an army against them in the spring. Hearing of this, they were much alarmed, and the chiefs and principal warriors met in council at Senachwine's village, to agree on plans for the future, but no definite conclusion was arrived at. Many of the chiefs went to Peoria to consult with their friends, the French, and to procure their assistance in averting the evil which threatened them. Captain J. B. Maillet consented to go to Kaskaskia and to see Gov. Edwards, and pledge to him their intentions of peace and friendship. On arriving at the seat of government the Governor proposed to meet the chiefs in council at Cahokia, in the latter part of April and there settle all misunderstandings. At the time appinted a large delegation of chiefs, among whom were Black Partridge, Senachwine and Gomo, in their canoes arrived at Cahokia.

The council was held in a little grove of timber on the bank of Cahokia creek, above the town of and was attended by a large collection of people, some of whom are still living, and to them I am indebted for some facts related to it.

Black Partridge made a speech at the council, and while holding aloft a silver medal which he wore suspended from his neck, said: "This token of friendship was given to me at Greenville by your great chief, (General Wayne). On it you see the face of our great father at Washington, and as long as this hangs from my neck I never will raise my tomahawk against the whites."

Pledges of friendship were made by the chiefs, and Govenor Edwards dismissed them with many presents, when they returned to their homes. For several months after this council harmony between the Indians and the frontier settlements was undistrubbed, and people passed back and forth to Lake Michigan, as in former days.

About the first of August two emissaries from Tecumseh arrived on Illinois river informing the Indians that war existed between the United States and Great Britain, and tried to induce them to take part with the latter. A council was called at Gomo's village, at which the chiefs of the sedifrerent bands opposed taking part in the war. On the following day about one hundred and fifty young warriors belonging to differebt villages, left for Chicago, to join other bands in an attack on Ft. Deaborn. Black Partridge, on learning this fact, mounted his pony and followed these young bloods to dissuade them from their purpose, but failed in his mission, and a few days after their arrival at Chicago, the fort was abandoned and troops massacred.

In the fall of 1812, an army of two thousand mounted riflemen from Kentucky under command of Gen. Hopkins arrived at Ft. Harrison on the Wbash. These troops were ordered to march against the Inds. on Ill r., as it was believed that many of them participated in the Ft. Deaborn massacre, which had taken place a few months before.

KELLY HIGH SCHOOL

CLOSING BULLETIN

(19th WEEK)

Monday, January 16, 1956

1. Those students who are transferring to other high schools at the close of the semester should contact Mr. Maier early in the 19th week. The parent should come to Room 106 to sign the Drop-Out card.

2. Graduation Band Special Rehearsal in Room 320, 1st period.

3. Scholarship Assembly 9th period in Auditorium, by invitation.

Tuesday, January 17, 1956

1. Graduation Rehearsal - Auditorium - 2nd Period
2. National Honor Society Initiation - 7th and 8th Periods - Allen Room

Wednesday, January 18, 1956

1. Award Assemblies, Auditorium. Students must be present to receive their awards. Sponsors and coaches must see that they are notified and properly briefed on procedure.

2nd Period	4th Period
Civic Awards	Intra Mural
Hall Guards	Movie Operators
Band and Orchestra	R.O.T.C.
G.A.A.	Electricians
Choir	Book Room
Art	Varsity Sports Awards

2. Graduation Music Rehearsal for boys only - 1st period - Room 318.

   Music 2 class 1st period will meet in the Auditorium Study instead of Room 318.

Thursday, January 19, 1956

1. Final examinations - Periods 1, 3, 5, 7, 9

Friday, January 20, 1956

1. Final examinations - Periods 2, 4, 6, 8, 10
2. Class teachers file a final failure form in the Adjustment Office for every student to whom they are giving a failing mark for the semester. The teacher should also fill out a small failure slip and clip it to the larger form. The failure forms are obtained from Miss Linden in the Adjustment Office. Forms must be in before 3:10 P.M. Gym teachers use failure form indicating when gym should be made up.

MARY D. MULROY, Principal

Black Partridge..

months before.

On the 14th of Oct. this grand army, the largest that had ever been so far west, entered Ill. in what is now Edgar co. and shaped theircourse n.w. across the prairies. On the fourth day out the prairie was discovered on fire, and the soldiers became alarmed, fearing that they would be burned up in the flames. Being stricken with panic they mutinied. and they resolved to go no further through a country enveloped in fire and smoke. While this great army was in confusion, soldiers remonstrating with the officers, it is said one Maj. Prunk rode up to Gen. Hopkins and ordered him to turn back....the expedition was abandoned.

About this time Gov. Edwards, with three hundred mounted rangers, under the command of Col. Russell, marched northward from Fort Russell, near the present site of Edwardsville, for the purpose of operating with Hopkins army against the Indians. But being unable to find the army under Hopkins, they continued on their way toward the Indian country. Gov. Edwards rangers being mounted on good horses, without baggage except what each man carried in his saddle bags, enabled them to march directly to Peoria Lake and on the fourth day reached Black Partridge's village. The Indians having no warning of the approaching enemy, were unprepared to make a defense. Most of the warriors being off on a hunt, the squaws and papooses fell an easy prey to the rangers. The Indians, panic-stricken, fled from their village, leaving in their flight ponies, camp equipage and all other valuables. A few of the warriors were wounded in the assault, so they could not make their escape, and therefore became victims of the assailants. These wounded warriors with a number of papooses and a few persons decrepit with age, were killed by the rangers, who afterwards said in justification of this barbarous act that they did not leave home to take prisoners.
The village with all its contents was destroyed by fire; even the corn in the caches was taken out and burned, and many of the ponies were taken off as trophies of war.

As soon as the rangers had completed their work of destruction, they started back on a forced march for the settlement, as they were now in the midst of the Indian country, where a thousand or more warriors could be raised in a day's time. (based on talk with Whiteside)

This chief, whose Indian name was Mucketepypokee, lived at his village on the bank of Illinois river, a short distance above the head of Peoria lake. Here he lived, and here he died, and in the early settlement of the country, his grave was pointed to strangers. Persons are now living who knew this chief well, and from whom I obtained a description of his person, and many incidents relating to his life and character.

Black Partridge was tall and slim, with a high forehead, a large nose, a sharp visage and piercing black eyes. His appearance was noble, his form erect, and his figure commanding. The long coarse hair, once as black as a raven, but of latter years mixed with gray, hung in matted clusters over his shoulders. On his breast he wore a silver medal, on which was the medallion

NO CLASS CARD FORM

Class #_____ Subject _____

Period _____ Room _____

Class Teacher _____

The following students have no class cards for my class:

Name (Last name first)	Div. Room	Remarks (Do not write here)

Date: _____

head of Gen. Washington, and in his nose and ears were large gold rings.

In the border wars of Ohio, Black Partridge took a part and with a few of his braves fought against the whites. He was present and signed the treaty of Greenville, in the year 1795, and received from the hand of Gen. Wayne, the medal above referred to. This medal as an insignia of peace and friendship, was carried about his person for 17 years, and surrendered it to Capt. Heald, Aug. 15, 1812.

On the morning of the Chicago massacre, Black Partridge entered the quarters of Capt. Heald, the officer in command of Ft. Dearborn, and said to him: "I have come to deliver up to you this medal which I have long worn as a token of friendship, and it is with a sorrowful heart I now part with it. But our young braves are resolved on imbuing their heands with human blood; I cannot restrain them, and I will not wear an emblem of friendship while I am compelled to act as an enemy."

(says a Mrs. Benson, then living, gave story of saving Mrs. Helm)

On the morning of the 15th of August, 1812, the sun rose with unusual splendor, and its golden rays were reflected from the smooth water of L. Mich, but many of the inmates of Ft. Dearborn who looked upon it, did not live to see it set beneath the western horizon.

At nine o'clock the troops left the fort in military array, with martial music, and flags flying. Capt. Wells, having his face blackened after the manner of Indians, and with his Miami warriors mounted on horses, led the van. The troops on foot followed, and next to them were the baggage wagons containing the sick, with the women and children, while the Potawatomi warriors 500 in number brought up the rear. This caravan followed the road along the beach of the lake for about a mile and a half to a range of sand knolls. Here the Potawatomi left the road, and took to the prairie, when Capt. Wells, with his horse on a gallop, rode back and told the troops to form for battle, as the Potawatomi were about to attack them. Soon the fight commenced, and the soldiers defended themselves manfully, selling their lives as dearly as possible, but many fell on every hand by an overpowering enemy. Mrs. Helm, wife of Lieut. Helm, then but seventeen years of age, having been thrown from her horse at the commencement of the fight, stood spell bound, looking on the scene of blood and carnage around her. Her father and husband were engaged in the fearful strife, and she expected every moment to see them fall by the murderous savages. Soon a warrior with uplifted tomahawk approached her, but dodging to one side the blow intended for her head took effect in the shoulder, producing a ghastly wound. She caught the savage around the neck, and attempted to get possession of his scalping knife which hung in a scabbard on his breast, but the warrior threw her to one side and was about to use his tomahawk on her head, when she was caught in the arms of the another Indian who bore her off, struggling, into the lake.

Here she was plunged into the water, but her head was frequently raised, so she soon discovered that the Indian did not intend to drown her. On looking into the face of her captor, she recognized Bl. Part. the white mans friend, notwithstanding he was disguised by paint. When the fight was over her protector conveyed his charge to the Indian camp, and delivered her over to a friendly squaw who dressed

NO CLASS CARD FORM

Class # _____ Subject _____

Period _____ Room _____

Class Teacher _____

The following students have no class cards for my class:

Name (Last name first)	Div. Room	Remarks (Do not write here)

Date: _____

her wounds.

About two months after, B. P. learned that lt. helm, the husband of the woman whose life he had saved, was still a priosner of the Indians an Kankakee r. He went to Peoria by canoe to cansult with friends concerning his ransom. Capt. J. B. Maillet, Antoine DesChamps and Thos Forsyth, were consulted, and it was agreed by them that BP should go immediately to the Ind. village and purchase the release of Lt. Helm. Presents were furnished by the three traders as a ransom for the prisoner, with a written order on Gen. Clark, Indian agent at St. Louis for an additional 100$ on his arrival there.

BP being provided with presents, and acc. by a ½ breed from Peoria, mounted their ponies and started on a mission of mercy. On arriving at the Indian village, they found Helm closely guarded by his captors, and suffering from a wound received at the massacre. When the old chief entered the lodge, Lt. Helm threw his arms around his neck and cried like a child. He knew that BP had rescued his wife, and saved the life of his father in law, (John Kinzie) with his family, and in him he saw a prospect of his own rescue.

(The wife of Helm was a step daughter of John Kinzie, who came to chi in 1804. Kinzie was a half brother of Forsyth, in Peoria, and father in law of Mrs. Kinzie of Waubun. The wife of Heald was a sister of Capt. Wells, the latter was raised among the Indians, adopted their dress, customs and language, and lost his life at the Chicago massacre.)

BP called the chiefs and warriors together and laid the presents before them, saying all these should be theirs, with an additional $100 in silver if they sent their prisoner to gen. clark at st. louis. After a long parley the inds. rejected the propostion, contending that the ransom was insufficient.
A short time before Heald had been a prisoner at this village, and the inds sent him to st. joseph in charge of 3 warriors, to be lib erated but the pay received in exchange for him was so small that the Inds were sent back to reclaim their prisoner, but he had been sent to Detroit.
The inds refused to release helm without more ransom, so BP offered them his pony, rifle, and a large gold ring he wore in his nose. This accepted, they left for st. louis.

It was thought best to take the prisoner to st. louis to be liberated, as the indss. might think if brought to peoria that the french were in leage with the americans, and thereby create a feeling against them. BP accompanied helm and his conductors one day on their way, then went to his village.
It was late at night, very dark, and the rain pouring down in torrents as the old chief, on foot and alone, plodded his way through the thick river timber toward his home, where he expected to be warmly greeted by his family and friends, but was doomed to disappointment. The village had disppeared, not a lodge nor a human being could be found--nothing remained but the charred poles from the lodges. A pack of hungry wolves which had been feeding on dead bodies ran away at his approach, and their howling during the night added gloom and terror to the surrounding scene. BP drew his blanket around him, and with a sorrowful heart seated himself on the ground to await the approach of day. Next morning

KELLY HIGH SCHOOL

REQUEST FOR PROGRAM ADJUSTMENT

Student's Name _____

Division _____ Grade _____ Date _____

Requested Change _____

_____

Reason _____

_____

_____

Signature of Division Teacher: _____

PRESENT PROGRAM Please be accurate			RECOMMENDED CHANGE Use pencil		
Period	Subject	Room	Period	Subject	Room

Remarks: _____

_____

he found among the dead his favorite daughter, with her infant son clasped in her arms, both stiff in death. On the site of the village, and in the swamp nearby, he found the remains of many of his friends, among whom was an old squaw of 90 winters.

After the destruction of Black P. village his band left the ill r. some of whom found refuge on bureau creek and others on green river, where they remained until the following summer. A party of warriors, headed by bp returned to the village, some days after it was destroyed, to bury the dead, and found their remains partly devoured by wolves. The warriors engaged in a winter hunt, acc. to their custom, but bp. traveled over the country, visiting different villages, and holding council with their chiefs in order to enlist them in his cause. He was now old, his head whitened by the snows of seventy winters--still his figure was erect and his step firm. Age had not dimmed the fire of his eyes, nor destroyed the ambition of of his youth. He had long been a friend of the whites, and had done everything in his power to prevent the massacre at Chicago. He had saved the life of Mrs. Helm, at the risk of his own, and had collected arund him a few faithful friends to guard the house of john Kinzie, and thereby rescued his afamily as well as other pris oners from massacre. He had travelled a long way to the Kankakee village and given his rifle, pony and ring to ransom Lt. Helm, and while tired and hungry he returned to find his home desolated, and his friends murdered or driven away. Nevertheless, the whites had made war agnst. him, burned his town, destroyed his corn, carried off his ponies, and killed about thirty of his people, among whom were some of his kinsmen, and he now lived only for revenge.

On the following summer Black Partridge, with about three hundred warriors mounted on ponies, left for the fronteir settlements in the southern part of the State. They went ~~with~~ within 30 miles of the settlement, and secreted themselves in the thick timber on Shoal Creek, now in Bond Co. From here they sent out small war parties to attack the settlers and kill women and children. The people were greatly alarmed at these depredations; many fled from their homes and sought safety at Caholkia and Kaskaskia; others built temporary forts to shield themselves from the Tomahawk and scalping knife....It is said a ½ breed, dressed as a white man, acted as a spy, visiting diff. settlements and informed the inds. of the most exposed points. Through this spy the inds. learned that an expedition was about to be sent against their villages on the ill r so they broke camp and left for their homes.

KELLY HIGH SCHOOL

REQUEST FOR PROGRAM ADJUSTMENT

Student's Name _____

Division _____ Grade _____ Date _____

Requested Change _____

_____

Reason _____

_____

_____

Signature of Division Teacher: _____

PRESENT PROGRAM Please be accurate			RECOMMENDED CHANGE Use pencil		
Period	Subject	Room	Period	Subject	Room

Remarks: _____

_____

Billy Caldwell (Sauganash)

100 YEARS AGO

from the Tribune and other sources

For Your Historical Scrapbook

July 8, 1860: THE TRIBUNE describes a relic of early Chicago: "The first frame house erected in Cook county is still standing and in good condition. It is the cottage on the south side of Indiana street, just west of Cass. It was built in 1828 by the government for Billy Caldwell, then chief of the Potawatomis. Billy lived in it until 1836. It then was bought by Gurdon Hubbard, who still owns it. The building material was brought here from Buffalo. Mr. Hubbard also owns another relic of the past—the little frame house on Jackson street near Desplaines, built in 1834 as an office where the Indians, then 7,000 strong in this region, were paid $2.50 a year. A trail to the house led from the Lake street bridge diagonally southwest across the prairie."

Chicago Tribune
July 8, 1960.

Forest 'Kings' Discovered by Tree Tracker

5-14-66

BY RONALD KOTULAK

Nobody has ever paid any attention to it. It was as if thru some witchcraft the king had to go thru life as a commoner, unable to proclaim his royal presence.

Not until Oct. 19, 1965, was the spell broken. On that day Kendall Laughlin, 76, of 165 Pine av., discovered the "king," the tallest tree in Illinois and the biggest Shumard oak in America. The "king" is located in the recently created Beall Woods state park in Wabash county. It stands 131 feet tall and has a circumference of 15 feet, 11 inches.

Laughlin, a self-styled tree detective, has been tracking down big trees for 25 years and he has been able to rescue many from being relegated to oblivion.

Acknowledged Champion

He is acknowledged to be the champion tree discoverer in the United States by the American Forestry association.

The association keeps a social register of big trees and of the 385 champions in its list, Laughlin has discovered 52. Runner up is Paul W. Thompson, of Detroit, with 38.

Primarily thru Laughlin's efforts, Illinois ranks sixth among the states for having champion trees. A champion is the biggest tree of any of the 865 species that are native or have been naturalized in the United States.

Michigan Has Most

Michigan has the most number of champion trees with 48. California is second with 43, Ohio has 25, Maryland, 25, Oregon 24, Illinois 23, Missouri 22, Texas 20, and Florida 19.

Altho Laughlin has discovered 52 of the big trees, some of them are in other states such as Indiana and Missouri.

The purpose of the social register is to halt the tragic disappearance of the country's most magnificent tree champions, said Kenneth B. Pomeroy, chief forester for the A. F. A.

Some Are Toppled

While some of the champions are toppled because of lightning, wind, snow storms, fire, and flood, in a few cases people knowingly or unknowingly cut them down, he said.

Height alone is not the determining factor in crowning a big tree champion. The trees are judged on three factors, circumference at 4½ feet above the ground, height of the tree, and the spread of its branches.

Laughlin trudges thru the woods during both summer and winter, loking for big trees. He collects interesting leaves, acorns, and branches and brings them back to his apartment for detailed study.

Finds New Variety

Four years ago while walking thru the woods at Caldwell and Devon avenues he noticed some unusual looking acorns. He picked them up and took them home. The acorns had a flatter cup on them than those nearby.

After searching thru all the available books on trees, he realized that he had stumbled upon a new variety of oak tree that had never been described before. He called it the Caldwell oak in honor of Billy Caldwell, one of Chicago's first citizens.

He has also discovered three other new varieties of oak trees which nature had made hundreds of years ago by a chance crossing of two different oaks. Some of these varieties are so rare that they may grow only in one lot.

To Laughlin, a tree is one of nature's greatest creations. He will go back year after year to study a single tree, measuring its growth rate, branch geometry, and leaf structure.

When one of his champion trees is threatened with extinction, he goes into a flutter like a mother hen protecting her brood.

The state of Missouri in 1963 got a sample of his wrath when the highway department announced plans to build a road that would mean cutting down one of Laughlin's national champion trees.

Tree Vs. Highway

The tree, a sweetgum, was near a proposed ditch for the new road and highway officials said it had to go.

Laughlin first wrote a letter of protest to the state highway department. When they answered that their decision was firm, he wrote to the governor. The governor passed the buck to the state park board, which in turn said it had no authority in the matter.

With time getting short, he fired off another plea to the governor, asking him to withhold funds for the new road.

Hits a Bullseye

Somehow one of his barrage of letters must have hit a bullseye because shortly afterward the highway department sent him a letter saying that by moving the proposed road to one side they found that the tree could be spared.

"These things come as a terrible threat," Laughlin said. "I have to be after them all the time."

The best wooded area in Cook county is along the north branch of the Chicago river from Foster avenue to Simpson street in Skokie, Laughlin said.

In these woods he has found the national champion birchleaf hawthorne, which is located near Oakton street and the river, and the champion scarlet hawthorne, near Lake avenue.

Takes 43 Items

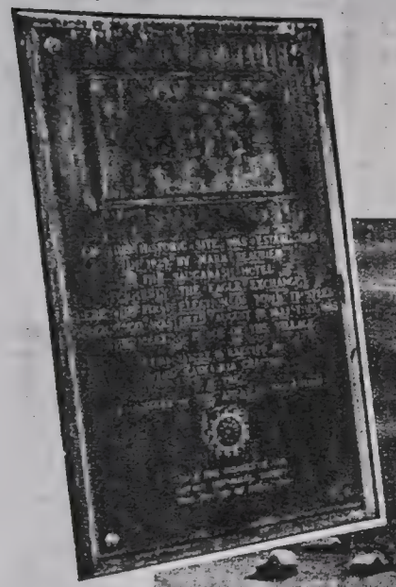
When Laughlin goes on a scouting trip he take 43 items with him including angle measurers, note pads, maps, magnifying glass, levels, camera, and other equipment.

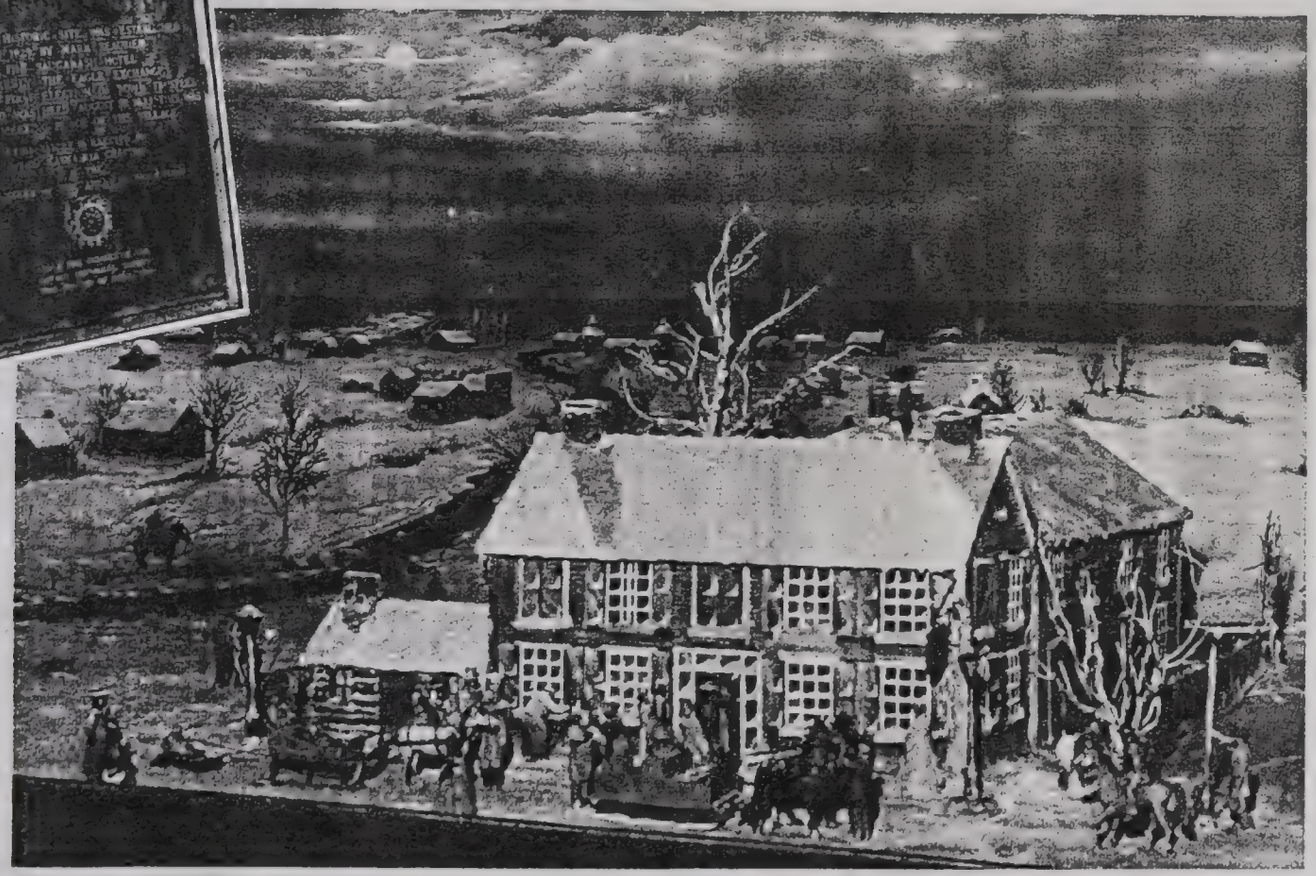
To measure the height of a tree he uses a simple geometric principle involving the isoseles triangle. Two sides of the isoseles triangle are always equal.

Using a level with a sighting shaft raised at a 45-degree angle, Laughlin walks backward from the tree until the top of the tree appears in his sight. Then he measures the distance from that point to the base of the tree. Since two sides of the triangle are equal, the distance measured from the base of the tree is equal to the tree's height.

The Sauganash Hotel

Historic Chicago Sites





BRONZE tablets mark many historic sites in the Chicago area. One of these, near the southeast corner of Wacker dr. and Lake shows where stood the city's first hotel. The Sauganash was built by Mark Beaubien in 1829 and for years was its "town hall" and the social center of the town. The first election was held there in 1833. It was destroyed by fire in 1851.

Presented to the Chicago Historical Society
by Horace M. Singer. 3/25/97.

Department of War
Office Indian Affairs,
October 4th 1841.

Sir,

The deed, in your favor, from Billy Caldwell, a reserve under Potowatomie treaty of 1829, has received the approval of the President United States, and is, herewith, transmitted to you.

Very Respectfully
Your Obt. Servt.
D R Witt
Actg Com

Capt Seth Johnson,
Chicago,
Illinois.

Sharon Malmin
10C IA

Chief Sangash's family

Father Stephen Badin — the first priest ordaineding in the united states baptized the three daughters of Billy Caldwell (Chief Sangash). His original records are at Notre Dame University.

Name	Born	Baptized
Helene	Nov. 29, 1829.	Oct. 19, 1830.
Elizabeth	Nov. 21, 1826.	Nov. 29, 1829.
Suzanne	March 27, 1824.	Oct. 18, 1830.

Father Stephen Badin was a roving priest in Kentucky, Michigan, and Illinois. Chief Sanganash helped Father Badin get the propedty Notre Dame University, at Saint Mary's Lake.

against them. Not far from five hundred and sixty cases, in all, remain upon the docket.

Communicated.

DEATH OF BILLY CALDWELL.—Died at the Council Bluffs on the 28th of September last, Sau-ga-nash, (Billy Caldwell,) the principal Chief of the United Nation of Ottawa, Pottawattomie and Chippewa Indians, in the sixtieth year of his age: he was well and favorably known to the old residents of Chicago, and the northern frontier of Illinois, as an old and efficient friend during the Sac and Fox troubles of 1832.—By his powerful influence and efficient management, he prevented the Ottowas, Pottowattamies and Chippewas from uniting with the enemy on that occasion.

Among those of the whites that were interested with and knew him well, he was esteemed an honorable, high minded, intelligent gentleman, generous to a fault, but attentively devoted to the interests and welfare of his people, who had unanimously called him to the Chieftainship of their nation.

ABSTRACT OF NEWS.

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BIOGRAPHY. CALDWELL, BILLY.
CHICAGO DAILY AMERICAN OCTOBER 22, 1877
1841
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1841

Dictionary of Canadian Biography

UNIVERSITY OF TORONTO PRESS, TORONTO, CANADA M5S 1A6

LES PRESSES DE L'UNIVERSITÉ LAVAL, QUÉBEC, CANADA G1K 7R4

Dictionnaire biographique du Canada

Toronto, 22 April 1977

Professor Barbara Graymont
Head
Department of History & Economics
Nyack College
Nyack
New York 10960
U.S.A.

Dear Professor Graymont,

The Dictionary of Canadian Biography/Dictionnaire biographique du Canada is currently at the initial stages of work on volumes VI, VII, and VIII, which will include persons who died between 1821 and 1860. As with previous volumes, persons being considered for inclusion have been placed on lists divided by area and occupation. These divisions have no significance for the printed volume and are intended only to make the lists easier to consult. Most of the preliminary name lists for which the Toronto office is responsible have now been prepared, and we are enclosing those in which we think you will be most interested. If there are lists for other areas or occupations you would like to see, please let us know. We should welcome your advice on additional names (or data), exclusions, length of biographies, and authors, as outlined on the attached sheet.

The editorial schedule and the deadlines for submissions for the three volumes will be spread over several years with volume VIII having priority, but we are hoping to assign most of the biographies within the next three months. We should therefore appreciate having your comments and suggestions by 20 May 1977.

Yours sincerely,

Jane E. Graham

Jane E. Graham
Manuscript Editor

ASSIGNMENT OF VOLUMES VI, VII, VIII (1821-60)

We should like to have your advice on the following points:

1. Additional names. Please include birth and death or floruit dates and a brief description of the life of persons suggested. [A person must have come to Canada (modern boundaries) to be eligible.]

2. Exclusions. Note that all lists present more names than can be included in the volumes. We are therefore most anxious to have suggestions of those persons who might be dropped for reasons of less relative importance or inadequate documentation. It should be taken into account, however, that we are endeavouring to represent regional interests and also give coverage to groups that have been neglected in the past.

3. Length of biographies. The various categories and rates of payment are:

I	-	8,000-10,000 words	($250)
II	-	5,000- 7,000 words	($200)
III	-	3,000- 4,000 words	($150)
IV	-	1,500- 2,500 words	($100)
V	-	700- 1,000 words	($ 50)
VI	-	up to 600 words	($ 50)

4. Additional data. Please supply any death dates possible. In most cases we have a fair amount of information for those persons who will receive the longer articles (categories I to IV) but we should like to learn of original sources for or work in progress on these individuals. For minor individuals we are anxious to know of any materials - primary or secondary - and particularly whether there is enough information for a biography.

5. Possible contributors, including yourself.

EDITORIAL AND PUBLICATION SCHEDULE

The DCB/DBC hopes to assign the bulk of the three volumes at one time so that authors will know their commitments and can organize their research of related biographies accordingly. The deadlines for submission of articles will, however, be spread over several years, with those for volume VIII having priority, followed by VI, and then VII. Our publication schedule for these volumes is: VIII - 1982; VI - 1982; VII - 1983.

James ~~Fayx~~ A. Clifton
2827 ST. ANN • GREEN BAY, WISCONSIN 54301

August 19, 1975

Linda J. Evans
Manuscript Collections
Chicago Historical Society
Clark Street at North Avenue
Chicago, Illinois 60614

Dear Linda:

Thank you kindly for sending me the copies of the materials on Billy Caldwell. I am enclosing -- as promised-- copies of the additional materials on Billy which I extracted last year from the Public Archives of Canada. Would you please be certain that anyone who uses them observes the modest restriction indicated in the PAC cover stamp. All of these materials are from Record Group 10, and the volume number is indicated on each batch of correspondence.

I am winding up my book on the Potawatomi, and when I get my head clear plan a biography of Billy Caldwell -- if the Guggenheim Foundation will cooperate.

Thank you again for your help. I look forward to seeing you one day.

Sincerely

James A. Clifton, Ph.D.

Dec. 71
AHA
read paper on
Caldwell
"ethnogenesis on
the great lakes
frontier."

CLIFTON, JAMES A.
AUGUST 6, 1975, WEDNESDAY

James ~~Fay~~ A. Clifton
2827 ST. ANN • GREEN BAY, WISCONSIN 54301

Aug. 2, 1974

Ms. Linda J. Evans
Chicago Historical Society
Clark Street At North Avenue
Chicago, Ill. 60614

Dear Ms. Evans:

Thank you kindly for the materials you sent on Billy Caldwell. I will send you separately copies of several recent publications of mine on the Potawatomi, and copies of the Caldwell correspondence from the Public Archives of Canada -- which specifies only that the materials be used for research purposes (they are public documents, not private property, as in the case of your treasures).

Let me set down a few facts concerning Billy Caldwell which you might insert in your files until I can get a biography of him completed. The Burley letter you sent is full of errors of fact, and confusions of interpretation, which stem directly from the romantic characterizations of Hickling and Cation, which two old secondary sources everyone has drawn upon, repeating the same errors generation after generation.

The facts are drawn from two biographic descriptions of Billy collected by Lyman Draper from Alexander Robinson and Billy's two half brothers William and James. The brief facts are these:

1. Billy's father was Capt. William Caldwell, Sr., at the time (1781) with Butler's Rangers stationed on the Niagara frontier). Father William entered into a temporary liaison with a Mohawk woman, the daughter of a minor chief named The Rising Sun. The issue was Billy, but by the time of his birth, William, Sr. had transfered west to the Detroit frontier. The Mohawk mother raised Billy and in fact named him.
2. Meanwhile, in Detroit, William Sr. married (in church) a miss Baby, daughter of a major French-Canadian trader there. Miss Baby-Caldwell was anxious about the natural son Billy back east, prevailed upon father William, who sent for Billy and his mother in 1787. The mother and her father brought Billy to Malden and then returned to the Mohawk reserve near Niagara. Billy thereafter lived in the Caldwell household as the ~~night~~-quite-fully-accepted son, although not designated as the elder son. He was educated in Malden and Detroit.

CLIFTON, JAMES A.
AUGUST 6, 1975, WEDNESDAY

3. About 1795, Billy went into service as an engage of Robert and Thomas Forsyth and remained with them for eight years. Then in 1803 he went tothe Wabash and started his own trade there, with the aid of his younger half brother William. Billy moved to Chicago winter of 1803-4 as clerk to KINZIE-FORSYTH.

4. Billy had been sent by J.Kinzieto Vincennes to settle the dispute created when Kinzie had killed Le Lime in the Ft. Dearborn officer's mess in 1812. While in Vincennes, news of the war arrived, and W.H. Harrison made every effort to keep Billy in the American service, even keeping the news of the war from him, but Billy sneaked away and made his way back to Ft. Dearborn where he arrived in time to rescue the Kinzies, his employers (Billy was the chief clerk to Kinzie and Forsyth at the time).

5. Thence Billy departed for Malden where his father had him appointed a Captain in the British Indian Service, in which capacity he served until December, 1816. His war record is well known, but there is a blank spot in his history between January, 1817 and about 1820 when he reappears in Chicago.

6. The important interpretation about Billy, is that except for the first six years of his life (when he was a Mohawk boy) he was never identified as an Indian or a Potawatomi until well into the American period in the 1830s in the Chicago area. He was never a traditional Potawatomi "Chief", but was identified as a Canadian by the Americans and as "Sakonosh" by the Potawatomi-Ottawa-Chippewa (this translates as Anglo-Canadian). He was appointed as a "Medal Chief" by the United States government in 1826, which officially recognized and bolstered his position as a broker between the Indians and the Americans in the area; i.e., he was a well paid American agent.

7. The "Straight Tree" business is pure romance; some Yankee made this up thinking it sounds like an Indian name. But the Potawatomi did not and do not use names like this.

I wanted to get this on the record in case someone else soon wants a few facts about Billy. The primary sources are in Draper's "Tecumsah" papers, ref. 17S229-235; 17S236-40; 17S213; 21S282-4. These original materials were collected in 1866 by Draper from men who had known Billy most of his life, and apparently have never been used by anyone in preparing a description of this interesting 150% man.

8. Incidentally, the reason that Billy handwriting gets bad at times and the character of his reasoning deteriorates often, was that he was addicted to "Jesuit's Drops", a terrible concoction made up of 60% grain alcohol and 5% opium, that is, much of his life he was alternately High or Depressed.

Best regards

CLIFTON,

Trib. 1962

RETURN PLAQUE TO SAUGANASH HOTEL'S SITE

Dedication Is Set for Next Week

The 100 pound bronze plaque that for 31 years adorned the building at 333 Lake st.--site of the Sauganash hotel, Chicago's first frame building—will be rededicated April 25.

The Kaskaskia chapter of the Daughters of the American Revolution which helped put it there in 1930 will celebrate its homecoming in 10:30 a. m. ceremonies.

Value $750: As Junk $3

The women didn't know it was gone until they read newspaper reports on Nov. 29, 1961,

Mrs. Robert B. Witwer

that Jimmy Greer, 33, of 1110 N. Wells st., had been apprehended by police while he was carrying the plaque down Orleans street. Greer claimed he had "bought it from two fellows for $3." He said he was taking it to a junk dealer.

D. A. R. members hastened to Chicago police and reclaimed their hefty treasure valued at $750. Then they sent it off to be polished.

The plaque commemorates an historic site. Mark Beaubein built the structure in 1829 and used one wing as a hotel. In 1833, his home was the scene of the village's first election which converted Chicago into a town and provided trustees. There were 28 votes cast.

Site of Church Services

The building burned in 1851 and later the city's first theater and drug store were erected on the site. Before its destruction, the building also was used for the first public Roman Catholic services held in Chicago.

At the original dedication of the marker in 1930, Beaubein was described as a "horse racer, ferryman, fiddler, and tavern kseper, best of hosts and entertainers." He also was Chicago's last lighthouse keeper.

By 1860, this corner of Market and Lake had another distinction. It was the site of the Wigwam, where the Republicans nominated Abraham Lincoln for the Presidency.

Mrs. Robert B. Witwer of Wilmette, regent of the Kaskaskia chapter, will officiate at the rededication. But Jimmy Greer may have had the last word on the D. A. R. plaque.

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STRATING THE CONTEMPLATED DEVELOPMENT AT

Sauganash
IN THE WOODS

this fully restricted residential development, an endeavor has been petuate the memory of the great Indian leader, who rendered such id to the early builders of Chicago.

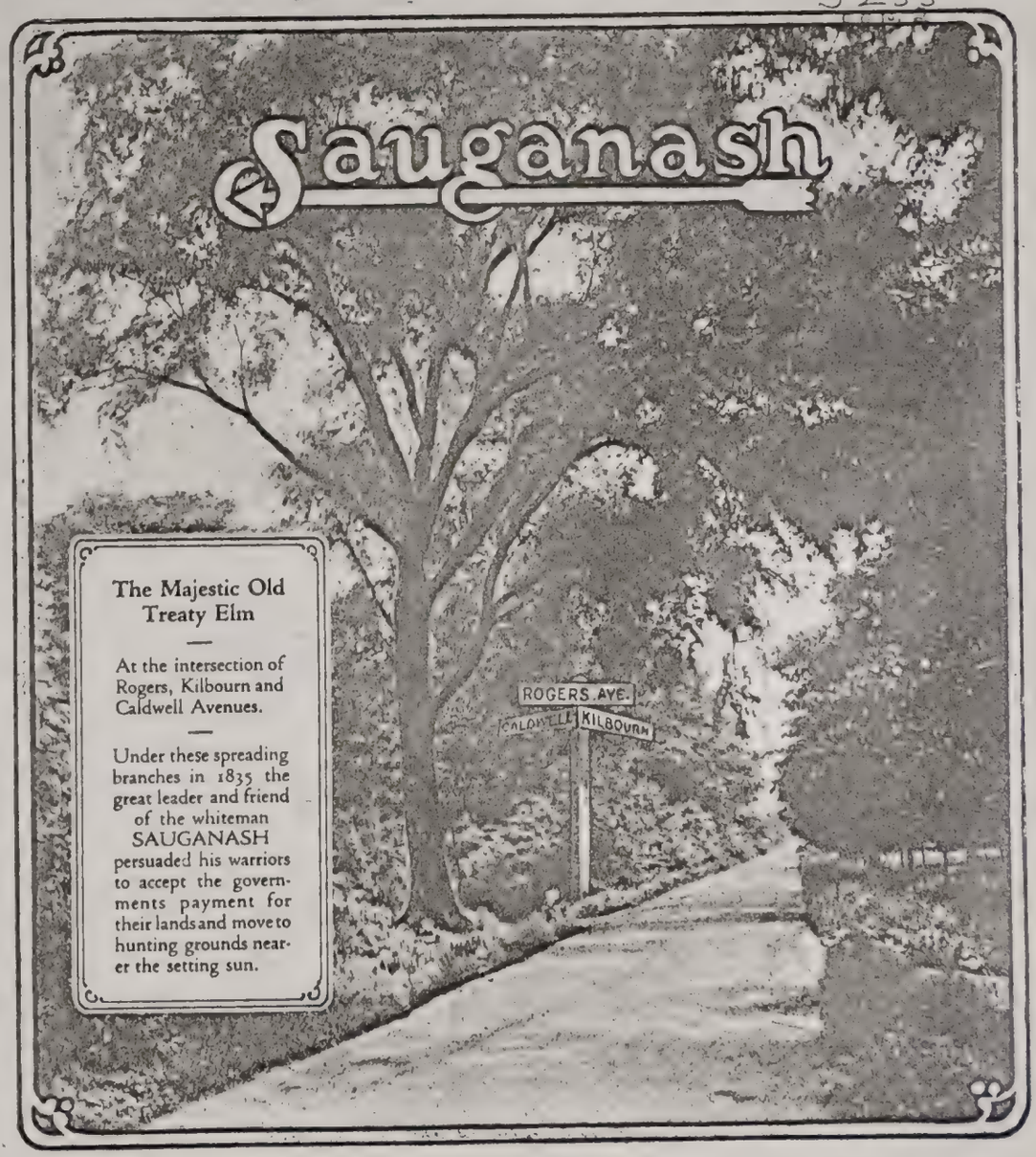
ements, including paving, are to be put in, and the entire development mplished in accordance with the established ideas of a reliable firm 0 years experience in dependable constructive subdivision work.

ring the first 300 lots at wholesale acre prices to people desiring to high-class home site

40-foot Lots as low as $250

is the opportunity of outlining to you our plan of development if you are interested in owning a home

OESTER & ZANDER 143 N. DEARBORN ST. COR. RANDOLPH



The Majestic Old Treaty Elm

At the intersection of Rogers, Kilbourn and Caldwell Avenues.

Under these spreading branches in 1835 the great leader and friend of the whiteman SAUGANASH persuaded his warriors to accept the governments payment for their lands and move to hunting grounds nearer the setting sun.

Forest Glen.

CHICAGO HISTORICAL SOCIETY
DEARBORN AVENUE AND WEST ONTARIO STREET

CLARENCE A. BURLEY, PRESIDENT
SYMOUR MORRIS, SECRETARY
CAROLINE M. MCILVAINE, LIBRARIAN

Chicago, June 13, 1919.

Mr. Henry G. Zander,
143 North Dearborn Street,
Chicago, Illinois.

Dear Sir:

You ask for information about "Sauganash", who was granted a large tract of land for his services to the early settlers here in Chicago. The tract he held was situated just East of the North Branch of the Chicago River, and is mostly West of and adjoining the present cut-off line of the C. & N. W. R. R. running from Mayfair to Lake Bluff.

Sauganash was better known among the early settlers as "Billy Caldwell" and is so described in the Chicago Directory of 1839, and his residence given as on the North Branch of the Chicago River. The name "Sauganash" was what he was called by the Indians. His history is an interesting one.

He was born in Canada about 1980. His father was an Irish officer in the British Military Service, and his mother a Pottawattamie. In his youth he received a good education from the Jesuit Fathers in Detroit. He spoke with fluency and read with facility both the English and French languages, and was master of several Indian dialects. He was of fine mental capacity and physique, of a strong sinewy frame, straight as an arrow, and in early manhood was so commanding a figure that his fellow Indians gave him the title of the "Straight Tree", but the Indian name, however, by which he was generally known was "Sauganash"

From about the year 1807 to the time of Tecumseh's death at the Battle of the Thames, fought October 5, 1813, he was intimately connected with Tecumseh and was often called his private secretary. Tecumseh spoke but little English and Caldwell or Sauganash, being a good English scholar, was often brought by Tecumseh in council with the British officials, both military and civil.

Little is known of the individual history of Sauganash as a warrior, or of his connection with the hostile tribes, which after the declaration of war between the United States and Great Britain made savage forays upon the forts and frontier settlements of the west. He was reticent when questioned about his participation in these affairs. We have, however, unquestioned authority for stating that he and Shabonee used all their influence and did all that lay in their power to mitigate the horrors of savage warfare and restrain the ferocity of the Indians.

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CHICAGO HISTORICAL SOCIETY
DEARBORN AVENUE AND WEST ONTARIO STREET

CLARENCE A. BURLEY, PRESIDENT
SEYMOUR MORRIS, SECRETARY
CAROLINE M. MCILVAINE, LIBRARIAN

At the time of the massacre of Fort Dearborn in the War of 1812 Sauganash was not present, but came the next day, and in "Wau-Bun" we are told how he saved the family of Kinzie and others from being killed. At the time of the Blackhawk War Sauganash and Shabonee volunteered to go to Big Foot, chief of the Indians about Big Foot Lake (now Lake Geneva and endeavor to keep them from joining in the war. Finding that the issue was doubtful, they hastened back to Fort Dearborn (then without a garrison) with warning to the settlers thereabout, and messengers were sent for aid. Chief Big Foot and his Indians did not join Blackhawk, due apparently to the influence of Sauganash and Shabonee.

Caldwell held from the British Government the military title of "Captain of the Indian Department" and as late as 1816 still used this title in signing official documents. It is probable that Caldwell fixed his residence in Chicago about the year 1820. Records show that in 1826 he held a commission as justice of the peace. In the year 1828 the Indian Department, in consideration of his service, built for him a frame house, said to be the first one ever erected in the Northwest. It was at first on Indiana Street, but was afterwards moved to the corner of North State Street and Chicago Avenue, and was destroyed in the Fire of 1871. This house was occupied by Sauganash until his departure from Chicago with his tribe in 1836. Mark Beaubien in early days built a hotel at the corner of Market and Lake Street, which he called "Sauganash" in honor, as he said, of a great man.

Sauganash was always anxious for the improvement of his people hoping that they would adopt the dress and customs of the white people, At one time during his residence in Chicago, he offered to pay the tuition and buy books and clothes for any Indian children who would go to school and adopt the American way of dressing.

By the 4th article of the treaty made with the united nations of Chippewas, Pottawattomies and Ottawas by the United States as a part consideration of the surrender to the United States by their tribes, of the land in this section of the Northwest, certain reservations or grants were made to several of the influential half breeds and Indians. To Caldwell was assigned two and one-half sections or 1600 acres. Blanchard says; "This reservation he located along the north branch of the Chicago River, some six miles above the junction with the main river near Wells Street. At the time of its location the greater part of the tract contained a fine body of timber. This now very valuable tract of land Caldwell sold at an early date realizing but little from his sales.

Inevitable destiny and treaties entered into prior to 1835 made it necessary for the government agent to notify the Indians of this section that the time for their removal from their old homes and hunting grounds had arrived, and that they must meet in Chicago in the summer of

CHICAGO HISTORICAL SOCIETY
DEARBORN AVENUE AND WEST ONTARIO STREET

CLARENCE A. BURLEY, PRESIDENT
REYNOLD MOORE, SECRETARY
CAROLINE M. MCILVAINE, LIBRARIAN

1835 to receive their payment and then depart to the new home assigned them a little nearer to the "setting sun". This meeting was held under the old treaty elm, which still stands at the intersection of Indian Boundary Road (now Rogers Avenue) and Indian Trail (now Caldwell Avenue). Many of these poor Indians were loath to leave their old homes and the task would not have been accomplished in the peaceful manner in which it was done had not "Sauganash" informed his red brethren, that his intention was formed to go with his tribe and share with them the trials and tribulations incident upon their removal to a new home. His great influence over his red brethren made the removal of them a success. Under the leadership of Sauganash and Captain Russell, the greater part of them assembled in Chicago, from whence they commenced their weary march westward.

Sauganash never returned to his old home in Illinois, but remained with his tribe, sharing their fortunes and misfortunes, and by his influence and good sense guiding their councils and actions, so that up to the time of his death, which occurred in 1847 or 1848 near the Wish-ne-bott-o-nee River the Indians lived in comparative peace with their numerous red neighbors, occupants of adjoining reservations. When Sauganash left Illinois in 1836 he must have been between 55 and 58 years of age, and was still very vigorous and active and his over six feet of stature was as straight as an arrow. 1841

Sauganash had but one wife, a sister of the Pottowattamie Chief, Yellow Head. An only son, who died in his youth, was the only issue of the marriage. had 3 d.

The Indian Boundary Line above referred to is the Northerly of two lines bounding the first tract ceded by the Indians to the United States within which was erected Fort Dearborn. This Northerly line extends from the Lake Southwesterly and passes part of the way through the present limits of the City of Chicago, leaving its Western limits near the corner of Lawrence Avenue and North 60th Street. From Lake Michigan to Ridge Avenue a road was laid out on this line and called "Indian Boundary Road". With a disregard for all historic associations, which has not infrequently been shown, the City Council changed the name to Rogers Avenue. From Ridge Avenue to Peterson Avenue, the line is known only in real estate descriptions, and on maps; when it reaches Peterson Avenue, it again becomes Rogers Avenue. Beginning at Rogers Avenue by the old Treaty Elm an avenue runs Northwesterly on the line of an old indian trail. This avenue is called Caldwell Avenue after Billy Caldwell, the Sauganash. It is the only thing in his memory in this city, and its English name is not likely to call attention or remembrance the man, who as Sauganash saved the lives of many early settlers, and was of great influence with the Indians.

It would be very fitting if the name Sauganash could be in some way perpetuated.

Yours very truly

Clarence A. Burley

"It would be very fitting if the name of SAUGANASH could in some way be perpetuated."—Clarence A. Burley, President Chicago Historical Society.

The Prairie Du Chien Treaty of 1828 granted Sauganash the 1600 acre tract extending Northwest from the Indian Boundry Line (Rogers Avenue) along both sides of the present Caldwell Avenue.

Sauganash saved the lives of the survivors of the Fort Dearborn Massacre including the famous John Kinzie family.

Sauganash was the chief advisor of Tecumseh, using his influence to mitigate the horrors of savage warfare.

Sauganash negotiated the treaty of 1834 under the Treaty Elm at the intersection of Caldwell, Rogers and Kilbourn Aves.

Sauganash led the last of his people out of the State of Illinois to the great reservations of the West.

Sauganash owned the first frame house in Chicago built by the Federal Government from materials hauled from Cleveland, Ohio.

Mark Beaubien said he named the first hotel in Chicago Sauganash, to honor a great man.

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TRIBUNE
—AUGUST 10, 1919—
THE CHICAGO SUNDAY

EST PRESERVE AND HOW T

eserve (1,390 Acres) and Detached 120 Acre Turnbull Woo

Now you are in the heart of a historic tract—the old Billy Caldwell reservation. Billy Caldwell, a half breed known among the Indians as Chief Sauganash, was perhaps the best friend the early white settlers in these parts ever had. His father was an Irishman who served in the British army as colonel; his mother was a Pottowatamie girl whom the colonel married. The Jesuits at Detroit educated Billy, who spoke English and French and several Indian dialects. The Indians, if they did not idolize him, certainly obeyed him implicitly, and he saved many of the rude forefathers from massacre and their homes from pillage. In recognition of his services, which extended over a great part of the first four decades of the nineteenth century, the government gave him a tract of land along the north branch of the Chicago river. That tract was bounded on the south by the present Bryn Mawr avenue and on the north by Kenilworth avenue. If Billy's descendants, if there are any, had it today they would be many times millionaires. For many years he lived in a house which the government built for him at the corner of the present State street and Chicago avenue. He was also given an annuity of $400 and by the treaty of 1833 was awarded $10,000, a sum the United States senate was so careful as to reduce by half. He never became an American citizen, though he was a justice of the peace. About 1836 he led his people on the long trek westward to Council Bluffs, whither they went by the terms of a treaty. Chicago's first hotel, the Sauganash, was named after Billy.

So much for Billy here, though there is much more to tell.

Now, if you look sharp in your wanderings over this so-called Le Moyne tract, at letter D you will come on certain depressions in a clearing on a high bank on the north side of the river. These depressions show where the house and the well of Billy Caldwell were, whether before or after he lived on the place at Chicago avenue and State street I don't know. Both the Edgebrook tract at C and this Le Moyne tract were part of Billy's property, which touched the present Milwaukee avenue at Niles. In addition to its rich historical associations the Le Moyne tract is valuable as a specially nice place for campers and picnickers. The river runs through it and there are fine trees.

FIRST FRAME HOUSE FOR INDIAN.
U.S.Government Erected Initial
Structure in Chicago in 1828.

"The first frame house built on the site of the City of Chicago was erected by the United States Government for William Caldwell, a head chief of the Pottowattamie Indians, in 1828," recently said a descendant of Jean Baptiste Beaubien, who came here before the Fort Dearborn massacre of 1812.

"The timbers for the frame were hewn from trees in the neighborhood," he continued, "and the clapboards, sash, nails and brick were brought from Cleveland, Ohio. It was a one story structure fifty feet long, with a door in the center and a window on each side. Caldwell was called Sauganash by the Indians. His father was an Irish Officier of the British Army and his mother a squaw. Having been born in Canada, Sauganash naturally sided with the British in the war of 1812 and previous Indian wars. He was a great friend of Chief Tecumseh and was with him in all his battles.

"After the war, however, Sauganash became a warm friend of the Americans, to whom he rendered efficient service by giving their outposts timely warnings of approaching danger. It was in consideration of these that the government gave him the Chicago house. It was built near what is now the intersection of North State Street and Chicago Avenue. Afterward it was removed to a lot on Indiana Street and was consumed in the great fire of 1871. Sauganash left Chicago with the exodus of the Indians in 1836 and died at Council Bluffs, Iowa, September 28, 1841."

DAILY NEWS
June 1st, 1912.

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Feb. 29, 1908;
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P. M. R.

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served with the brigade of Col. Zachary Taylor who gave him an official commendation for his care of the wounded at the battle of Okeechobee on Dec. 25, 1837. During the Mexican War he landed with the army which took Vera Cruz after a siege, and in the advance to Mexico city he acted as senior surgeon of Worth's division of regulars. He directed the medical service of that division at the battles of Cerro Gordo, Churubusco, Molino del Rey, and Chapultepec and, on July 5, 1847, forwarded to the war department a detailed report upon the health of the army.

After the occupation of Mexico city he was appointed medical director upon the staff of General Scott, and in that capacity was charged with the establishment of a general hospital to care for the bulk of the army casualties. He had been advanced to the grade of major in 1832, and in 1853 was appointed medical purveyor. In this capacity he served through the Civil War. So satisfactory was his service that he was brevetted lieutenant-colonel and brigadier-general. The accompanying citation commended him "for diligent care and attention in procuring proper army supplies as Medical Purveyor and for economy and fidelity in the disbursement of large sums of money" (Hamersly, *post*, p. 741). General Scott gave active support to his candidacy for surgeon-general when a change was made in 1862, but William Alexander Hammond [*q.v.*] was given the place. As a result of a reorganization of the medical department of the army in 1866 he was appointed chief medical purveyor with the grade of lieutenant-colonel. He was in charge of the medical supply depot in New York City until his retirement from active service in 1869.

[A. C. Wildey, *Geneal. of the Descendants of Wm. Chesebrough* (1903); biog. sketch by Albert Allemann, in H. A. Kelly, W. L. Burrage, *Am. Med. Biog.* (1920); W. B. Atkinson, *The Physicians and Surgeons of the U. S.* (1878); R. F. Stone, *Biog. of Eminent Am. Physicians and Surgeons* (1898); H. E. Brown, *The Med. Dept. of the U. S. Army* (1873); T. H. S. Hamersly, *Complete . . . Army Reg. of the U. S., 1779–1879* (1880); *Army and Navy Jour.*, Nov. 13, 20, 1880; *N. Y. Times*, Nov. 11, 1880.] J. M. P—n.

SAUGANASH (*c.* 1780–Sept. 28, 1841), Indian sub-chief, was born in Canada. His name is often spelled Sagaunash, and he is also known as "Englishman" or Billy Caldwell. His father was said to be William Caldwell, an Irish officer in the British service, and his mother was a Potawatomi. He was trained by Roman Catholic priests at Detroit, and, in addition to the several Indian dialects that he spoke, he acquired fluency in both French and English. From about 1807 he was closely associatel with Tecumseh [*q.v.*] for some six years as an interpreter and perhaps as a secretary. He opposed the government of

the United States and the frontier settlers, but there seems good authority for believing that he used his influence against the perpetration of atrocities. He arrived at Fort Dearborn the day after the massacre of Aug. 15, 1812, and it is certain that he was the means of saving several lives. He was probably at the Battle of the Thames on Oct. 5, 1813, when Tecumseh was killed, and thereafter may have remained for some years in Canada. Under the British government he had the title of "captain of the Indian Department," which he is known to have used in signing documents as late as 1816. About 1820 he made his residence at the present Chicago and avowed his allegiance to the United States. In 1826 he was appointed a justice of the peace. With two other negotiators, he rendered valuable aid to the settlers and the government in 1827 by keeping the Winnebago chief, Big Foot, at peace. In 1828, at a point a few miles north of the mouth of the Chicago River, the government built for him a house, probably the first frame structure erected in the Chicago region. He again exerted his influence for peace in 1832 by dissuading Indians from joining Black Hawk's band. By successive treaties culminating in the one of 1833, at Chicago, the Potawatomi ceded virtually all of their lands east of the Mississippi, and in the summer of 1836 they began their long migration to Western Iowa. Sauganash accompanied them. He died in the vicinity of the present Council Bluffs. Sauganash was more than six feet tall. By reason of his height, his powerful frame, and his erect bearing he was sometimes called the "Straight Tree." He was a man of exceptional intelligence and ability, and he was highly regarded by his white neighbors. Upon his tribesmen he urged the acceptance of the white man's mode of life and was especially interested in the education of the Indian youth. He had but one wife, the sister of the Potawatomi chief, Yellow Hand, and but one child, a son who died before reaching manhood.

[*Handbook of Am. Indians*, ed. by F. W. Hodge, pt. II (1910); C. A. Burley, *Sauganash* (copr. 1920); Mrs. John H. Kinzie, *Wau-Bun, the Early Day in the Northwest*, esp. pp. 186, 253 (1930), ed. by L. P. Kellogg.] W. J. G.

SAUGRAIN DE VIGNI, ANTOINE FRANÇOIS (Feb. 17, 1763–*c.* May 19, 1820), naturalist, physician, scientist, philosopher, was born in Paris, France, son of Antoine and Marie (Brunet) Saugrain, the de Vigni in his name, after a Paris custom, merely indicating the place where he was nursed as an infant. His ancestors were librarians, booksellers, and publishers. He was educated in physics, chemistry, and mineral-

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Dictionary of American Biography
Vol. VIII ed by Dumas Malone
NY Chas Scribner's Sons 1935, 1963

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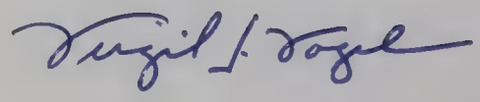
Cover: From *Winter in the Country, Firewood*, by George H. Durrie (1820–1863). Stuyvesant Peabody Memorial Collection, CHS.

Inside Cover: Louis C. Tiffany's *Pastoral Window* at Chicago's Second Presbyterian Church. Photo by E. F. Frueh.



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A servant, possibly the cook, in Chicago's Leander Hamilton McCormick household, ca. 1888. CHS, gift of Mrs. Thierry McCormick.

Upstairs–Downstairs in Chicago 1870–1907: the Glessner Household

BY HELEN C. CALLAHAN

Few American historians have concerned themselves with the lives of domestic servants. What follows is an illuminating account of employer-employee relationships in a prominent Chicago household.

IN MOST LARGE AMERICAN cities in 1870, a majority of the employed women were domestic servants. By 1900, even though the proportion of women in manufacturing and office work had increased substantially, women employed in private households still outnumbered those in factories.

There were several advantages to domestic service: high among them were free food and lodging and a relatively low incidence of unemployment. An 1890 study by Lucy M. Salmon estimated that the national average wage for female servants was $3.25 per week, to which was added free bed and board, worth more than the wage itself. The wage for female weavers in cotton mills—significant employers of women—ranged from $6.00 to $6.49 per week, without additional benefits. Similarly, while fewer than 15% of female domestics were jobless at some time during June 1899 through May 1900, more than 22% of females in manufacturing found themselves in that situation.

To many women higher wages and greater security seemed insufficient compensation for the social inequality symbolized by the starched uniform and the limitations on personal freedom implicit in domestic service. But those willing to enter such employment found their labor in great demand.

Living and working conditions of domestics varied with the wealth, social standing, and personal idiosyncracies of the employing family, but some generalizations can be made safely: working hours were long—from 14 to 17 hours per day; the workload fluctuated continually; and free time varied widely. This lengthy workday, with few official breaks and a scattering of moments between jobs fully or partly free from work, encouraged disparate perceptions of the job on the part of employer and employee.

Prospective employers and servants were brought together through formal and informal means. Employers could interview and compare domestics at the "intelligence office": in exchange for the fee required from one or both parties, these employment agencies gave no guarantee and, indeed, were no more than a meeting place. Other employers might secure servants from welfare groups which placed girls in the homes of subscribing members as a favor to the latter. Many chose servants who had been recommended by either former employers or members of the existing household staff. Newspaper advertisement was a less attractive method because written references might be difficult to verify.

For many families, the first and only servant hired was the maid-of-all-work whose unspecified job might include cooking, washing, and waitressing. For a live-in servant, this was a particularly isolated life. A well-staffed city house might include a cook, one or more general maids, ladies' maids and waitresses; there almost certainly would be a coachman. A family with children might hire a governess or hand over child care to one or more of the maids. The largest staffs included a housekeeper, a butler, and several footmen.

A cook would awaken by 6:00 A.M. to bake and broil a typically large nineteenth century breakfast, to be served no later than 8:00. Dirty dishes were back in the kitchen by 9:00 and

---

Helen C. Callahan, an historian who lives in Newburyport, Massachusetts, is continuing her research on domestic servants in America.

The handsomely appointed dining room at 1800 Prairie Avenue, ca. 1920. Chicago Architecture Foundation.

had to be cleaned before luncheon preparations began. A businessman was unlikely to be home for this 1:00 meal, but his wife often had guests. A substantial dinner, served at 6:00 P.M., would take most of the afternoon to prepare. Dishes were back in the kitchen by 7:30. At least ninety minutes would be required to return the kitchen to the order necessary for the next day's work. Somewhere in this period of time, the cook had to prepare the meals of the staff, who generally were provided with simple and unadorned food rather than with leftovers from their employer's table.

The functions of a general maid included housecleaning, serving food, and personal care of the mistress and her children. She could also be expected to do heavier work such as carrying in coal or wood to start the morning fires. Any of these functions could be transformed or expanded as the need arose. For example, a maid would also be "on call" for sudden tasks outside the house, such as clothes shopping. If an unexpected guest arrived, an additional meal might have to be improvised and served. A ladies' maid was technically restricted to the personal care of her mistress and a waitress to serving food; in most houses job differentiation was much less precise.

The Glessners' coachman with their carriage and horses outside the coach house of their Washington Boulevard home in the early 1880s. Chicago Architecture Foundation.

When a child was born to a well-to-do family, the services of a wet nurse would be secured for a limited time. Some such families might hire a governess as a nearly constant companion for the child up through adolescence, though in some households the governess was actually a maid who spent a good portion of her time with a child in addition to other household duties. Unlike a genuine governess, she might be in charge of a child's care but not its education.

A particularly large staff might be overseen by a housekeeper who was referred to by her last name preceded by "Mrs." She was not a servant and bristled at any such implication. If there were a butler, he was in charge. He also answered the door, kept accounts, and sometimes served at table. Butler, assistant butler, and footmen were added as the staff grew, but the coachman was probably the first male staff member hired. His duties included stable and carriage maintenance as well as driving. His lodgings were often above the carriage house.

In many homes servants resided in an attached but distinct area, generally above or beside the kitchen. A separate servants' entrance was usually located behind, on the side of, or at the basement level of the house. Servants' bedrooms, either in the attic or above the kitchen, were sparsely furnished with an iron bed, plain bureau, chair, and rug. If water pipes did not extend to that part of the house, the room might also contain an iron washstand. Toward the end of the century newer houses included servants' baths, but in older houses a servant might use a tub in the kitchen or, if the employer agreed, the family's bathroom.

A servant's personal life had to be conducted primarily within the workplace. The female servant had little privacy, often sharing a room and sometimes a bed with another servant. She was potentially "on call" twenty-four hours a day. Factory work was oppressive, but as one twenty-three year old paper box maker explained, she and many other women had aban-

Frances Glessner with her two children, Frances (Fanny) and George, 1883. CHS, gift of Mrs. Charles Batchelder.

doned service because "it's freedom that we want when the day's work is done."

In 1870 nearly two-thirds of Chicago's female workers were domestics: by 1900 this proportion had fallen to just under a quarter. Yet domestic service remained the single largest occupation for females. The greatest proportional decline in service occurred between 1870 and 1880—as it had nationally—partly matched by increases in dressmaking and tailoring. Unemployment in these occupations was much higher than in service.

For the census years 1890 and 1900 growth in the newer occupations of office and sales work was much greater in Chicago than nationally. Nevertheless, the combined total of female bookkeepers, clerks, saleswomen, and stenographers in 1900 still did not match the 35,340 women employed as servants and waitresses.

Except as statistics these women, generally young, unmarried, and foreign-born remain unknown to us. Used carefully, the personal diary kept for almost fifty years by Frances Glessner, a wealthy and socially prominent Chicagoan, offers an unusually revealing glimpse of servants interacting with their employer and each other, particularly in the more relaxed atmosphere of rural Littleton, New Hampshire, where the family, including the two Glessner children Fanny and George, and the staff spent summers. Moreover, occasional letters from servants interspersed among the journal entries tell us something about their conception of their position in and out of service.

John Jacob Glessner, vice president of sales for Warder, Bushnell and Glessner, arrived in Chicago from Springfield, Ohio, in 1870 to establish a branch of the company he represented, Champion Reaping and Mowing Machines. In 1902 the company merged with other major producers to form International Harvester Company, which dominated the agricultural implements field. Glessner, a prominent member of a number of businessmen's clubs, was anti-union, favoring individual self-help among his industrial employees instead of organization. Although he promoted a scientific approach toward hiring industrial labor by the use of tests, that approach certainly was not taken in hiring servants.

The Glessners prospered as the commerce of Chicago boomed. Their first residence in late 1870 was a rented two-story frame house on the West Side near Union Park, the most fashionable district prior to the fire of 1871. After five years, they moved somewhat northeast to a more imposing two-story brick house with a large lawn. After twelve years there, the Glessners built their own home on Prairie Avenue, the center of Chicago's most exclusive residential area. The sturdy Romanesque-style building designed by H. H. Richardson provided privacy without imposing social isolation. Without lawn or front steps, its focus was a pleasant walled courtyard accessible only from inside. They also built a summer home, The Rocks, in Littleton, New Hampshire.

The sheltered courtyard with the carriageway to the right. If the outside of the residence is Richardson Romanesque, then this might well be called Richardson "Gothic." Here the family enjoyed complete privacy. Chicago Architecture Foundation.

Frances Macbeth Glessner, a descendant of Peter Stuyvesant, first Dutch governor of New York, had grown up in a middle class Ohio household which employed a governess, a seamstress, a cook, and a second girl until her father's food and dry goods stores failed in the mid-1840s. Unlike her husband who did not attend college, Frances Macbeth graduated from a church affiliated teaching school.

Once settled in Chicago, Frances Glessner enthusiastically pursued an active club life. She began an informal reading group in the 1880s which grew larger and more formal with the move to Prairie Avenue. This Monday Reading Circle, which continued to meet until about 1930, included approximately eighty women, half of them University of Chicago faculty wives. After depositing their coats downstairs, they proceeded to the library to sew while serious works were read to them for the first hour and lighter ones for the second. This was followed by luncheon in the large hall. Frances Glessner also helped found the Decorative Arts Society and was invited to join the exclusive 175-member Fortnightly Club in 1897.

Such club activities and a full social calendar made a live-in staff indispensable. At the same time, the presence of servants was to be disguised as much as possible. The long corridor on the 18th Street side of the Prairie Avenue house was designed specifically for that purpose. It allowed the butler or maid to walk from

The tiled kitchen at the Glessners' Prairie Avenue residence. The leaded door to the left of the stove led to the courtyard; the paneled door to the right led to the servants' dining room. Chicago Architecture Foundation.

the rear service wing to the front door without passing through the main house. The kitchen, separated from the Glessner's formal dining room by the butler's pantry, was the center of work activity. The servants' dining area, on the other side of the kitchen, was the center of their free time activity. One-third the size of the main dining room, it contained a table, sideboard, writing desk, and little excess space.

On the second floor of the service wing, three of the four bedrooms and a bath looked down on the grassy yard. On the opposite side of the house facing 18th Street and the northern light were an additional bedroom and a narrow porch. Servants who found time to relax on the latter were far from the pleasant courtyard where the Glessners enjoyed their own leisure in privacy.

A personal recommendation or a reputable agency were Frances Glessner's preferred methods for hiring servants, but she advertised when necessary in the *Chicago Tribune* and the German-language *Illinois Staats-Zeitung*. The wages she offered were slightly above the Chicago average. Her staff of two or three servants expanded in the 1880s to approximately five or six, including cook, housemaid, ladies' maid, waitress, butler, and coachman. The butler had nominal control over the staff, but when he became "disagreeable and overbearing," Frances Glessner stepped in.

From late 1870 through the end of 1907, the Glessners employed over one hundred servants. Throughout the period the turnover accelerated. The process can be followed by dividing the entire thirty-seven years into three unequal time periods on the basis of two significant events. The first period began in December 1870 when the Glessners arrived in Chicago; the second, in November 1887, with the move to the larger Prairie Avenue house, with its more distinct servants' quarters; and the third began in August 1891, after the entire staff quit.

Many females hired in the first period remained with the Glessners from three to nearly eight years, with more than half staying at least fifteen months. All but one woman hired in the second period stayed sixteen months or less.

Over half the females hired during the third period stayed eight months or less. But there were a handful who remained for between four to ten years. The only comparison possible in America is with the 1890 study of domestic service which calculated the average length of time spent in one job as less than eighteen months. Of course, this static figure does not tell us if the turnover was increasing. The Glessner figures seem to indicate two trends: one a tendency toward shorter terms of employment for most servants; and the other, a very small core of servants who remained for at least four and probably more years.

The decreasing length of employment in the Glessner household was coupled with a more impersonal employer-servant relationship, which was reflected by the declining number of references to servants in Frances Glessner's journals. From the late 1880s on when servants were mentioned, it was usually by function rather than by name: Isabelle became "the maid" and Charles "the butler." Those servants who remained for years may have been lacking other marketable skills, been too old to leave one house for another, or may have been able to retain a significantly personal bond with their employer. When personal ties no longer seemed as pronounced as they had been in the first period, those servants who were able may have been more willing to leave. Because demand was high, servants who did not like an employer could move on with ease to another household. Others left service entirely either by taking up another profession or, more often, by marrying.

One particular source of tension between employer and servant was the different perception each had of free and work time. For servants, the only genuine free time was spent outside the house and away from the employing family: vacations and "the maid's day off." Because most of a servant's day was spent within the household, her co-workers were likely to be the friends she saw most often. But if she wanted to spend her holiday with them she could not, because vacations were staggered. A servant often spent those days with her family. Permission to extend such time had to be requested specifically, even in an emergency. At the employer's convenience, a one or two week vacation was liable to last minute changes.

The maid's day off generally included one evening per week and every other Sunday. In 1889 when the Glessners had three maids and a butler, two of the four were given every other weekday evening and every other Sunday afternoon off. This meant that Glessner servants had more out-of-house, non-job time than the average but a closer look at what constituted a day off is necessary.

The employer saw the day off as a privilege given on the condition that the day's work had already been done. A weekday off usually began after the morning work was done and ended when it was time to prepare dinner. Sometimes, it started after the early afternoon meal. There were often guests on Sunday; free time began after luncheon was served, dishes cleaned and dinner prepared. Such a day off involved eight to eleven servant hours, but as the employer saw it, Sunday meant that the servant had "not much to do but heat the meals." A servant's scheduled days off could only be matched by another servant's equally irregular free time. Often servants spent most of that afternoon in the homes of married relatives.

Living in Littleton, New Hampshire, during the summer provided an opportunity for servants to mix with local people more often than they could in Chicago. The schedule for summer 1887, for instance, allowed

> two girls to go to town every Saturday evening—all to church Sunday morning—and for them to take turns about going to town to do the marketing—one goes Tuesday, one Wednesday, one Thursday. [July 23, 1887]

Only on one occasion during the summer were all servants relieved of duties including meal preparation: the servants' annual picnic. A car-

riage was rented and the servants left for the day. Frances and Fanny Glessner indirectly benefited from the event because it gave them the rare opportunity to prepare their own dinner!

But even during non-job hours outside the home, the employer's influence did not cease. Employers felt the right and obligation to impose their own code of behavior on servants' morality. Some also proposed a dress code out of step with the clothing styles young working women admired. A time to return home was always specified if a servant went out for the evening.

A second category of free time was less clear: time spent outside the house with a member of the employing family in tasks which were not unequivocally work. This might include summer hours spent with Frances Glessner, who was quite fond of rerooting clematis vines and moving ferns from the nearby woods to the garden. The servant accompanying her was away from household duties but still on the job. Or it might include a trip to the circus with the Glessner children, George and Fanny. Time spent this way was open to conflicting interpretation. The employer considered it a free time privilege: but the servant was responsible for the children. Free time was often invaded by the presence of children, as one week in Littleton indicated:

> Tuesday George [Glessner] and Katie went to town. . . . Wednesday . . . I proposed to the girls that they go for a drive to the dairy . . . Lizzie and Katie went taking Fanny [Glessner] with them. . . . Thursday I sent Katie, Lizzie and Fanny to the Twin [Mountain] to spend the day. [August 31, 1884]

Similarly, when Katie and her sister Lizzie [Fitzpatrick] went to church on Sunday mornings, the children often went along with them.

A third, equally unclear category was time spent inside the house but away from normal work duties: servants' self-created free time. An important part of this time would center around relations with other working people, deliverymen, and painters, for example, who passed through the house. This was a significant opportunity for servants to mix with members of the wider working class culture. This category would also include time between tasks and chatting with others while working on a common job. Generally, it was limited to diversions which could be dropped quickly when a servant must appear to be working. This free time might be spent in the servants' dining room with the "simple but improving reading" provided by the employer—old magazines from the library upstairs or other "generally more diverting" literature the servants brought in. Because of the undefined nature of the workday, the employer might interpret these periods as time wasted while the employee would find these moments highly necessary breaks in a long workday.

A fourth category was non-job time spent in the servants' quarters. Inviting a friend or family member to dinner required the employer's permission; even then, dinner might have to be rushed so that the servant could finish her other tasks. Technically free time, a significant portion of a domestic's social life had to be carried out within the employer's house, which gave rise to potential conflicts on proper behavior during time off. As Frances Glessner recorded one incident:

> In the evening there was so much noise and scuffling in the servants dining room [in Littleton] that I went through the playroom and opened the door just in time to see "Chet" Simpson [a local friend of the servants] and John Nelson [the coachman] scuffling with Mattie Williamson [a local person who would later become a Glessner servant]—both had their arms around her and were trying to get something away from her. I said, "I do not like this, and do not want you to do it anymore," then closed the door. They were much ashamed and all has been quiet since out there. [September 20, 1885]

Whether the culprits were indeed ashamed or merely appeared so is another matter. But the servants could not openly question their employer's interference.

Different perceptions of free time were not

The library at 1800 Prairie Avenue. The Glessners shared the handsome desk in the foreground. Here Mrs. Glessner made her journal entries. Chicago Architecture Foundation.

The downstairs hallway at Prairie Avenue, ca. 1890. The library and main entrance are to the left of the stairway; the bedroom wing straight ahead. The door to the right of the window leads to the courtyard. Chicago Architecture Foundation.

The Glessner family on the porch of their country home, The Rocks, in New Hampshire. CHS, gift of Mrs. Charles Batchelder.

the only source of confusion. There were also the problems of employer and servant expectations and responses to those expectations.

The Glessners rode out of their courtyard onto Prairie Avenue confident that every policeman for the next few blocks would stop traffic for their vehicle. Expecting deferential treatment was a pattern learned in childhood. Servants in their crisp uniforms embodied these expectations. Particularly on the occasion of the Glessners' twenty-fifth wedding anniversary, Frances Glessner recalled that the butler,

> Frederick [Reynolds] came in and in a graceful way asked me to accept two beautiful gravy ladles from the servants. With the spoons came a card "with the best wishes of the servants" followed by their names arranged according to the length of time they have been with us. These gifts were all in the most perfect taste and touched us deeply. After dinner John called them in and thanked them for us both. [December 7, 1895]

On the other hand, service had much about it that was personal and Frances Glessner took it as axiomatic that she should act decisively in the lives of her servants. But there were limits on the extent to which she could act simultaneously as intimate and employer.

In her seventh year of service, Katie Fitzpatrick confided to her employer that she had promised a week before to marry Chet Simpson, a widowed Littleton carpenter with children. Frances Glessner noted that Fitzpatrick "cried much—and seemed much distressed to leave her friends." A few days later both women went for a walk. Frances Glessner recorded: "I talked to Katie about Chet—and told her I would help all I could—but I rather think she will break it off."

During the next two weeks Fitzpatrick's indecision manifested itself in "miserable moodiness and bad temper," with the result that Frances Glessner had "a serious talk" with her. This lecture on demeanor may have prompted Fitzpatrick to reject her employer's counsel: "I advised her to wait a year but she told me the next morning she had concluded to remain here [in Littleton] and be married tomorrow." [October 9, 1886]

Fitzpatrick's decision to marry immediately was not only a means of asserting her separateness from her employer; it also provided a way out of domestic service. Nevertheless, she remained on good terms with Frances Glessner. From her new life as a wife and mother in a ready-made family in Littleton, the new Mrs. Simpson wrote a handful of letters to her former employer. These reveal some of her perceptions about her former and her new life.

In rural Littleton Katie Simpson was isolated from her old friends and the activity of Chicago. She welcomed the Chicago newspaper subscription Frances Glessner had sent. Her new house, though quite different from 1800 Prairie Avenue, was "very nicely laid out but . . . very plain and humble, [with] very little in it." [Letter, October 19, 1886]

A few years later, after Frances Glessner sent her some second-hand furnishings, Katie Simpson wrote her thanks: these pieces have "enabled me to have my home so much more comfortable than my husband's means would have been able to." [Letter, October 17, 1889]

Money was a problem. At the end of an early letter of thanks, Katie Simpson asked for her back wages, but went out of her way to avoid inconveniencing her former employer:

> I forgot to tell you Mrs. Glessner, I did not get my wages from Oct. 2, I Paid up every thing else there was no money left to get my wages. You can give it to Lizzie, she writes regularly to me. [Letter, November 3, 1886]

In the same letter, Simpson noted that her work schedule was heavier than it had been in domestic service, but "getting up at half past five washing, ironing, and all the new work comes as easy as if I had always done it."

For despite the acknowledged drawbacks of her new situation—more work, lack of comforts, economic difficulties, and isolation—Katie Simpson fully recognized and eloquently expressed what she had gained. Admitting that she missed the family and found it hard to believe that she was not filling her old place, she nevertheless confessed to feeling "free as if I were in a dream." [Letter, October 19, 1886]

Medical care for servants was provided by some, though by no means all, employers. Those who did provide it avoided problems created by a resort to patent remedies, which might aggravate rather than cure a servant's illness and extend her unproductive time. In the Glessner household, servants who were ill were usually examined by the family's doctors, with the one important difference that those doctors were less likely to make housecalls to see servants.

In one instance Frances Glessner was able to express her personal concern for one of her servants while exercising authority and displaying good sense. During a trip to New York City in 1887, Pauline Fisher, a servant traveling with Frances and Fanny Glessner, was diagnosed as having inflammatory rheumatism. At the doctor's suggestion, Frances Glessner went to the drugstore for necessary medicines and bathed her servant's pained joints. When the doctor decided on hospitalization, Frances Glessner later remembered:

> I came back to the hotel and told Pauline as gently as I knew how what the Doctor said. She cried and so did I. She said I was an angel and she was utterly unworthy of the kindness and care I had taken of her—that she would go anyplace or do anything I wanted her to do and make no fuss. [May 21, 1887]

While waiting for the ambulance,

> I put my calico wrapper on her, my slippers, her stockings and drawers—did up a change of clothes and then took care of her until the wagon came . . . [May 22, 1887]

If in this instance the personal side of the employer-servant relationship triumphed, this was not always the case. On at least one occasion Frances Glessner felt that her benevolence had been sorely abused by all concerned.

Maggie Charles had worked for the Glessners for a year when she was severely burned in a gas explosion in the Chicago house while Frances

Glessner was in New Hampshire. (John Glessner later joined his wife in Littleton, though he had been in the Chicago house at the time of the explosion). Charles remained in critical condition for a number of weeks but eventually recovered. Soon after returning to Chicago the Glessners had a lengthy discussion with her and with the other employees about what they believed had been an extreme abuse of privilege. As Frances Glessner chronicled it:

Stereograph of Frances Glessner at The Rocks, where the family spent summers. Here the tempo of the servants' lives was somewhat more relaxed than in Chicago. CHS, gift of Mrs. Charles Batchelder.

The Doctor and nurse took every advantage of us possible in our absence—making the case as expensive as possible and using our house as badly and commonly as possible. The nurse staid longer than was necessary—ordered out our carriage for Maggie and when she found out it was not a victoria told Charles [Nelson, the butler] she would have one from the livery stable and charge it to us—the landau would not do.

As if that were not enough:

The Doctor had luncheon served to him whenever he liked, cases of ginger ale were ordered—two quarts of French brandy consumed,—he was seen asleep on George's bed in the middle of the day—took his baths here, etc.

And for the final outrage:

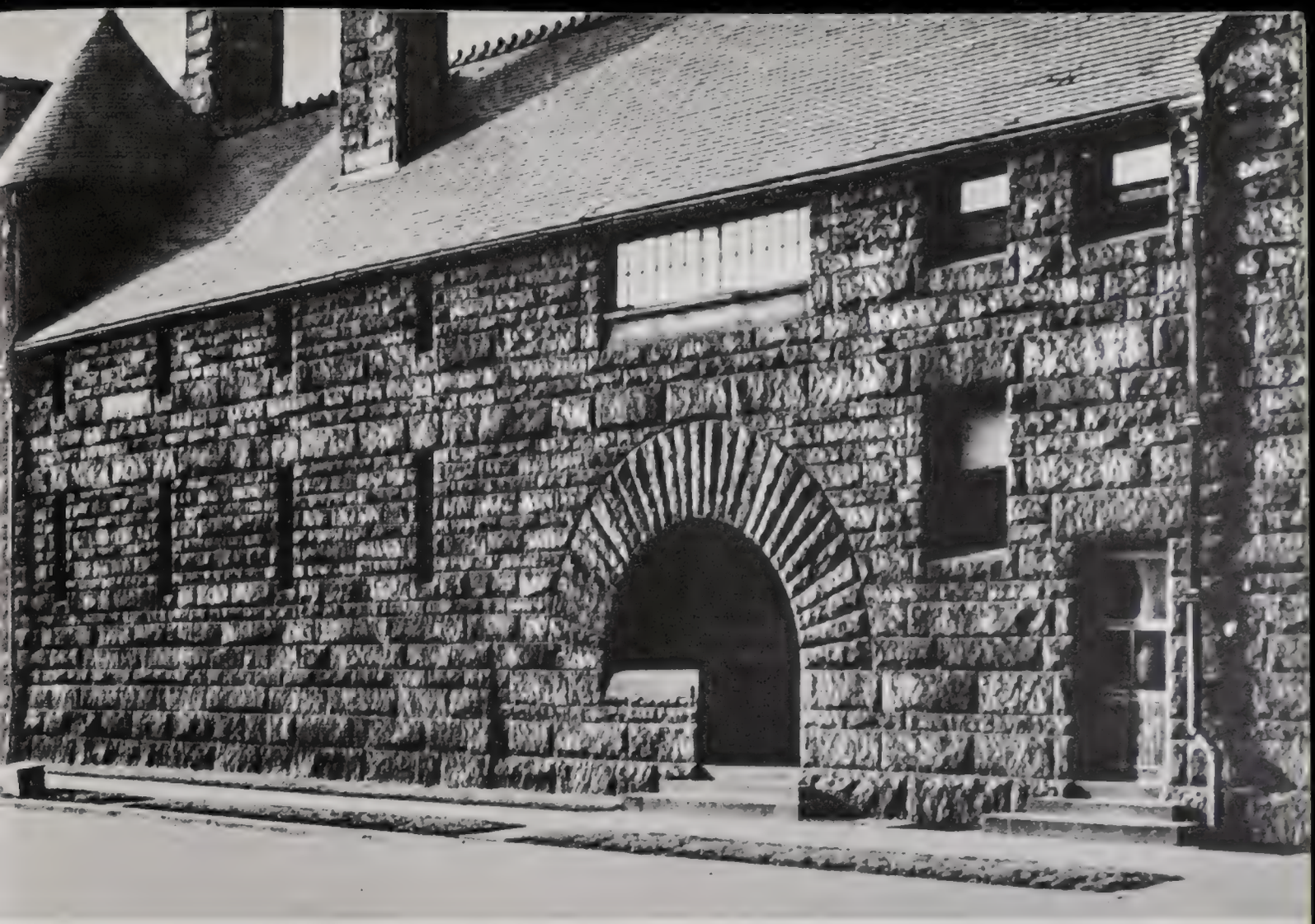
There were six women here to be fed and supported, all paid wages but two—one of those was Maggie's sister-in-law who imposed herself upon the family. [October 17, 1892]

There is no mention of a rebuke to the doctor.

When servants did not fulfill Frances Glessner's expectations, she perceived it in very personal terms, as seen in the particularly suggestive passage which follows. While out for a drive in New Hampshire, the Glessners passed another carriage containing the family's servants, who had decided on their own to take some hours off. Frances Glessner clearly saw this as a personal betrayal:

Such breaches of trust make one heart sick. We give these people every latitude, every comfort, confidence, and make them a part of our family, and yet when one of them refuses to do her duty, no one of the other four have enough respect and affection for us after all the kindness they receive at our hands, to look after our interests, and see that our wishes are carried out. It is sad indeed and dispiriting to have our confidence shaken in the whole of them. [August 6, 1886]

She felt much the same when she discovered from a new butler that the former butler, who had left her employ in a huff several months earlier, had been reading her journal surreptitiously during his years in the household.



This graceful arch led to the servants' entrance at No. 35 18th Street. Note the leaded windows of the servants' porch on the second floor. Chicago Architecture Foundation.

The ambiguity pervading the employer-servant relationship in a household like the Glessners' is further evident in their celebration of Christmas. Servants were invited to watch the tree lighting but spent the rest of Christmas Day working. The staff generally received almost identical presents: in 1881, each servant was given $5 and a gold ring; in 1882, each maid received $5, a book of poems and a handbag; in 1883, each received a silver watch. 1884 was an exception—the favorite maid received $25.

In 1885 Mary Dempsey, the Glessners' cook, expressed her anger about the indignity of the Christmas gift-giving ceremony. Dempsey, who had been with the Glessners for three years, was enraged by the disregard with which presents were given to servants. That year the standard gifts were $5 in gold, an umbrella and a fan.

> [Dempsey's] presents, all but the money, were afterwards laid on the dining table (by herself) and she told both children that she had an umbrella and had no use for the fan. Fanny had a cry over it. I have kept away from her until this evening when I sent for her and talked to her about how insulting she had been—and silly—when she told me she would leave if she couldn't suit me when I told her she most certainly would leave if she couldn't do her work in a pleasant spirit. [December 26, 1885]

Dempsey did not leave. She finally chose to depart two years later because she opposed the changes Frances Glessner tried to initiate when the family moved to Prairie Avenue. As Frances Glessner recorded the incident:

> I called Mary in to tell her I wanted the children called Miss Fanny and Master George and thought this a good time to commence it when I have new people coming in. She flew in a rage when I told her I wanted her to cooperate with me in seeing that the beds were made in the servants quarters before breakfast, etc. She was very impertinent and our talk ended in her flouncing out of the room saying she would leave which she did. [November 8, 1887]

Frances Glessner's demands had exceeded Dempsey's limits of deference.

By 1894 Christmas presents had become cash

payments of a month's wages to those who had worked since the previous Christmas and who had "faithfully performed their duties during the (previous) year." [Wage Journal] There was, by now, little ambiguity surrounding the Christmas ceremony.

Leaving a job, "giving notice," was the only work stoppage most domestics—and especially live-in servants—could carry out. Anything more overt than slowing down productivity could result in the loss of a place to live as well as a job. In some cases there were collective responses and, occasionally, a formally organized one. Contemporary periodicals mention strikes by household domestics and unions formed by domestic servants, such as the Household Union in Holyoke, Massachusetts, and the Servant Girls Union in Toledo, Ohio.

The ultimate expression of defiance within the Glessner household was a walkout by the entire staff in August 1891 while the family was in Littleton. The announcement was made after dinner when Frederick Cartledge, the butler,

> appeared with a document signed by all the five [servants] saying they would all leave as soon as they could be paid. John [J. Glessner] made out their accounts. The two men Frederick and James, walked to town, brought out a dump cart and old white horse. They took their trunks and all five left the house at 6 o'clock—they got no travelling expenses—only wages. [August 2, 1891]

There had been continual friction between the servants and the custodian's family at The Rocks. The latter's version of the long-standing feud had been accepted, the servants felt, without a fair hearing for their side. Three of the five went to work in other prominent Chicago households; the butler, at least, received good references from Frances Glessner.

Emma Siniger, one of the maids, left with her fellow employees but a month later tried to regain her former position by writing a letter of apology to Frances Glessner. She was unsuccessful, but wrote two more letters to explain her reasons for walking out. In the third letter, Siniger claimed the Littleton custodians had gone to the Glessners with lies about the servants' behavior. She boldly challenged her former employer:

> If you knew there was trouble going on Mrs. Glessner why did you not come and hear our story as well as you listened to Mr. Williamson's and the coachman's.

She went on to put the blame squarely on her employer's shoulders:

> It was too bad to have it [the walkout] happen so—but Mrs. Glessner, you could have prevented it if you wished. Why did you not give us an opportunity of having a plain understanding? But you would not. That day it seemed as if you purposely avoided us. Mr. Glessner listened to the stories down at the barn and believed them—you never thought that we had as much right to be listened to as they [the non-servants] had.

Frances Glessner expected personal loyalty from Siniger but had not given it in return.

After denying the custodian's allegations about her own behavior, Siniger set down her understanding of the loyalties and responsibilities of service.

> I never carried tales to you—no more did I carry tales from you and I know you do not believe that yourself. I was true to you and I did my work well. I was faithful to the girls as well. I could not be unfaithful to the rest of the help and stay right in with the lady of the house. I must choose my friends from working girls—and it would never do for me to give them up for my mistress. [Letter, September 28, 1891]

How articulate she was and how different from the way Frances Glessner had described her on her first day of work three and a half years earlier:

> She is perfectly green, had never seen a water faucet or lighted the gas. She waited on the table today but the effect can hardly be described. [March 11, 1888]

Both employers and employees were invaded by ambivalent feelings and expectations. An

Maids in uniform in the Leander Hamilton McCormick household, ca. 1888. CHS, gift of Mrs. Thierry McCormick.

employer expected a servant to be a silent and deferential attendant yet a personally loyal and occasionally intimate confidant. The loyalty the employer gave in exchange was limited; his or her obligations were more properly food, lodgings, and wages. Although servants were paid for work, deference was implicitly part of their job. But this obligation had limits beyond which they could not go without losing their self-respect. Some sort of personal relationship with the employer was attractive and, in fact, nearly impossible to avoid; but it was not the servant's sole personal relation or sole obligation within the household. When an employer demanded more from the relationship than the servant would give, the former perceived the latter's assertion of self not for what it was, but as defiance.

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Stained Glass Windows at the Second Presbyterian Church

BY ERNE R. and FLORENCE FRUEH

The work of American master-craftsman Louis C. Tiffany, of Chicago's Louis J. Millet, of English Pre-Raphaelite painter Sir Edward Burne-Jones, and others await the visitor to this Chicago church.

FEW CHICAGOANS ARE aware of their priceless legacy of twenty-two magnificent stained glass windows in the Second Presbyterian Church at the northwest corner of South Michigan and Cullerton avenues. Fourteen are by Louis C. Tiffany, America's foremost artist in glass; one is attributed to John La Farge, his chief competitor; one is by Louis J. Millet, architect-designer, teacher at the Art Institute, and close associate of Louis H. Sullivan; four were executed by the well-known Chicago glass firm of McCully & Miles; and, perhaps most surprising of all, two were designed by the English Pre-Raphaelite painter Sir Edward Burne-Jones and executed by the firm of William Morris.

Now surrounded by commercial buildings and factories, the church was once the sanctuary of millionaires whose palatial homes graced nearby Indiana, Prairie, and Calumet avenues and the intersecting side streets from 16th to 22nd Street. Its membership included the socially elite Armours, Blackstones, Cobbs, Crerars, Glessners, Ishams, Kelloggs, Pullmans, and Shaws, familiarly known as "the Prairie Avenue set."

Shortly before the Great Fire of 1871 destroyed their former church at the northeast corner of North Wabash Avenue and Washington Street, the congregation had already bought land for a new church at South Wabash Avenue and 20th Street to escape the march of business and industry. Still doubtful of their choice they traded that site for the present one just one block east.

James Renwick, a well-established New York architect who had built the former church and such landmarks as New York City's St. Patrick's Cathedral and the Smithsonian Institution in Washington, D.C., was chosen to build the new church as well. The project was begun in 1872 and completed in 1874.

The imposing exterior of white limestone, heavily buttressed and with a square, turreted belfry, resembles that of English churches of the mid-15th century. Early prints owned by the church show an interior with slender cast iron columns supporting vaulting Gothic arches. At either side of the massive oak entry doors, at eye level, were two long narrow windows; and at either side of the nave, six large Gothic windows framed in solid oak trefoils with a band of smaller windows below them. High in the narthex was a huge rose window and immediately below it a panel of five lancets. Though there were some stained glass windows, most of the spaces were filled with translucent milk-white glass.

In 1900 a fire partially destroyed the church. Undaunted, the congregation chose fellow church member, architect Howard Van Doren Shaw, to rebuild what remained of the nave. Shaw, in turn, chose his close friend Frederick Clay Bartlett, muralist-decorator, as collaborator. Shaw was later to design the University of Chicago's Quadrangle Club, the Fourth Presbyterian Church, the Goodman Theatre, and Lake Forest's Market Square. Some of Bartlett's work can still be seen at the University of Chicago, the University Club, the Fine Arts Building, and the Fourth Presbyterian Church.

Erne and Florence Frueh are freelance writers whose chief interest is turn-of-the-century Arts and Crafts. They have published in the *Illinois Historical Society Journal*, *Antiques Journal*, and elsewhere.

This gravure of the Second Presbyterian Church from *Select Chicago, Illustrated in Albertype*, published by A. Wittman in New York in 1889, shows the rose window and spire. CHS.

Taken from the same vantage point in 1964 this photograph shows the wide arched window which replaced the rose window after the fire of 1900. The spire was blown down in a violent storm in 1959. Photo by Sigmund J. Osty, Chicagoland-in-Pictures Project, CHS.

Working in close harmony, the two conceived a vast auditorium redone in the Arts and Crafts style, with Pre-Raphaelite murals and decorations. A wide, arched window replaced the rose window. The slender, cast iron columns were encased in concrete to form simple, block-like pillars supporting the lowered broad arc of the ceiling and the weight of an extended balcony, which increased the seating capacity from one thousand to thirteen hundred to accommodate the growing congregation.

Bartlett's exquisitely detailed tree of life mural in subtle red, green, and gold decorated the west wall, and two bronze screens with repeated grape vine and leaf designs masked the organ pipes, above which were four trumpeting angels. Higher still, suspended from the ceiling on long, slender chains, were exotic lamps of Neo-Byzantine derivation. These and other decorations were set off by buff-colored walls and ceilings. This established the basic frame for the interior of the church as it exists today.

Although the structure and decorations of the interior represent a variety of styles—the Neo-Gothic, Pre-Raphaelite, and Arts and Crafts—all are lineal descendants of the Gothic, so that the cumulative effect is harmonious. The basic structure is Neo-Gothic. And, representing the Pre-Raphaelite style, are two windows by the English Pre-Raphaelite artist, Sir Edward Burne-Jones. Set in the vestibule (as you enter) to the left and right of the main portal are, respectively, the figures of St. Margaret and St. Cecilia. Framed in Renwick's lancet windows they glow richly, a tribute to the craftsmanship of William Morris in whose workshop they were executed.

The patron saint of music, St. Cecilia, is depicted in one of the two windows in the church designed by English Pre-Raphaelite painter Edward Burne-Jones and executed by William Morris. Photo by E. R. Frueh.

One of the fourteen windows in the church executed by Louis C. Tiffany, *Christ Blessing the Little Children* is in a more traditional vein than his *Pastoral Window* (see inside front cover). Photo by Barbara Crane.

St. Margaret (one of several saints of that name), robed in rich red, is shown entwined by a dark green dragon upon a portion of whose body she nonchalantly rests a dainty stockinged foot. St. Cecilia, patron saint of music, draped in velvety hues of purple and blue, is shown playing a small hand organ. This is a replica of Burne-Jones' window in Christ Church Cathedral, Oxford.

Some claim that William Morris obtained the glass from a 15th century church in Flanders. In any case, it is known that Morris turned to medieval methods of producing glass—employing only yellow and black viscous oxides for annealing, to outline facial features, and to brush in drapery folds and other details.

These windows were first displayed in Chicago in the William Morris Memorial Room at the Tobey Furniture Company store around 1902. They had been purchased prior to this by Franklin Darius Gray, founder of Chicago's National Safe Deposit Company and a member of the Board of Directors of the First National Bank. There is some conjecture that Gray had commissioned them directly from William Morris before the latter's death in 1896. In any case an article in *House Beautiful* for December 1904 establishes that Gray gave the windows to the Second Presbyterian Church at some point before that date. The windows were dedicated to Gray and his wife, Ann Olive Phelps Gray, in 1906.

The major American artist represented is Louis C. Tiffany. For the most part the themes are the traditional ones: *The Ascension*, *The Five Scourges*, and *Christ Blessing the Little Children*. But striking because of its departure from the traditional is his *Pastoral Window* (see inside cover), a soft opalescent landscape.

The Ascension and the *Five Scourges* were

Striking in its simplicity is the window entitled *Angel in the Lilies* attributed to John La Farge, Tiffany's chief rival. Photo by E. R. Frueh.

Chicago architect and designer Louis J. Millet created *Cast Thy Garment About Thee and Follow Me*, commissioned by Mrs. George M. Pullman in honor of her mother. Photo by E. R. Frueh.

the gift of T. B. Blackstone, president of the Chicago & Alton Railroad, and it is said that Shaw was instrumental in their purchase. They were installed shortly after the 1900 fire and memorialize Blackstone's close friend, John Crerar, the steel and railway supplies magnate and philanthropist. The *Pastoral Window*, a late work, was commissioned by Mrs. Charles D. Ettinger, wife of an executive of the Murphy Varnish Company, to commemorate her husband's love of the outdoors. It was installed about 1918 and is the only signed Tiffany window in the church. All the others, however, are well documented in Tiffany's 1910 catalogue of windows and in the records of the church.

These and the other Tiffany windows in the church are milestones in the development of late 19th and early 20th century techniques

for producing stained glass in America. For the first time, no paint was used. "Glass covered with brushwork produced an effect both dull and artificial," wrote Tiffany. "I could not make an inspiring window with paint. I had to use a medium which appealed to me. . . . How many years have I tried to make drapery glass? My chemist and my furnace men for a long time insisted it was impossible, claiming that the metallic oxides would not combine, and that was the trouble for many years. The mix would disintegrate. New styles of firing ovens had to be built, new methods . . . for annealing glass."

Tiffany's chief rival, John La Farge, is thought to be the creator of *Angel in the Lilies* (donor unknown). Certain internal features, the Pre-Raphaelite style, and exceptionally heavy glass laminations, are indeed characteristic of La Farge's work as are the angel's features, which bear a striking resemblance to those of figures in other windows by him.

A photograph taken immediately after the fire of 1900 shows the window—then in the south nave—with some of the sky missing. After repairs, it was reinstalled in the north nave. Minor scars on the angel's neck and bare feet and some scaled-off laminations in the folds of the robe can be seen in the contemporary photograph reproduced here.

Of special interest to Chicagoans is the work of Louis J. Millet. Trained at the Ecole des Beaux Arts and the Ecole des Arts Decoratifs in Paris, Millet was a practicing architect and designer who worked in both traditional and avant-garde styles. Some fine examples of his work can be seen at the Art Institute in the decorations of Fullerton Hall, the opalescent skylight of the Ryerson Library, and the stencilled frieze designed in collaboration with Louis H. Sullivan for the Exchange Room of the Chicago Stock Exchange Building. Millet was also instrumental in founding the Institute's Department of Decorative Design, which exerted a tremendous influence on the Arts and Crafts movement in Chicago.

Cast Thy Garment About Thee and Follow Me was in all likelihood executed by the firm of Healy & Millet, one of Chicago's most distinguished decorating firms, of which the artist was a partner. This poignant work presents the drama of the angel releasing St. Peter from the tomb. Paramount to the composition are the sweeping contours of the robes, which Millet achieved by outlining long, narrow strips of corrugated glass with leading.

The window was commissioned by Mrs. George M. Pullman, wife of the railway car magnate, to honor her mother, Mrs. Mary McKibben Sanger, and was installed between 1895 and 1900. The photograph shows the repairs to the angel's robe and left sleeve made after the fire.

Also of Chicago origin are *Beside the Still Waters* (or the *Green Window*) and the unnamed triptych below it, dedicated by Day McBirney to his father and his infant son. The four windows by an unknown artist present simple pastoral scenes in shades of green and were executed by the firm of McCully & Miles which advertised in *The Elite Directory and Club List of Chicago* (1892) as "Specialists in Church Decoration, Stained Glass, Mural Decorations, and Marble Mosaics." Chicago was deep into the Arts and Crafts movement when they were installed in 1910 and they are of their time.

The Second Presbyterian Church was designated an Historical Landmark by the State of Illinois in September 1973 and a year later listed in the *National Register of Historic Places*. Currently it awaits the granting of landmark status by the city of Chicago.

The black and white illustrations can do no more than hint at the beauty of these stained glass windows. Only a viewing of the brilliantly glowing colors of the originals can do justice to the artistry of the craftsmen whose work embellishes this historical landmark.

Executed by the Chicago firm of McCully & Miles *Beside the Still Waters* shows the influence of the Arts and Crafts movement. The murals ornamenting the arch are by Frederick Clay Bartlett. Photo by E. R. Frueh.

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Billy Caldwell's Exile in Early Chicago

BY JAMES A. CLIFTON

The truth about Sauganash turns out to be even more interesting than the legends that collected around his name.

STANDARD BIOGRAPHICAL SKETCHES portray Captain Billy Caldwell in broad incomplete strokes as a figure of some modest acclaim, one who walked tall, if briefly, across the pages of the first semi-fictionalized accounts of the upper Great Lakes frontier. Such conventionalized sketches were based on oral narratives, popular Chicago folktales related by leading citizens, few of whom had ever met him.

The tellers of these tales agree that Billy Caldwell was the son of a Potawatomi woman and a British officer. They presume he was a native Illinoisan. His exploits are narrated in sometimes glorious phrases: on August 16, 1812, for example, he arrived at Fort Dearborn too late to prevent the massacre but just in time to spring from his birch-bark canoe to cry, "I am a man—Sau-ga-nash," and by his magnificent presence to stay the bloody tomahawks then poised over the bowed heads of the Kinzie family.

These legends explain convincingly that Billy Caldwell was a great Potawatomi chief; that he was a personal secretary to Tecumseh; that he had been cooperative with the founders of Chicago; particularly helpful in warding off the threat of warlike renegades; and of special value in the fine art of separating the Potawatomi from their lands near Lake Michigan. As part of his reward for these services the American government built him a frame house, the first in Chicago; Mark Beaubien honored him by naming Chicago's first real hotel The Sau-ga-nash; and he was given two-and-one-half sections of land (about 1600 acres).

During the autumn of 1833, so the legends go, Billy Caldwell delivered the highest conceivable service to Chicagoans. At the Treaty of Chicago held at the old council grounds on the northwest side (the legend holds that it was under an elm tree at what is now the intersection of Rogers and Kilbourn where Caldwell Avenue begins), he persuaded his people, the Potawatomi, to peaceably submit to American demands and to cede their remaining lands on the southern shores of Lake Michigan. He then led his people westward across the wide Mitchisebe onto the short-grass plains and into the sunset, they to an unmarked fate, he to a scarcely noticed death in 1841.

In all such accounts Billy Caldwell's image is outlined with the most conventionalized formula phrases: Indian, half-breed, true friend, white man, faithful husband, noble savage, and excellent friend to Americans. The story had a moral lesson—barbarism vanishing in the face of civilization, the savage submitting pacifically to the onrush of progress.

Part of the blame for the historical confusion about his identity can be laid upon his employers, men such as Robert Forsyth, Alexander Wolcott, and Antoine Ouilamette, who found that he was of greater use to them if he was promoted as a Potawatomi chief. Much of the responsibility, however, must be laid squarely upon Caldwell's own shoulders, for he went along with the Potawatomi chief masquerade. Out of his own needs for recognition and prestige he was prone to fabricate stories about himself to embellish his reputation. One such fabrication was his allegedly close association with Tecumseh; in the 1830s most Canadian and American males over the age of forty were bragging of some connection with that great Shawnee leader.

It can be seen that Billy Caldwell had an identity problem. It is time for the historical confusions about his ethnic identity, his nationality, and his occupational role to be set straight. The actual facts of his career provide more human interest than any legend, for he was a troubled man who lived out his life on four troubled frontiers.

James A. Clifton is an anthropologist and teaches at the University of Wisconsin, Green Bay. His most recent book, *The Prairie People: Continuity and Change in Potawatomi Indian Culture 1665–1965*, will be reviewed in the Spring issue of *Chicago History*.

Published ca. 1857, this lithograph of Chicago in 1820 shows a sparsely populated settlement whose main business was trade with the Indians. CHS, gift of Charles B. Pike.

By his own reckoning Billy Caldwell was born on St. Patrick's Day. The year was 1780, the place an encampment of refugee Mohawk under the famous Joseph Brant, then located near their British allies' base at Niagara. Although the name of his mother is not recorded, her father's is. He was the Rising Sun, a Mohawk chieftain associated with Brant in the border war against American rebels. Billy's father was William Caldwell, Sr., recently arrived in the colonies from County Fermanagh and a senior captain in Walter Butler's ranger brigade.

William Caldwell, Sr. had little regard for either his Mohawk consort or the son she bore him. Both were soon deserted. The earliest document mentioning the boy takes note of this and stresses a theme that marked much of Billy Caldwell's later life. Written by the kindly William Claus, the elder Caldwell's associate in arms, it is a "Mohawk Song and Dance" addressed to Little Master Caldwell. The phrases, "Greetings . . . to the small abandoned one . . . (who is) Good Tom," indicate the boy had been given a favored Caldwell family name, Thomas. But it was Billy, first used by his Mohawk mother, which was the name that stuck with him until his death.

Little is known of his boyhood except that he remained with his mother's people in Brant's Mohawk community. As a child he experienced that tribe's final defeat in the Revolutionary War, as well as the migration from New York and resettlement on the Grand River in British controlled territory north of Lake Ontario.

Meanwhile, Billy's father had established himself on the Detroit River frontier. There he took as legal wife one Suzanne, daughter of the influential French-Canadian Baby family. Knowing that the Law of Quebec governing such cases favored the eldest son regardless of the status of his mother and anxious about the line of inheritance to her own children, Suzanne insisted Billy be brought into the Caldwell home.

Between 1787 and 1791 the boy was transported out of the security of his Mohawk family and community into the Caldwell estate at Amherstburg, a community on what is now the Canadian side of the Detroit River. He was

given a basic Catholic education and made to understand his proper place, a bastard son who would be trained to serve as manager of the family plantation.

During these years the Detroit River region was dominated by such men as Alexander McKee, Matthew Elliott, Simon Girty, and his own father, all loyalist veterans of the Revolutionary War and fiercely ambitious. He absorbed from them the sterling virtues of their frontier values: staunch loyalty to family, economic independence, hard work, the acceptance of his proper place in an emerging social class system, and obedience to constituted authority. In the decade he spent growing up in this United Empire Loyalist community Billy Caldwell increasingly identified himself as an Anglo-Irishman, a Caldwell, and, as he himself phrased it in 1815, a true Briton.

At age seventeen, faced with the prospect of remaining attached to the Caldwell household as an obedient family retainer, Billy Caldwell elected to search for his fortune elsewhere. In 1797, like many other Anglo-Irish youths of his age and era, he apprenticed himself into the fur trade. This was the beginning of a four decade long association with the founders of trade in the Chicago region. His first employers, Robert

The Sauganash Hotel, the first of many Chicago landmarks named after Billy Caldwell. From A. T. Andreas' *History of Chicago*, vol. 1, 1884.

This postcard picture, adapted from an oil painting executed by Lawrence C. Earle in 1900, was inspired by the Treaty of Chicago concluded in 1833. CHS.

and Thomas Forsyth, traded with the Indians at the southern end of Lake Michigan. By 1803 Caldwell had risen to the position of clerk of the recently combined Forsyth-Kinzie interests at their newly established post near Fort Dearborn. It was the beginning of his first, minor exile in the Chicago area.

The following year while on a trading "adventure" near Niles, Michigan, Caldwell encountered Alexander Robinson, who became his life-long associate. Also in Michigan, following the precedent set by his own father and most other Indian traders, he selected his first wife from the most powerful nearby tribal society. A Catholic convert named La Nanette, she was a niece of Mad Sturgeon, a chieftain of the Fish Clan of the Potawatomi villages along the St. Joseph River. La Nanette died soon after bearing Caldwell his first son.

Caldwell next married the daughter of a Chippewa woman and his employer Robert Forsyth; she died the following year in childbed. He thereupon remarried, this time a girl identified only as a French woman. In these marriages we can trace a clear record of developing political and economic alliances as well as a path of upward mobility in the crude class structure of the time. Caldwell in sequence solidified his relationships with the major social groups in the Chicago area: Indian, Scots-Irish, and French-Canadian.

By the spring of 1812 Billy Caldwell had established himself as an influential trader and middleman brokering the mutual interests of merchants and Indians near Lake Michigan. He was a subordinate, subject to the commands of his employers, the Forsyths and Kinzies.

That spring John Kinzie stabbed and killed a competitor outside the gates of Fort Dearborn, one John La Lime. Kinzie dispatched Caldwell, his faithful clerk, to Vincennes to intercede on his behalf with the territorial governor, William Henry Harrison. Upon his arrival Billy Caldwell found the Americans busily marshaling their too scanty resources as they clamored for a declaration of war against the British. As he later recounted his experience in Vincennes, American officials immediately set to work to enlist him in their cause, offering a very high salary and privileged trade concessions. The effort was foredoomed since, by his own accounting, he had long advised the western tribesmen

Chicago 17th March 1834

Dear Francis

you recollect. this day will make the 52 second time that St Patrick has gone over my head. you upbraide me, with laziness in writing to you - but I had a cause in view at the time. which was the differences amongst your Selves. I was sorry to learn the discord in the family where so few of the name, in the Canadas - I am quite at the lost to whom to attribute the evil, whether to Education or Ignorance - I would be very happy, to learn from your next, which of those two, is the cause — my son Alex came home last Thursday, all secret sealed I have not said any thing to him yet, about his future conduct - whether he will be a vagrant, or reform for the better tho you have undoubtedly heard various tails about me since I last wrote to you

This poignant letter from Billy Caldwell to his brother Francis shows a continuing relationship. CHS.

that they should hold fast to a British alliance against American encroachments. He himself remained too strongly attached to his Canadian homeland and family to accept these enticements.

Caldwell left Vincennes before news of the declaration of war had been received there. By the time he learned of it he was in Peoria—documented by his own signed transaction on July 15. Whether or not he actually intervened to rescue some of the few survivors—including the Kinzies—of the Potawatomi attack on Fort Dearborn will always remain uncertain. Caldwell apparently told both Alexander Robinson and his brother William that he had, although Kinzie, in his account of the aftermath of the attack, did not mention Caldwell's name.

Three things are very clear, however. If Cald-

well did arrive it was not to spring from a birchbark canoe, for the Potawatomi had long since abandoned that device in favor of horses. Moreover, if he did help rescue the Kinzie family, it was not the noble deed of a friendly Potawatomi chief but the dutiful act of a loyal employee. Finally, if he did ride in on August 16, he was conveniently and safely late, for Potawatomi tempers had cooled once they began to consider the consequences of their deeds.

Pushed by his strong British loyalties, Caldwell made his way to Amherstburg in the winter of 1812–1813. There he found his father busy organizing a ranger brigade much like the one in which the latter had served during the Revolution. The old man obtained commissions for his legitimate sons but did not so honor his eldest. In spite of this Billy Caldwell obtained a captaincy in the British Indian Department, a paramilitary organization in which he served for four years. His first combat experience, documented by a commendation from his commanding general, Henry Proctor, was in late 1813 at the River Raisin, where he was seriously wounded. He later fought at Fort Neigs, Fort Stephenson, Moravian Town, and in defense of the Niagara border.

As the end of the war approached, Captain Caldwell manuevered to obtain for himself a secure position in Canada. With peace on the way, the Indian Department was reducing its force, leaving open only one post of sufficient rank and prestige to attract him, that of Deputy Superintendent for the Western District based in Amherstburg. This job Caldwell badly coveted, but his father was the department's first choice. While remaining publicly deferential and respectful to his father, Billy Caldwell secretly conspired to commit an act of administrative patricide, allying himself with the regular army against the civil authorities, his own department, and his father.

The conspiracy was unsuccessful. Neither father nor son secured the appointment. Instead Captain Billy earned for himself the silent wrath of the Indian Department and its head, his long-time patron, William Claus. This disloyalty to family and department, combined with his increasingly obvious incompetence in the tasks of routine administration assigned to him, finally caused his dismissal. He was eased out of office in September 1816.

But Caldwell did not easily or quickly surrender the goal of establishing himself as a man of importance in Upper Canada. Settling at Amherstburg for the next four years he struggled to accumulate capital, a regular income, and an estate for himself and his own family. In none of his enterprises was he successful. Year after year he suffered reverses, each more painful than the last. A land speculation failed, as did a venture into trade. Then, in 1818, the aging William Caldwell, Sr. sat down to write his last will and testament. In this document the father acknowledged Billy as his eldest son, only in order to disinherit him. That same year his old patron, William Claus, responded to a plea for help with the message that no further aid could be expected from him. By the spring of 1819, Billy Caldwell found himself unemployed and facing a bleak future in British territory.

How he spent the next twelve months is undocumented. In 1820 he made his way back to Chicago, an unwilling emigrant ejected from his homeland by misfortune and personal disgrace. But he never lost his sentimental attachment to home and community in Amherstburg and until his death maintained a regular correspondence with his brothers there.

Billy Caldwell arrived in Chicago with little more than his wits and ambition, his skills as a merchant-entrepreneur, twenty-one years experience in the Indian business, his contacts among Chicago's Scots-Irish elite, and his reputed influence among the Ottawa, Chippewa, and Potawatomi of northern Illinois. In the 1820s the potential wealth of the Chicago area lay in the Indian business. A modest fortune could be obtained from a small effort by those skillful enough to seize the right advantage in the treaty

negotiations with tribes still residing near the foot of Lake Michigan. This land, claimed and occupied by the confederated villages of Potawatomi, Chippewa, and Ottawa, was coveted by the rapidly expanding American agricultural settlements.

At first Caldwell gave every indication that he intended to conduct himself in Chicago as he had in Amherstburg. There was no suggestion that he wished to be identified as an Indian chief. He comported himself as a loyal, trustworthy American citizen and as an educated, experienced, and ambitious tradesman. In 1825 he sought appointment as justice of the peace. The next year he voted, served as an election commissioner, and worked as a merchant and estate appraiser. During 1827 he performed minor services on an intelligence-gathering mission investigating the possibility of a Winnebago uprising. Throughout these years he worked with the Forsyths, Kinzies, and Wolcotts in the Indian trade. In 1829, in preparation for the Treaty of Prairie du Chien, these men arranged for him to serve as an American-appointed Potawatomi chief.

The reason for this had to do with the dark underside of Indian treaty negotiations. Nominally the Potawatomi lands in Illinois were to pass immediately and directly into the hands of the federal government. Actually huge amounts of wealth were made instantly available to those on the scene and capable of grasping the opportunity. A major loophole in the treaty system made it possible for large parcels of Potawatomi land to be deeded in fee simple to individuals who were certified and accepted as being Indian by blood or adoption. In his new role of American sponsored chief, Caldwell saw to it that his friends, associates, and employers were included on such lists.

Similarly, large portions of the payments for the lands—payments in hard silver and goods valued at millions of dollars—never made their way into the hands of the Potawatomi. Instead they were delivered directly to combines of American "creditors," and here again Caldwell worked to secure approval of the claims of his employers and his cronies.

Caldwell persuaded Mark Beaubien to call Chicago's first hotel The Sauganash in his honor by bribing the latter with the promise of two sections of prime Chicago real estate, to be delivered at the treaty grounds in 1833. There is a certain irony in this name being given to the famous Beaubien hostelry, for though this is supposed to be Caldwell's true Indian name, it is not a Potawatomi name at all. Sauganash is the word these tribesmen used to identify an ethnic group, the English-speaking Canadians. Caldwell, for reasons of his own, thus arranged to have Chicago's first hotel called "The British Inn."

Significantly there is no indication that Billy Caldwell, a Mohawk by the matrilineal custom of his mother's people, tried to trade on the basis of his Mohawk connections; this was of no value to his Chicago employers. Nor is there any evidence that his credentials as Potawatomi were established by formal adoption following that tribe's custom. Obviously, however, the Potawatomi leaders had agreed to his "chieftainship" since his responsibilities included negotiating the best possible bargain on their behalf. The question Caldwell had to face by the 1830s was painful: in performing his new duties whose interests would he best serve, those of his patrons, the Chicago entrepeneurs, or of his clients, the Potawatomi?

Caldwell was by no means the only person of ambiguous ancestry temporarily to assume the role of Indian in this period. He was joined by numerous other imposters including the sons, daughters, friends, and cronies of many merchants as well as of state, territorial, and federal officials; their names were listed on the treaties as Indians by blood, adoption, or pure chicanery, all recipients of cash payments or substantial blocks of real estate.

By 1830 Billy Caldwell had become a property owner engaged in private real estate spec-

Published in 1892–93, this lithograph purports to show Chicago in 1832. Its caption indicates that the building on the left was "a Tavern kept by Elijah Wentworth"; that on the right "the Miller House." CHS.

Communicated.

DEATH OF BILLY CALDWELL.—Died at the Council Bluffs on the 28th of September last, Sau-ga-nash, (Billy Caldwell,) the principal Chief of the United Nation of Ottawa, Pottawattomie and Chippewa Indians, in the sixtieth year of his age: he was well and favorably known to the old residents of Chicago, and the northern frontier of Illinois, as an old and efficient friend during the Sac and Fox troubles of 1832.—By his powerful influence and efficient management, he prevented the Ottowas, Pottowattamies and Chippewas from uniting with the enemy on that occasion.

Among those of the whites that were interested with and knew him well, he was esteemed an honorable, high minded, intelligent gentleman, generous to a fault, but attentively devoted to the interests and welfare of his people, who had unanimously called him to the Chieftainship of their nation.

This obituary appeared in the *Chicago Daily American* on October 22, 1841. CHS.

ulations. By 1831 he was embracing the then popular American "civilization" policy for Indians, expressing particular interest in the support of educational facilities for young tribesmen in Illinois. In 1833 he was promoting the establishment of Chicago's first Catholic church. That year his career in northern Illinois ended officially with the signing of the Treaty of Chicago.

This was the last great Indian land cession in the region. Under its terms the only major blocks of prime agricultural land remaining in Indian ownership passed into the hands of Americans. Caldwell, who had been appointed to his position as chief to encourage such transactions, had done his job too well. With the 1833 treaty certified, the Chicago combine no longer required his services and Billy Caldwell once again stood unemployed and discredited.

He was obsessed by corrosive doubts about his accomplishments and worth as a man. "Oh how times is going," he wrote to Thomas Forsyth in an 1832 letter, "When I look back I was a boy but a short time ago, and now past fifty years—and have done nothing yet of manhood—when will it come—probably never to act the part I was created for." He was playing too many conflicting roles before too many demanding and antagonistic audiences.

As it had been impossible to provide equal satisfaction to all those adversaries clamoring for a share of the booty at the treaty grounds, Billy had made some enemies and he had not entirely pleased his major patrons. He stood accused of various misdemeanors and disloyalties. "You have undoubtedly heard various tails about me," he wrote his brother Francis, but "I am perfectly easy in my mind about those reports about me—I told you all that I would not be a political Indian any more than what would be of benefit to my red brethren—that is to take them over the Mississippi in order to draw them from this scene of destruction."

Events at the treaty had forced him over another watershed in his identity. He understood perfectly well that he had assumed the position of political Indian for limited purposes. He was beginning to define his role as a protector and defender of the interests of the Prairie Potawatomi.

This is the role he acted out for the remaining seven years of his life. In employing Captain Billy as their broker, the Kinzies and Forsyths had neglected to provide the recognition, the security, and the sense of integrity required to sustain him in that position. In contrast the Potawatomi lured and welcomed him, offered respect and admiration, gave him their highest praise and other rewards for his services. Billy Caldwell became an intercultural broker turned around, his skills and loyalties captured by those he was supposed to exploit.

One stipulation of the Chicago treaty obligated the Potawatomi to remove themselves quickly from Illinois and Wisconsin and to take up residence on a large reservation on the east bank of the Missouri River. The emigration began in 1835. By 1837 Caldwell had settled at Council Bluffs, Iowa. Nearby, on the eastern tributaries of the Missouri, were the villages of his long-term associates and clients, Abtekizhek (Half Day), Wabansi (Early Light), Miyamise (Young Miami), Padekoshek (Pile of Lead), and Makesit (Big Foot).

During the remaining years of his life Caldwell was in almost constant conflict with American officials, particularly the Indian agents, superintendents, and commissioners who were pressuring the Prairie bands once again to cede their lands and to migrate into Kansas territory. Caldwell was used by the Potawatomi leaders and elders as their first line of defense against this fresh intrusion. With his aid they managed to stall new treaty dealings for a full decade.

Fully understanding who and what he was, American agents after 1835 generally called Billy Caldwell the business chief of the Prairie bands. This title comes close to descriptive accuracy, for Caldwell was pioneering a new role, one that did not emerge fully developed until a few years

after his death.

He was acting as contractor, administrator, advocate, adviser, and principal negotiator in the Indians' dealings with the United States government.

Caldwell died of cholera complicated by age, infirmity, old wounds, and addictions on September 27, 1841. No priest was present to comfort him, for the small mission at Council Bluffs had been abandoned some weeks earlier. His numerous children all predeceased him. In his final days he was attended only by his last wife, a few old Potawatomi friends, and a retainer sent west by his Canadian brothers and sisters to investigate the size, value, and likely disposition of what the Caldwell clan fancied were his extensive Chicago real estate holdings.

Reactions to his death were even more mixed than this family fantasy suggests. American officials were gleeful. With Caldwell's passing they anticipated Potawatomi resistance to a new treaty would dissolve. They were mistaken. The Prairie band elders immediately began their search for a successor, an American with appropriate dispositions and skills whose services they could purchase.

Soon after his death the traditional Potawatomi *wkamek* offered their old friend and business manager their highest tribute. At the top of a list of proposals they sent American agents was the demand that, henceforth, they should be officially identified as "The Prairie Indians of Caldwell's Band of Potawatomies."

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Cheating the Streets

BY CATHLYN SCHALLHORN

"The essential of [the Club] was to help the boys and girls . . . by bringing into play and interplay, the good and the noble and the ideal in their own natures. . . ."

Edwin Balmer, Stories of the Off-the-Street Club

THERE WERE MANY children on the streets of Chicago in the late nineteenth century: newsboys hawking papers, young peddlers selling goods of various sorts, and curious youngsters attracted by the colorful shop windows and open air markets. But some of the children were there because during the daytime their families locked them out. These children "played in the alleys with the dogs and cats—not by choice, but because of their poverty they had nowhere else to go. If they went to the parks and they happened to tread on the velvety grass or plucked a flower, they were driven forth by a zealous policeman."

Playing amidst the dirt and garbage they were prey to disease, while traffic posed yet another threat. But as far as society was concerned the greatest danger to these waifs stemmed from their encounters with the many forms of vice and crime which flourished in the slums. As one observer noted, "Many of them strayed wither they would, leading a vagrant and a predatory life. They became cunning and self-reliant—well schooled in crime and expert in preying on the more respectable portion of society."

The city's response to the problem was to institutionalize the older street children so that they might learn new skills and values but to leave their younger brothers and sisters to the care of private agencies. The establishment of Hull-House by Jane Addams pioneered the idea of setting up special agencies to deal with social problems in Chicago. In time other settlement houses sprang up in various neighborhoods and began to care for the street urchins as well as for others in need.

In 1903 Graham Taylor, the founder of Chicago Commons settlement, delivered a series of lectures at the University of Chicago on the subject of social work. This led to the formation, five years later, of the Chicago School of Civics and Philanthropy. The settlement houses had become, in effect, laboratories and training centers for the practitioners of the newly emerging profession of social work.

But not all the agencies dealing with the poor, and especially with children, were organized and run by social workers. One of the most effective was founded and maintained by devoted amateurs for much of its history. Its very name, like its purpose, was simple and unpretentious—the Off-the-Street Club. Founded in 1898, nine years after the establishment of Hull-House, the club began its activities in a small house less than a mile from that famous settlement.

The chief purpose of the Off-the-Street Club was to be a "resort for children," to "gather them from the streets." Moreover, it was to help the children of "an ignorant and impoverished neighborhood" by encouraging the best in their own natures" rather than by "attempting to improve them by the implantation of others' lofty thoughts and purposes." [Balmer] This was to remain the dominant emphasis through most of the club's history.

The inspiration behind the club was John McMurry, an itinerant teacher from Pennsylvania, who first rode his bicycle into Chicago one day in 1890 bound for Colorado. Instead McMurry stayed on in the city and went to work for the Salvation Army. His work brought him to Chicago's West Side and he was shocked by what he beheld. In the crowded, filthy streets he saw young girls carrying buckets of beer home to their drunken parents and chil-

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The aim of the Off-the-Street Club was to save children like these at play in a near West Side alley from the evils of street life. Manuscript Collection, the University of Illinois at Chicago Circle.

dren who pretended to be crippled begging from passersby. On one occasion he seized a bucket of beer from a youngster and poured its contents into the gutter, giving the girl the money it had cost. But moral disapproval was not enough, he knew, to change such patterns of behavior.

In 1898 McMurry quit his work with the Salvation Army and opened a shelter for children in a rented two-room apartment on Congress Street near Aberdeen. He would make this his home as well as his vocation. With his meager savings of $8.00 or so, he furnished the apartment with second hand kitchen chairs, boxes and boards for tables, and a few used toys. Then he opened his doors and waited.

At first little happened. The children were reluctant to come in, fearful and shy of this dour-faced stranger. Then little by little they gained confidence. Brother, as they came to call McMurry, gave them warmth and affection and before long his little club, called the Juniors, was beset by eager candidates clamoring to join.

Perhaps it was the modesty of McMurry's own way of life that built the bridge of trust between him and the youngsters. He was truly one of them. To gather funds for the club, he went from door to door soliciting aid. Church leaders in the area began by being wary of his efforts; then, after investigating the club, gave it their blessing. After six months McMurry was able to rent a third room and to buy an iron bedstead for himself.

In his solicitations McMurry had turned to some of the people who had donated money to the Salvation Army. Among these were Abner Crossman and Frank Thomas of Woodfield Park, both of whom were engaged in the new profession of advertising. Eventually their wives expressed a desire to visit the club so that they could see for themselves what McMurry was about. Mrs. Thomas later recalled her first impressions:

> He was in two rooms, the only seats in the front room being boards laid from one box to another, no seats in the rear room which he called the gymnasium. One horizontal bar with a punching bag constituted the gymnasium. . . . Needless to say,

John McMurry, founder of the OTSC and its director from 1898 to 1929, camping with club members on the banks of the Des Plaines River in 1912. Manuscript Collection, the University of Illinois at Chicago Circle.

Mrs. Crossman and I left there that night with a vivid picture of one phase of the lives of the underprivileged children in that neighborhood.

In response to their wives' urging, Crossman and Thomas donated furniture to McMurry's club and persuaded the recently formed Advertising Clubs of Chicago to adopt it as their official charitable project. This sponsorship proved crucial, enabling McMurry to quit his door-to-door soliciting and to expand the Juniors.

The club grew rapidly. In 1900 there was enough money to move it several doors west to larger quarters in what had been—ironically enough—a saloon. McMurry and Frank Thomas decided that the club needed a new name, one which would reflect the work it did in rescuing children from the evils of street life. On June 14, the Off-the-Street Club and Mission—later shortened to Off-the-Street Club, or OTSC—opened its doors for the first time at 308 West Congress (1136 when the numbering changed). In 1916 it was incorporated as a not-for-profit corporation.

The youngsters liked Brother's simple approach and came in ever greater numbers. Between 1900 and 1902 average daily attendance jumped from twenty-five to sixty-two with "eighty [as] a very ordinary gathering." By 1918 this had risen to 218. At the same time the number of classes offered increased from three to forty-three. From the beginning the club was coeducational with a full range of activities available to girls and boys.

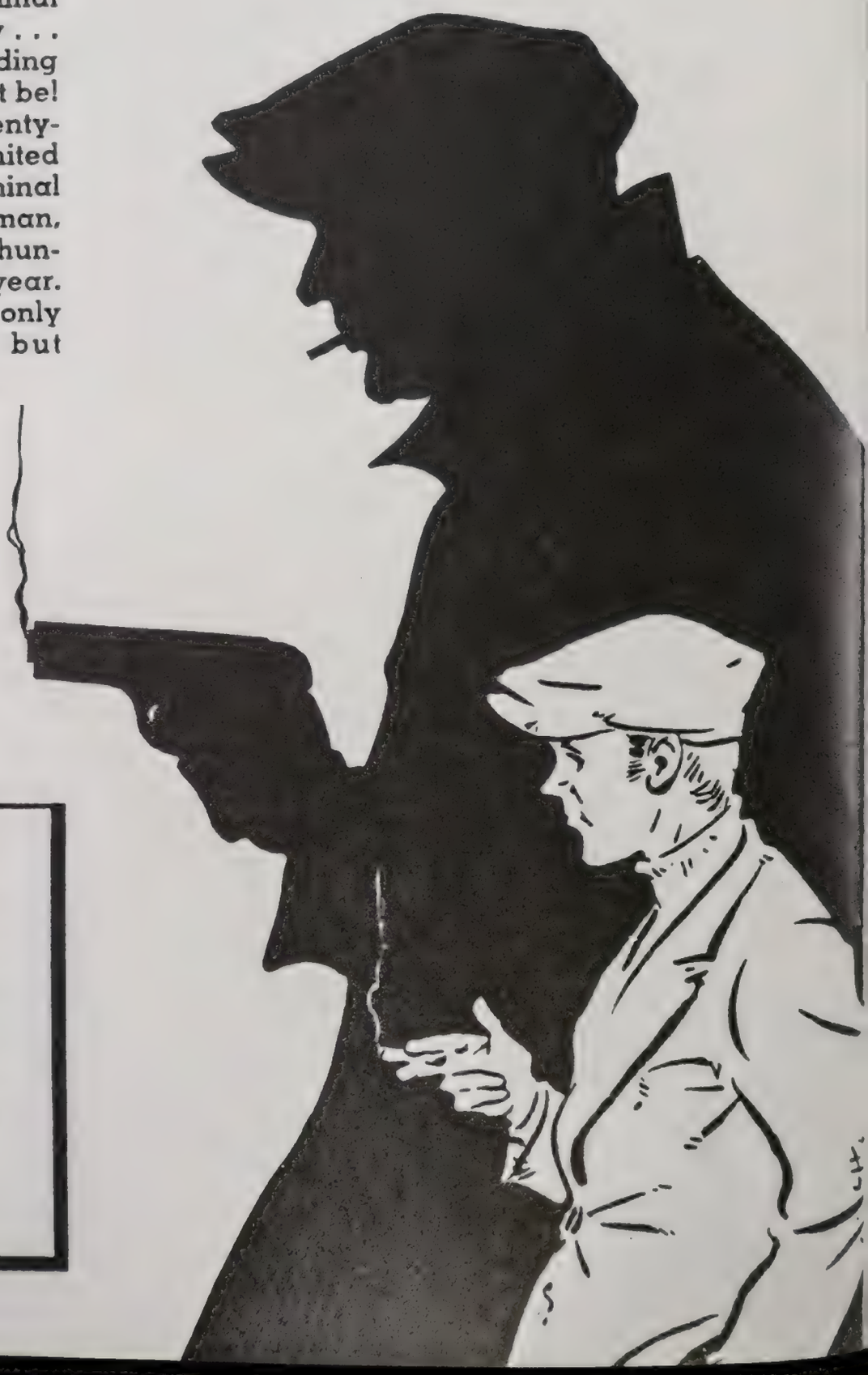
The relationship with the Advertising Clubs of Chicago (later known as the Federated Advertising Club) provided a certain amount of financial security and support for the OTSC, and Advertising Club members sat on the Board of Directors of the club. The Ad-men, as they called themselves, sponsored fundraising events which also were entertaining for the children. The first was a horse race between several advertising executives on borrowed horses. For twelve years Charles Comiskey donated his ball park for a benefit game between different groups of advertisers. The children from the OTSC attended the game free and provided musical entertainment. Additional funds were raised from the sale of Crackerjack with special prizes ranging from magazine subscriptions to a Kalamazoo stove.

Unlike the settlement houses, where the programs and activities for every day were carefully

Unless YOU help us to

CHEAT THE STREETS*

The delinquent youngster of today will become the criminal and gangster of tomorrow . . . . . instead of the upstanding American Citizen he might be! About one out of every twenty-nine persons in the United States is engaged in criminal careers that cost every man, woman, and child one hundred twenty dollars per year. Direct victims suffer not only a great financial loss but mental suffering as well.



*Only $10.00 will give some Slum Boy our complete care and training for One Year! How many boys will YOU invest in?

This was the dramatic inside cover of a pamphlet entitled *Cheating the Streets* published by the Off-the-Street Club in 1939. Manuscript Collection, the University of Illinois at Chicago Circle.

planned beforehand, McMurry merely set out to provide a warm, home-like atmosphere in which his young friends could be amused by his stories and simple games and toys. Through the years, however, the emphasis became more educational. McMurry used his stories to teach lessons, especially about nature. In time the reading room, with only a few magazines scattered about, became the Remington Thomas Library, donated by the Thomas family in memory of a son lost in the Iroquois Theatre fire. By 1920 the club could boast a museum of over 200 natural history specimens. Children could join clubs which taught debating or hygiene and they could take classes in cooking, construction, or music.

McMurry's approach also differed from that of the settlement house workers in another respect. Unlike the settlements, which used their trained social workers to help whole neighborhoods solve a variety of problems, using scientific surveys of carefully defined communities, McMurry drew no geographic boundaries. Moreover, he decided to focus the limited resources of the club entirely on the children. Only on occasion did he extend help to the families because "where there is actual suffering among the children we do not hesitate."

The club distributed food and clothing and sponsored public entertainments. Working girls could attend evening cooking classes. A local physician donated her services for medical consultations and acted as judge for the "healthy baby contest" at the annual Child Welfare exhibit.

Since McMurry believed that his charges lacked parental guidance and had remained impervious to the influence of school or church, he saw himself as faced with the task of character building. As part of this program he developed a kind of children's version of the Masonic order—a series of secret guilds within the regular club organization. These guilds incorporated rituals which, like morality plays, presented the embodiment of good and bad character traits. The final level was known as the Architects Guild because "Life became to them . . . an opportunity to build a magnificent edifice, character, and they were the architects who intelligently designed and built the structure."

By the 1920s Brother's simple program was no longer adequate. A second generation of children was attending the club. Some were the children of former club members, others came from families new to the area and with new problems. Social values were changing and the twenties "roared" in the slums as well as elsewhere. Evening activities for teenagers were cancelled when the prevalence of hip flasks was discovered. But there were still children who needed to be rescued from the streets: the lure of vice and crime was stronger than ever. At least one observer believed that "children mature more early than formerly—and are more sophisticated at the age of ten or twelve than their forbears at the age of twenty-one. The daily prayer of our young . . . is 'Give us this day our daily thrill—and let it be "hotter" than it was yesterday.' " McMurry and his club belonged to an earlier age and could supply neither the thrills sought by the youth nor an attractive alternative.

In 1929 the club reached a crisis and a turning point. In June of that year, the Board of Directors appointed a committee from Northwestern University to do a survey of the OTSC. It reported that the methods used were old-fashioned and that the irregular and too informal program failed to give the members direction. It recommended that "An efficient, well-trained worker, either man or woman, be made full time director," noting that "fewer trained workers could do the work of this organization, and at a cost not greater than is now being spent on a larger number of untrained volunteers." The Board of Directors agreed and decided to diversify the program and use more professional staff. John McMurry, sadly enough, was forced to retire. That his methods were no

McMurry's desire to provide a second home for youngsters of all ages was clearly fulfilled by the OTSC, as this pre-World War I photograph shows. Manuscript Collection, the University of Illinois at Chicago Circle.

longer effective with the youth of the time had become evident in the dwindling membership of the club.

The new executive director, Okie Baugus, took over in December. In her first annual report (for 1929) she found little to praise and much to criticize. The membership cards were down to forty-one; the museum, so proudly hailed in 1920, was reduced to two locked rooms "literally cluttered with old and dusty natural history specimens."

By May of 1930 the new director was ready to outline her plans:

> It seems opportune that the club should be reorganized along the lines of a Community Center or Settlement . . . to make the Off-the-Street Club a place where all might receive personal, vocational and cultural adjustment. In other words, we would like to really assist them in the business of living.

She began by professionalizing the staff. Within three months she had hired a Boys' Director "who was recommended by Miss Neva Boyd of Northwestern University," and a Girls' Director who "came highly recommended by her school and other important references." She replaced local volunteers with people from Chicago-area colleges. The club began to offer evening classes in Italian; English and Naturalization; and Economy and Civics. There was a free health clinic, where undernourished children received daily doses of cod liver oil and food. Baugus also recognized the value of record-keeping and started to take detailed statistical surveys of the neighborhood. In January of 1932 the club became politically oriented and sponsored local 13 of the radical Chicago Workers' Committee.

While these new programs were being established the offerings directed specifically at children suffered. The lack of equipment hindered the development of manual training projects while the small size of the staff led to the cancellation of some other activities. By 1933 the Board of Directors was apparently dissatisfied because the club was moving away from the expressed purpose of helping children. It is also possible that the Board was fearful that the director's sponsorship of radical meet-

The OTSC Band, which played at fundraising events and community shows, posed for this portrait in 1913. Manuscript Collection, the University of Illinois at Chicago Circle.

ings might frighten away potential donors. In any case, despite public praise of Baugus' efforts by professional associates, the Board made it clear that it did not want the club to become another settlement house. In late summer the director resigned.

In keeping with the decision to return the club to its former status as an amateur institution, the Board of Directors hired a young volunteer Boy Scout troop leader named Auguste Mathieu to be the new executive director. Born in Gap, France, in 1902, Mathieu had lived with his grandmother in the French Alps until he was ten years old. Then the family decided to move to America. The dreams which brought the family here soon dissipated as they faced language and employment problems. In the slums of New York City and then New Jersey, the nature-loving boy was plunged into a world of concrete and street gangs, where a probation slip was a status symbol.

By dint of determination and effort, Mathieu overcame his environment and eventually became a machine tool designer. He moved on to work for the National Safety Council and in 1924 came to Chicago to work in its poster division. Five years later Mathieu was hired as a safety engineer by the Cuneo Press.

His new job brought Mathieu to a poor neighborhood where he became aware of the world of crime and its appeal to what he called "pavement boys." He remembered how he had been helped in his youth and began to meet informally with boys in his neighborhood. The day he found a stray bullet embedded in his desk, with a shattered window behind it, he decided to do more for young people and volunteered to be a Boy Scout troop leader. He was assigned to the OTSC.

Mathieu was an obvious choice to replace Okie Baugus as executive director of the club. Nicknamed the Colonel because of the popularity of Colonel Lindbergh at the time, he was ready to give up his career to devote himself fully to the OTSC and its children. Like the founder of the club, Mathieu fully understood the world inhabited by club members. More important, although neither had had any special training in social work, both were as successful as many of their professional counterparts.

By 1933, when Mathieu became director, the depression had hit the neighborhood extremely hard and the need for social services was even greater than before. But faced with limited resources, the Board of Directors de-

cided to phase out adult programs and to focus exclusively on the children who were regular club members. By 1936 the change was complete: "To better serve childhood [the OTSC] has discontinued practically all adult work, keeping only such adults as have grown up in the club."

Through husbanding its resources the club was able to offer additional services to the children. The gymnasium showers were kept open to encourage cleanliness and a penny savings bank was established to encourage thrift. Clothing and free haircuts were made available to members and older youths were helped to find jobs.

While many social agencies were forced to close during the depression, the OTSC managed to survive. In some ways the club benefitted from the economic problems, for it was able to hire workers through the Works Progress Administration and the Emergency Relief Commission. Others were paid by the United Charities. This extra help meant that the OTSC could offer expanded activities and make some major repairs. In 1938 it was doing well enough to rent the recreation building of the Jackson Boulevard Christian Church to serve as a second branch. By 1943 this became the only home of the club.

As America entered the Second World War, club activities gave the children a sense of participating in the defense effort. They kept track of former members and staff who were in the service and sent them letters and holiday gifts. Although some long-time staff members were drafted, young volunteers were found to replace them. Classes and club groups took on a military air and airplane model building became popular. On nature hikes the children collected milkweed pods for the government, which used the fluffy seeds to fill life jackets. In 1944 the OTSC brought in fifty tons of waste paper, and club members helped pick up trash in the 25th ward. A major effort was the support of War Bond Drives. The club had several groups of children who provided entertainment at bond rallies and earned the club a citation from the government.

At the end of the war Mathieu was able to fulfill one of his dreams by raising enough money to buy a fifteen acre farm with fields and woods in Wheaton, Illinois, as a permanent camp for the club. Although camping had long been an important part of the activities, it had always been difficult to arrange day trips or to find suitable locations for overnight camping. The purchase of what became known as the Mark Twain Adventure Camp changed all this.

A dilapidated truck was acquired to transport children to the camp. And bit by bit the handful of old farm buildings were supplemented by new structures erected by the members of the club. When the club's faithful patron, the Chicago Federated Advertising Club, donated cabins, a mess hall, and a swimming pool, the youngsters assumed responsibility for maintaining these new acquisitions. During the summer the camp became the central focus of the club program, with services in the city being cut to a minimum. The volunteers who staffed the club in the city came to the camp during the summer. Later some critics pointed to the lack of medical facilities at the camp and to the absence of special training for counselors. But Mathieu and the Board of Directors maintained that even with these limitations any camp was better than none at all and kept the place open.

The club enjoyed considerable publicity, much of it due to its association with the advertising profession. But there were other sources as well. For example, the OTSC contributed stories to the *True Life Adventure* series in the Boys' Club publication. These were short articles about youngsters who had once been troublemakers. Occasionally these stories were picked up by the local press. The neighborhood newspaper, the *Midwest News*, published a weekly column of pictures and articles about club activities. To raise money for the club Mathieu put together a slide show en-

titled "Trails of Chicagoland," which he presented before church groups. Sometimes he would use these occasions to tell the story of the boy who came to the club with a gun, and was persuaded to trade it for a harmonica.

In the 1940s the OTSC participated in the weekly radio program "The Story of Constance Worth," about a fictitious social worker who dealt with true cases from the files of member agencies of the Social Work Publicity Council (a committee of the Council of Social Agencies of Chicago). In a letter from the Publicity Council in September 1941, the club was asked to provide case histories and advised that, "We are tremendously pleased with the material that our new script writer, Louis [Studs] Terkel has turned out during the summer." The Morris B. Sachs Amateur Hour on station WENR devoted an annual show to the talents of club members. The OTSC even made the transition to television. In 1948–1949 the club was the scene of the weekly "Midget Boxing" program on WBKB.

Club member Lily Riley studies a specimen in the club's natural history museum, 1920. Manuscript Collection, the University of Illinois at Chicago Circle.

The club trained several championship basketball teams and its boxers were well known in city tournaments. Members could also take music or dancing lessons and join in the activities of the drama or oratory clubs. Several times a year it sponsored variety shows and plays, providing inexpensive entertainment for the community. In the mid–1940s the Chicago Federated Advertising Club began to sponsor the club's annual fund-raising Christmas benefit. Irv Kupcinet ("Kup") served as the Master of Ceremonies and helped to convince professional entertainers to donate their talents to the show, in which children from the club also performed. The Christmas Shows are still an annual event, "Kup's Column" prints the details in December.

The late 1940s saw a shift in emphasis from individual delinquents to the gangs. Although there had been teenage gangs in the area for a long time, the club had traditionally worked with particular boys rather than groups. But as the gangs became more active special efforts were made to deal with them. Mathieu had a flair for working with gangs. Unlike McMurry, who had cancelled club activities rather than deal with the problem of teenage drinking, Mathieu waited until he was familiar with a gang to begin working with it. Sometimes Mathieu worked with the gang leader and used his leadership qualities within the club. At other times he worked through gang members in an attempt to undermine the leader. On one occasion he was presented with a set of monogrammed cuff links by a difficult gang with which he had been working. When he thanked the young people they explained that it had been hard to steal the right combination of initials. Mathieu accepted the gift and quietly paid the jeweler from whom the cuff links had been stolen. As he put it,

> Sometimes the stores in this vicinity send youthful shoplifters to us. They come here suspicious and resentful. . . . They're all surprised that we don't lecture them on righteousness. That's where we fool them. We instill every decent principle of living and honest citizenship into them without their knowing it. . . .

Auguste Mathieu came to agree with the settlement house principle that in order to help children one must help to improve the environment in which they live but he approached the problem differently. He realized that the OTSC could not hope to provide the variety of social services offered by the settlements. Instead he worked with local community improvement organizations. In the late 1940s and early 1950s such grass-root groups began to appear in greater numbers, established by neighborhood volunteers to solve community problems. Between 1949 and 1965 Mathieu served on the executive councils of the Midwest Community Council and the Garfield Family Council. Other staff members and club volunteers were encouraged to participate in these groups and were active in them, cementing further the close relationship between the OTSC and the neighborhood.

In the course of the postwar years the population of the neighborhood which the club had served began to change. This raised the question of whether the club should stay where it was or move further west in the city with its membership. When the building on Jackson burned down in 1955, the club decided to move. Temporary quarters were established immediately in the Grant School at 145 South Campbell and at a Methodist church at 200 South Sacramento. A few months later the club opened a new permanent home at 25 North Karlov, in a former synagogue. But since the area around the former club lacked social services, the Sacramento branch was kept open until 1958, when the Methodist church took over the program.

In 1962 the OTSC faced another crisis when Mathieu reached retirement age. As early as 1952 the Welfare Council of Metropolitan Chicago had expressed concern about the amateur status of the club and its staff. Criticism

of the club by the Welfare Council or the Community Fund could mean the loss of accreditation or funding. With Mathieu's retirement imminent, the Board of Directors once again sought advice about hiring a replacement. As it had in 1929, the Board called upon an outside group, the Recreation and Informal Education Division of the Welfare Council, to make recommendations. In a preliminary report the evaluators cited a problem which had "bothered all Budget Reviewing Committees in recent years . . . [the] lack of written personnel policies. . . ." The study also pointed out that the use of recreation programs in social work had been phased out in most professional agencies.

Thus in December 1962 the Board began the process of making the club more professional. For the first time in the history of the OTSC a personnel policies statement was drawn up. It specified that all staff members had to meet the educational standards of the Boys' Clubs of America and to be certified by that organization, or be working toward that goal. The Board still supported its amateur staff, however, and added, "Employees with initiative, imagination, and interest will be encouraged to grow on the job and will not be

An OTSC Boy Scout Troop assembly in front of the club headquarters on Van Buren Street in 1922. Manuscript Collection, the University of Illinois at Chicago Circle.

held back by the personnel practice of the job description."But when Mathieu retired in 1966, he was replaced by a director with professional training.

How had the OTSC managed to remain successful for so long in a field in which it was becoming increasingly outdated? Perhaps the answer lies in the two men who for so long determined its course. Because they had themselves experienced the slum, McMurry and Mathieu knew better than many of their middle class counterparts how to deal with its problems. Both recognized the value of oral tradition to a largely illiterate and foreign-born population. They knew that the many legends which were told in saloons and on porches provided a sense of community and emphasized values held in common. Thus McMurry, and later Mathieu, created legends about themselves which attracted the children and earned the trust of their parents.

In 1916, reminiscing about the early days of the club, McMurry recalled "I had to face not only poverty but everywhere suspicions of my motives. Denounced in public as a fraud, I was twice arrested for soliciting money from door to door. . . ." To people who were skeptical of alien institutions, the tale of his suffering proved that he was one of them.

Mathieu's stories appealed to children who knew about street gangs and the good fortune of avoiding arrest. In some he appeared larger than life, a hero who had conquered their world. There was that tale of a snowball fight between a New Jersey gang and a New York gang which involved at least 1,400 boys. Young Auguste had led the New Jersey group to its first victory in the annual battle. Such legends reached more people than any number of pamphlets and handbills and their message was that McMurry and Mathieu were people of their own sort wishing to do no more than to help the neighborhood children with their day to day problems. And therein lay the key to success.

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Auguste Mathieu, director of the OTSC from 1933 to 1966, with three young friends at the club's Mark Twain Adventure Camp in Wheaton two years before his retirement. Manuscript Collection, the University of Illinois at Chicago Circle.

Chicago and Lewis Hine

BY LARRY A. VISKOCHIL

"Artists have always been the real purveyors of news for it is not the outward happening in itself which is new, but the kindling by it of emotion, perception and appreciation."—*John Dewey*

LEWIS HINE, 1874–1940: A RETROSPECTIVE OF THE PHOTOGRAPHER, an exhibit organized by the Brooklyn Museum, will be on view at the Chicago Historical Society from March 15 to May 30, 1978 in the Philip K. Wrigley Special Exhibition Gallery. It is composed of 220 original photographs taken and printed by one of the most important figures in the history of photography. Although his name rarely evokes immediate recognition from the public at large, his pictures do, for they have appeared in most American history texts published during the past fifty years. Once seen, his photo-documents of the lives of unfortunate Americans during the first third of this century are never forgotten. The faces of the immigrant in the tenement sweat shop; of children laboring in textile mills, mines, and factories; and of the workman at his machine, look out at us with unforgettable intensity.

The photographs were made at a time when life was cheap, when the American dream was in danger of being lost in the shuffle as the nation shifted from a rural to an industrial economy, often at the expense of the individual. The twentieth century began with an attempt by social reformers to rescue America from the excesses of the laissez-faire policies of the preceding century. Outraged by the arrogance of the "malefactors of great wealth," these reformers identified themselves with the voiceless at the lowest level of the new industrial society. Their goal was to make government more directly responsible to the wishes and needs of those unable to defend themselves against those who resisted reform. Soon to join in this struggle was Lewis Wickes Hine.

Born in Oshkosh, Wisconsin, in 1874 Hine himself came from a lower class background. He had to leave school at the age of fifteen to go to work but, unlike many of those to the improvement of whose lot he would dedicate his life, he was eventually able to elevate himself to the educated middle class. After beginning his studies at the local State Normal School, Hine left Oshkosh to come to Chicago to continue his schooling. He enrolled at the University of Chicago in June of 1900 and stayed there until August of the following year.

At that time William Rainey Harper's university, then only eight years old, was becoming, like the city itself, a center of progressive thought. Thorstein Veblen, in the department of economics, had attacked the evils of "predatory wealth" in his *Theory of the Leisure Class.* In the philosophy department John Dewey was making revolutionary contributions to the theory of education. He, along with many others of the university's innovative faculty, taught that institutions could be used to change man's environment and consequently, individual behavior. Not far from the university, in Chicago's growing slums, social workers like Jane Addams were putting many of these new reform theories to a practical test in their settlement houses. Calling attention to the abuses that made the social settlement necessary was a new type of journalist—the muckraker. The work of the muckrakers in exposing the frightful conditions found in Chicago and other cities became front page sensations. Books like Upton Sinclair's *The Jungle,* set in Chicago's stockyards, effectively brought new converts to the ranks of the young reform movement.

Hine was twenty-seven when he left the University of Chicago to become a science teacher at New York's Ethical Culture School, another center for reform thought and action. He continued his education at New York University.

Larry A. Viskochil, curator of the graphics collection, is coordinating the Hine exhibit and related programs to be held at the Chicago Historical Society.

Stamped Lewis Hine Photo Company (number 331 and 790 respectively) these variations on recurrent Hine motifs were discovered among an assortment donated to the Chicago Historical Society by Gads Hill Center settlement house. The poster in the uppermost photograph identifies it as a Chicago scene. CHS.

Hine returned to attend summer school at the University of Chicago in 1902 before eventually receiving a master's degree in sociology from Columbia University. Although his early sojourns in Chicago had been relatively brief they came at important stages in his life and at periods when social reform was an especially potent theme in the life of the city.

While at the Ethical Culture School, Hine was given his first camera by Frank Manning, the school's principal, who encouraged him to use it as a teaching tool. His initial success with photography at the school was impressive. Manning then suggested that Hine use his camera to show his students how the "new pilgrims" then arriving at Ellis Island would adapt to the social conditions Hine had become conscious of earlier in Chicago. In 1904 Hine began the most complete photo-document made of immigrants at Ellis Island and of their subsequent lives in the tenements and sweatshops of New York's slums.

Although he would never really stop thinking of himself as an educator, Hine left the classroom forever in 1908 when he was hired as full time investigator-photographer by the National Child Labor Committee. During the next decade Hine traveled extensively for the NCLC documenting the appalling conditions under which young children were forced to work long hours for little pay. His powerful photographic images, usually captioned with the children's own statements, shocked the country then and still shock the viewer today.

In 1909 Hine returned to Chicago to attend the annual conference of the National Child Labor Committee. While here he took photographs at Jane Addams' Hull-House settlement, which had been from the outset closely associated with the fight to abolish child labor. The settlement house was located in a district from which the evils of child labor could be easily observed at first hand. Addams pointed out that it was "perhaps inevitable that efforts to secure a child labor law should be our first venture into the field of state legislation." It is significant that settlement house workers like Jane Addams and Florence Kelley led the fight for such legislation and served as models for reformers in other states. Kelley and Addams had been among the principal organizers of the NCLC when it was founded in 1904 and, along with Lillian Wald of New York, specifically represented the settlement movement on the national committee. It was hoped that this organization would effectively exert pressure for national legislation since state anti-child labor laws which had been passed were often ignored or struck down by the courts.

The reformers knew that public opinion would have to be mobilized to bring about legislative action. Hine's photographs appeared regularly in their conference exhibits, reports, journals, newspaper publicity, slide lectures, posters, and magazine articles. Over the years his travels for the NCLC and for various other agencies took Hine to all parts of the country and, frequently, back to Illinois. In 1910 he photographed tuberculosis victims in Chicago and documented the poor conditions that helped cause and spread such diseases in the state's factories. Again in 1911 he came back to record the wasted existence of those who were forced to live their lives out on Chicago's streets—the prostitutes, the beggars, the children who made their living by selling newspapers far into the night or by shining the boots of the more prosperous.

Many of these photographs, including two on loan from the Chicago Historical Society's collections, are part of this important exhibit. Hine continued to photograph his fellow Americans with compassion and respect for the next thirty years. During the last half of his career, Hine shifted his emphasis to showing the promise inherent in the American worker and stressed the dignity of work itself. "There were two things I wanted to do" Hine explained, "I wanted to show the things that had to be corrected. I wanted to show the things that had to be appreciated."

All who are interested in social history, in photography as a form of social documentation, and in Hine's power as a photographer should be sure to visit the exhibit at the Society—the only museum in the Midwest at which it will be possible to see this magnificent retrospective.

Looking Backward

100 Years Ago

As recorded by newspapers in the collection of the Chicago Historical Society

What stories greeted readers of Chicago newspapers as the new year was ushered in one hundred years ago?

The front page of The Chicago Daily Tribune *for Tuesday, January 1, 1878, conveys a strong sense of the city's concern with commerce and industry. Standing out among the seven closely printed columns is one which summarizes, in the form of headlines, the significant economic developments of the preceding year:*

The Chicago Daily Tribune.

POLLINARIS 20 PER CENT | THE YEAR 1877.

CHICAGO DAILY NEWS.

Has a Larger Circulation than any Other Daily Paper Printed in Chicago.

WEDNESDAY, JANUARY 2, 1878 | PRICE, ONE CENT

3 O'Clock | Foreign Flashes | New York Affairs

The Weekly Inter Ocean.

FOREIGN NEWS | WASHINGTON

TO MAKE MONEY SECURE AN AGENCY

Robbins Family Washer

THE YEAR 1877.

Trade, Commerce, and Manufactures of Chicago for the Past Year

A Moderately Prosperous Period, Amid Widespread Depression.

Effects of the Eastern War and the Mud-Blockade on General Business.*

Hogs and Iron Getting Down to Hard-Pan—A Marked Decrease in Receipts of Wheat and Corn.

A Shrinkage of One and a Half Per Cent in the Wholesale Trade,

Which is Due to an Increased Purchasing Power of the Paper Dollar.

A Slight Gain in the Volume of Pork-Packing—Immense Growth of the Canned-Beef Department.

Our Manufactures Foot Up $204,000,000 of Annual Product.

The Total Trade of the City Measured by $621,500,000.

Showing a Loss of Four and Seven-tenths Per Cent Currency from 1876.

But Is a Gain of Fully One Per Cent if Reckoned on a Gold Basis.

*The fourth Russo-Turkish war (1877–78) fought during the 1800s. This one ended with the signing of the Treaty of San Stefano.

The front page of the Chicago Daily News *for Thursday, January 3, 1878 carried a poignant story of a young woman deceived that might well have formed the plot of a Victorian novel.*

AN ILLICIT LOVE.

A Respectable Young Girl Ruined by the Father of a Family.

This morning a man giving the name of L. G. Gilbert was brought up before Justice Morrison on a charge of abduction. The complainant, Kate Condin, was a fair-featured, tall young lady, aged about 20 years, and evidently in great distress. The prisoner pleaded guilty, and was held to the Criminal Court in bonds of $1,000.

It appears that he became acquainted with Miss Condin last fall, at a restaurant on State street where she worked, and afterwards frequently visited her home at 100 Johnson street. He represented himself as a proof-reader on the Tribune, and gave the name of Harris.

He told the girl that he was a widower with two children, and he soon won her confidence so completely that all her friends' warnings could not shake it. New Year's eve he called for her with a hack, and told her parents that they were going off to get married. He accomplished her ruin at a place on Madison street, and abandoned her to her fate.

The girl's relations are in good circumstances, and all say that she was a very good girl until she became infatuated with Harris.

Mr. Harris is a hatter, doing business on West Madison street. He is married, has two children, and is forty years of age.

The family and friends of the young lady are plunged in the deepest grief over her great misfortune.

A Daily News reporter visited the County Jail this afternoon, and held a few minutes' conversation with Gilbert, but he emphatically declined answering any questions.

In alluding to his family he remarked that his domestic life had been far from a happy one, and tears filled his eyes as he mentioned his children, adding that he felt depressed on their account.

"I should have avoided this trouble, had I the wherewith," said he. "I didn't care this morning whether I lived or died. I tried to hang myself in the cell, by tying two handkerchiefs together, but they were not strong enough," and the prisoner produced a linen-handkerchief considerably torn.

In answer to a question regarding the young lady, he answered: "She is a fool for pushing this thing."

Gilbert appears to be in the dark entirely as to how the affair got into court, and was anxious to ascertain whether his wife was at the bottom of it. Nothing could be gleaned from him, as he refused to make any statement until he could find out how he was situated, and by whom the proceedings were instigated.

It would be another decade before newspapers began to print photographs. However, *The Weekly Inter Ocean* of January 3, 1878 did carry this line-drawing advertisement for a washing machine. CHS.

MRS. OLD FOGY DOES NOT USE THE ROBBINS WASHER.

MRS. COMMON SENSE DOES. TAKE YOUR CHOICE.

TO MAKE MONEY

SECURE AN AGENCY

FOR THE

CELEBRATED

Robbins Family Washer.

This machine has been ON TRIAL for the past twelve months in every State and Territory in the Union, and the almost unanimous verdict of housekeepers is this: "Your Washer has proved a complete success."

The first issue of The Weekly Inter Ocean *for the year, dated January 3, printed a number of items on educational matters on its front page. Most interesting, given current controversies, is an account of a conference of county school superintendents at which the subject of reading instruction came under discussion.*

EDUCATORS IN COUNCIL
County School Superintendents

Special Telegram to The Inter Ocean

Springfield, Ill. Dec. 26—The annual meeting of the County Superintendents' section of the State Teachers' Association was held to-day at the Capitol.

The first formal exercise was a dissertation upon reading by Superintendent Smith of McLean.

Mr. Smith at some length elaborated upon the various errors and mistakes indulged by teachers in their modes of teaching reading. Some teachers, when asked what they had read would say, "Well, mostly McGuffie's readers," or "Sanders' readers." But on repeating the question, "No, what books have *you* read?" would answer, "Oh, I have read Dickens," or "I have read Longfellow," or "Shakespeare," or some other author. Then, on asking "What particular work of Dickens or Longfellow, or Shakespeare have you read?" the teacher was frequently puzzled some time to remember the name of the book read. One teacher said she read "Dante's Inferno" but she couldn't tell where Dante lived or who any of his characters were, or what lesson was intended by the author. Such persons are not qualified to teach reading, although they may possess the proper knowledge of inflection, emphasis, pronunciation, and orthography. They should cultivate memory, and learn to know mechanically, when glancing at the printed page, what idea and object the author has in view. Mr. Smith then spoke at length about the better modes of teaching young pupils the elementary work of reading. He urged that the brain of the child should be so cultivated as to draw mechanically in its mind the instant conclusion from the page read of the idea and the subject of the author. The analytical and the demonstrative or dictionary work should come afterward, when pupils are in the higher readers, but the first elements of reading should be mechanical, the mental following after the mechanical.

Of the private educational institutions which advertised in the first 1878 issue of *The Weekly Inter Ocean*, only one has survived to the present. CHS.

EDUCATIONAL.

MORGAN PARK MILITARY ACADEMY

Morgan Park, Cook Co., Ill.

A first-class Prepatory School for Boys. Next session begins Jan. 3, 1878. Send for catalogue to either of the Principals at Morgan Park, or Room 5 Methodist Church Block, Chicago, Ill.

Capt. ED. N. KIRK TALCOTT,
HENRY T. WRIGHT, A. M.,
Associate Principals.

Allen Academy and Polytechnic Institute,

Nos. 144 and 146 22d st., near Michigan-av.

The most elegantly and thoroughly equipped school in the United States for boys and girls of all ages, and the cheapest in price, considering the advantages offered. No extra charges. Five Departments. Able Faculty. Good boarding places. An excellent time for new pupils to enter.

IRA W. ALLEN, LL.D., President,
663 Michigan-av., Chicago.

UNIVERSITY OF NOTRE DAME,

NOTRE DAME, IND.

This Institution affords students an opportunity of pursuing at will a Classical, Scientific, or Commercial Course. The Post-Graduate Course of Civil Engineering is now fully established.

Second Term Scholastic Year will begin Feb. 1, 1878. For catalogue, address

VERY REV. W. CORBY, C. S. C.

North Side—306 & 308 Chicago-av.

HIGHER SCHOOL FOR BOYS.

Next Term begins Jan. 3, 1878. Classes for Boys of all ages. CECIL BARNES, A. B., Master.

In the same column an item on the Teachers' Association indicates that then as now teachers' meetings could become "stormy"—though the cause of the storm might differ considerably.

Teachers' Associations.

The Illinois State Teachers' Association met at Springfield on the evening of Dec. 26. Governor Cullom delivered the address of welcome. The discussions on Wednesday were in relation to the course of study in high school and as to methods for developing in students a higher taste for English literature. President Lewis in his address having insisted that every teacher should be a church member, Mr. Thorpe offered a resolution to the effect that that portion of the address be stricken from the records as opposed to the spirit of the age. This created a sensation, but the chair declined to entertain the resolution. The question came up again on Friday in the shape of the report of the committee to whom the address of the President was referred. The committee recommended that the portion of the address objected to be stricken out. The Association took the position that the address was simply the expression of opinion, binding no one and hurting no one, and after a stormy discussion the report was tabled by a vote of 67 to 18.

FANNIA WEINGARTNER

Reviews

American Hunger

by Richard Wright

New York: Harper & Row, 1977. $7.95.

RICHARD WRIGHT TOOK it upon himself to bear a horrible burden: the epic task of finding the pattern in and articulating the story of what it is like to be black in American society. The effort resulted in a long autobiographical manuscript of which the first segment was published by Harper's in 1945 as *Black Boy*.

Now, thanks to the recent publication of the final segment, *American Hunger*, we can for the first time examine his saga in its entirety. Whereas *Black Boy* chronicles Wright's development from the age of four in 1912 to his flight to Chicago in 1927, *American Hunger* begins with his arrival in Chicago and traces his evolution as political activist, writer, and theorist. From the legacy of slavery and the subsequent peasant existence recorded in *Black Boy* to the horrors of the urban jungle presented in *American Hunger*, Wright's life represents a summation of the modal experiences of black people in America.

To understand Wright we must grapple with the effects that the twin crosses of color prejudice and economic bondage have left on the black psyche. That Wright was born in a time when to forget one's place meant verbal backlash, economic ostracism, or even death insured his mastery of the art of keeping the painful details of his existence alive and burning in his consciousness as a warning system to prevent his going astray. He was heir to the South's vendetta with blacks for causing the Civil War. By the time of his birth in 1908, when lynchings were more frequent than heavyweight championships, the majority of the ex-slaves had been fettered to an infamous sharecropping system which bludgeoned them into a corrosive self-hatred. They had but three options: flee the South, pass for white, or rot away behind the curtain of color oppression.

Wright always longed to flee the place where external forces consigned him to demeaning subservience and where the internal dynamics of his own being grew so tangled that he was perpetually knotted in anguish. *Black Boy* reveals his primary weapons for resisting a system where his humanity was denied. Brutality always awaited slow learners; his was a society where reason was alien.

Sterling D. Plumpp, assistant professor in the Black Studies Program at the University of Illinois at Chicago Circle, has published four volumes of poetry and a collection of essays, *Black Rituals* (1972).

His childhood gave him a view of this society from the bottom up. He learned that his every step had to be measured lest he violate the boundaries of what was expected. Beatings by his mother were merely metaphors for what he was to receive whenever he forgot the limits of his place. By moving from place to place, Wright was forced to understand the self-effacing responses American blacks had to make. The reality of an absent father and a crippled mother taught him that he had to fend for himself. Being foisted upon unwanting relatives schooled him in doubt. He learned that he must literally fight his way to the store in order to win his right to the streets.

Richard Wright presents a copy of *Native Son* to Vivian G. Harsh of the George Cleveland Hall Branch Library, 1940. Harsh Collection, Carter G. Woodson Regional Library.

If Wright's childhood branded him with the wrath of poverty, uncertainty, and violence, his adolescence reinforced these atrocities with learning even more brutal and memorable. It was learning from a high school friend that his problem was that he did not know how to get out of the way of white people. It was learning that whites thought that they had the right to pat black women on their behinds and expected him to accept it. It was learning that if blacks dared engage in "white man's work," the consequences were life-threatening. It meant learning to steal to get money for his escape. It was disappointment at finding in a city girl the same peasant mentality that he had known in rural Mississippi. It was watching Shorty bend over and urge a white man to kick him because Shorty needed a quarter. It was permitting white men to start a fight between Wright and another black boy purely for their own pleasure.

He also tells of how, very early, he burned with the desire to go counter to social expectations, to crash head-on into the values held by both blacks and whites that would make him subservient. The battle was waged through his efforts to gain access to books. A Seventh Day Adventist grandmother condemned books as the devil's work and thwarted his efforts, even to the point of threatening with eviction a young boarder who ventured to read aloud to the boy. Wright's attempts at creative expression met with either mocking sarcasm or cold indifference.

Yet he continued to thirst for the world of ideas denied him by slavery and segregation. It was in Memphis, through the intercession of a liberal white who withdrew books for him from the public library, that Wright gained entrance to the halls of Western civilization. Beginning with H. L. Mencken, he went on to discover the great Western writers.

So the black migrant we meet in *American Hunger* is already a veteran of many wars with realities, wars that could be resolved only by escape. But because he had been conditioned to keep his place—methodically, like Pavlov's dog—he could not escape his fears and anxieties. Upon his arrival in Chicago his terror of known evils translated itself into a dread of the unknown. He glanced feverishly about the car on the elevated train to see if whites would react to his presence à la Dixie. His relief at being ignored on the train turned into baffling disappointment when he saw his aunt's South Side tenement where "everything seemed makeshift, temporary." Only then did he realize that in trading the South for the North he had simply "fled one insecurity and embraced another."

Wright dramatized the psychological distance between the two races and simultaneously presented the emotional cost of attempting to lessen that distance by describing on-the-job encounters. His burning need for self-definition drove him from a job in which the proprietor, who could not even

speak English, walked in and out of his life as if through a revolving door, robbing him even of his off-the-job privacy. Fear of losing a job as dishwasher almost prevented him from reporting a white cook who spat into the food. He worked for a black insurance company until he realized that its practices were as cruel and unjust to poor blacks as anything conjured up by white entrepreneurs. A Civil Service exam ushered him into a temporary job with the Post Office where he found Irish and Jewish intellectual sparring mates with whom to debate ideas. Then the depression of the thirties committed him to the relief lines and a variety of odd jobs. A social worker helped to get him writing assignments with the Federal Negro Theatre and with the Illinois Writers' Project sponsored by the WPA.

During this period Wright attended meetings of a South Side black writers' club, only to find that its college-educated members were more concerned with their sex lives than with their writing.

Ever at war with the seemingly irrational forces that guided his life, he longed desperately for a cause that could focus and absorb the laser of his imagination. He thought the search was over in 1932 when he discovered the John Reed Club, an organization of artists and intellectuals aligned with the Communist party. This introduction to the Marxist interpretation of history gave him a world context in which to place his own experience. Comrades in the club encouraged him to transform these experiences into art; they were willing to publish his writing in its original form in the club publication, *Left Front*. Membership in the John Reed Club was central to Wright's development as a writer. It provided both encouragement and a ready-made readership.

Before a year had passed Wright found himself on the front line of a dispute between two factions of the club: the writers, among whom were nonparty members seeking intellectual stimulus; and the painters, most of whom were party members dedicated to carrying out the party program. In September 1933 the writers nominated Wright for the position of executive secretary. The painters, afraid to ignore the party's claims for equality for blacks, approved the choice. Wright believed that all creative writing was revolutionary by nature. At the club's national convention, he argued passionately that more latitude from the party line should be given to writers. But the party felt that all its forces must be mobilized against the rising tide of fascism and the John Reed Club was disbanded in 1935.

Wright stayed in Chicago as a party worker for another two years. He headed a committee that studied rents and food prices on the South Side. He described his disappointment with black Communists who had never read Marx, Engels, Lenin, or Stalin, but mouthed catchy phrases acquired here and there and mimed postures and gestures from posters of Lenin.

Party officials saw Wright as a bourgeois intellectual who flirted too carelessly with bourgeois literature, talked funny, and asked too many questions. On the other hand Wright learned how much the party depended on discipline: orders handed down must be obeyed. A member who disagreed was open to criticism or trial for dismissal. Wright witnessed such trials within the black cells of the party in Chicago and his account of the effect the system had on individual liberties is at once critical and moving.

In 1937 Wright left Chicago for New York to become Harlem editor of the *Daily Worker*. With him went a parcel of manuscripts soon to become books. *Uncle Tom's Children*, a collection of four novellas, was published in 1938. Some of its material came from revelations made to Wright by black party members who had recently come to Chicago from the deep South. Various short stories and poems were printed in *New Masses*.

He was also working on the notes and sketches that would materialize in *Native Son* in 1940. This seminal American novel set in Chicago dramatized the fight of a black boy struggling to achieve manhood within a system where all the avenues to survival were blocked by the power of the white man and exposed the scars this inflicted upon the blacks. The protagonist, Bigger Thomas, defies the white establishment in an almost incidental act of murder which becomes the symbol of the suppressed longing for self-definition that had lain dormant in the souls of black men since they were brought to America and subjected to the long tradition of "bad nigger." Bigger's violence becomes an act of self-assertion and permits him to develop true self-consciousness.

The final pages of *American Hunger* return Wright to the place he was when the book began and *Black Boy* ended—running from somewhere to somewhere. Having found no secure niche in American society, he is puzzled by the ambiguities of his life. He comes to realize that the whites are fully as dehumanized as their black victims. He longs for his nation to come to a reconciliation before all of its citizens, black and white are engulfed by spiritual decay. He picks up his pen "to create a sense of the hunger for life that gnaws in us all, to keep alive in our hearts a sense of the inexpressibly human."

Hoping to find freedom, Wright moved to France in 1946. Later travels took him through much of Africa and Europe. His writing during this period was primarily reportorial; *Black Power* was published in 1954, *Pagan Spain* and *The Color Curtain* in 1956. Two novels, *The Outrider* (1953) and *The Long Dream* (1958), failed to receive the critical acclaim of *Native Son* and *Black Boy*.

Wright died in Paris in 1960 at the age of 52.

This great artist who made such an impact on world consciousness died still with a sense of hunger clawing at the base of his imagination.

STERLING D. PLUMPP

Note

The reviewer advises that the Carter G. Woodson Regional Library, 9525 S. Halsted Street, Chicago 60628 has a rich lode of source material on black life in Chicago gathered by Richard Wright and his colleagues during the 1930s as part of The Negro in Illinois project. The files were preserved by Vivian G. Harsh (first head librarian of the George Cleveland Hall Branch Library), who in 1932 began to systematically collect books, manuscripts, and newspapers documenting the activities of Chicago's black community. These materials are now designated as the Harsh Collection of Afro-American History and Literature. Microfilms of The Negro in Illinois project are available at community libraries in Illinois through interlibrary loan.

Requiem: The Decline and Demise of Mayor Daley and His Era

by Len O'Connor

Chicago: Contemporary Books, 1977. $8.95.

THIS IS A BOOK that should not have been written. O'Connor's *Requiem* purports to be, to quote the jacket, "the incredible story of the decline of Richard J. Daley in the years preceding his death" and "is the most incisive look at Daley, to date."

This is historical biography at its worst—a recitation of events based mostly on newspaper clippings and two tape recorded interviews with Eric Oldberg, a Lake Forest Republican doctor, and Michael Howlett, former Democratic secretary of state. Oldberg was, according to O'Connor, Daley's "solitary, trusted friend in all the years that Daley served as mayor of Chicago, in all the dealings that he had with the high and mighty." To anyone who knew Mayor Daley, the incongruity of that claim is a testament to the invalidity of O'Connor's book. Daley trusted no one except his wife and, possibly, his children. "He was an enigma," one of his closest associates once told me. Neither Oldberg nor O'Connor comes close to penetrating that enigma in this book. As for Howlett, he was a genial politician who was recruited by Daley to run for governor of Illinois, but he was a peripheral figure in the Chicago machine and in Daley's entourage.

O'Connor's other sources for the book were newspaper clippings and second and third hand quotes from generally unnamed politicians. Many have been flatly disclaimed by those to whom they were attributed or alleged to have been used out of context. The book is buttressed by a number of dubious, poorly documented, and easily challenged assertions about and interpretations of motives, causes, consequences, and events of Daley's last years.

The ultimate irresponsibility of the book is O'Connor's attempt to document the incredible assertion on the jacket that "the big city boss was truly overcome by paranoia," a charge that O'Connor supports with the scantiest of evidence, and which would be challenged by almost anyone who knew and dealt with Daley in the last years of his life.

O'Connor's inability to support his evaluation of Daley's mental condition is matched by his inadequate documentation of another dubious assertion on the book's jacket, that "Daley's control of his world [was] being snatched away from him, bit by bit." O'Connor's attempt to bolster that assertion leads the sophisticated reader to the conclusion that O'Connor does not understand the underlying dynamics and nuances of the Chicago machine's relationship to state and national politics under Daley's leadership.

Daley was a gifted politician and superb municipal administrator. His political style and his administrative behavior were representative of the best of politicians and the most capable of bureaucrats. His weaknesses and faults were reflective of the inadequacies of his brand of politics in twentieth century American urban life. His times were fraught with the problems and challenges of the revolutionary changes which swept across America, and indeed the world, in the transition from a big city industrial society to an urbanized, metropolitan society. And his city was a microcosm of that worldwide macrocosm.

But there was something different in Chicago from other American cities—the survival and continued effectiveness of the last of the great American urban political machines, and a city government that was more viable and efficient than most of its counterparts. Daley played a major role in guiding and directing that city government and political organization, in reconciling the differences and adjudicating the disputes in his city, and in linking the disparate, constituent parts of his *polis* into a functioning totality.

That performance is worthy of intensive analysis and study by political scientists, historians, sociologists, and social psychologists. To date, they have left the field to others—to newspapermen, television and radio commentators, and hostile academics. George Clemenceau, the Premier of France during World War I, was supposed to have said that "War is too important to be left to the generals." To paraphrase Clemenceau, "The study of politics and government is too important to be left to newspapermen and television commentators." It is time for serious scholars to devote their skills to the study and analysis of Daley's life, career, and tactics.

MILTON RAKOVE

With Malice Toward None: The Life of Abraham Lincoln

by Stephen B. Oates

New York: Harper & Row, 1977. $15.95.

IT HAS BEEN SEVENTEEN years since the last full-scale biography of Lincoln, Reinhard Luthin's *The Real Abraham Lincoln*, was published and twenty-five years since the appearance of Benjamin Thomas' classic study, still deservedly regarded as the best one-volume biography of Lincoln. During the intervening years the body of historical literature dealing with Lincoln, the times in which he lived, and the individuals who touched his life has expanded dramatically. Issues in our own day have sharpened our perception of Lincoln's role, if they have not altered the interpretation of his actions in any significant way. It was time, Stephen Oates felt, for a new biography that would incorporate the recent scholarship. The author of a highly-acclaimed biography of John Brown and an account of the Nat Turner rebellion, among other works, and a student as well as a practitioner of biography as a literary art, Oates brought high qualifications to his task.

Oates, however, promises more than simply an up-to-date synthesis of Lincoln scholarship. He seeks to separate Lincoln from the "mists of legend" and to give him "his right to be a human being." He strives to achieve a "fair and unflinching" portrait of the Lincoln "who actually lived," a rounded view that emphasizes his strengths without ignoring his flaws. By utilizing the vast outpouring of scholarly studies dealing with Lincoln's time, Oates suggests that he has presented Lincoln "in greater depth than perhaps was possible for previous biographers." Writing in a breezy, fast-moving, and colloquial style, Oates sought "to perpetuate a man as he was in the days he lived." On the whole, his effort has succeeded.

The book, however, has an uneven quality. It is obvious that the Civil War years capture the author's interest more than the earlier decades, perhaps because it is in the war that the real drama of Lincoln's life can be found. It was, after all, the Civil War that elicited the true quality of Lincoln's greatness. His portraiture of Lincoln the president is more successful than is that of Lincoln's prepresidential life and career. Lincoln's private thoughts and concerns have been carefully blended with his public actions, the story of his life in the White House expertly balanced against the events which raged about him. Lincoln's mental anguish, his desperation, and impatience with the Union's military progress, are movingly presented, and the final pages on Lincoln's last days stand out for dramatic effect. Throughout the account of the war years runs the theme of Lincoln's developing emancipation policy, his effort to move an often unwilling nation toward the goal of freedom for America's slaves and to eliminate the element that contradicted the nation's meaning to the world. Oates' treatment is fair, judicious, and right.

By contrast, Lincoln does not come alive to the same degree in the earlier pages of the book. The evolution of his political principles, his involvement in the political and economic life of Illinois, his awakening to the threat of slavery expansion, while lacking the drama of the Civil War years, nevertheless constitute a vital background to his later greatness. The author's treatment of the complex events of the sectional conflict over slavery appears shallow and lacking in detail at times.

Still, the magnitude of Oates' task must be kept in mind. To write a scholarly and human biography of Lincoln that cuts through all the accumulated layers of myth and legend, that brings together the results of a mountain of recent scholarship, is as difficult as it is necessary. Oates has done admirably and whatever shortcomings might suggest themselves must be placed in the perspective of his overall success.

ROBERT W. JOHANNSEN

Harriet Monroe: To Have Great Poets . . .

a Robert Orr Film written by Vincent Kling and Robert W. Orr.

Color: 22 minutes. Available for rent or purchase through Jack Behrend, Behrend's Inc., 161 E. Grand Avenue, Chicago 60611.

FOR MANY YEARS Harriet Monroe was associated with *Poetry* magazine. Rob Orr's film adds to this fame the richness of her interest in all the arts, particularly architecture.

The film defines her as perceptive, adventurous, and attentive to creativity in others as well as in herself. One brief moment reveals the chagrin of an empty hall, hired for the reading of her own poetry (she is, we realize, not necessarily a talented poet). The film discloses the energy and curiosity that directed her life and led to her support of poets like Wallace Stevens and Carl Sandburg long before they became famous.

By the use of drawings, old photographs, and other archival materials the film presents an observant Harriet Monroe, critical of the artistic dishonesty of the World's Columbian Exposition, irate at the absense of poetry from representation at the fair and sympathetic to the radical architecture that denied European tradition and prestige. Images of the renovated Auditorium Theater, significant in Monroe's life through connections with architects Louis Sullivan and John Wellborn Root and her own poetry, sensitize us to the loveliness of a building we still possess.

The excellent cinematography provides sharp images of historical materials: the devastation of the 1871 fire; the sparkle of the innovative incandescent

lights of the Auditorium; the strength in the ruggedness of the Grand Canyon, where Monroe found inspiration for an American expression of the arts. The combination of the film's tight structure, complete personal portrait, and two-dimensional sound track exceeds the possibilities of exhibits or print alone.

The serious and specialized nature of this film will appeal to specific audiences, those interested in history, in poetry, in art. Monroe's courage as a woman determined to encourage and support modern art, especially unknown and unrewarded modern poets, extends this appeal to larger audiences. We get information, insight, and respect for an individual who made an unusual and valuable contribution.

MAY PIETZ

The Papers of Frederick Law Olmsted Volume I: The Formative Years 1822 to 1852

edited by Charles C. McLaughlin and Charles E. Beveridge

Baltimore: The Johns Hopkins University Press, 1977. $20.

AT THE CLOSE OF his career landscape architect Frederick Law Olmsted wrote to a friend, "I am sure that the result of what I have done is to be of much more consequence than any one else but myself supposes. As I travel, I see traces of influence spreading from it that no one else would detect." Olmsted once said he had fathered the profession of landscape architecture in the United States. He may have been right. From Central Park in New York City and the Capitol grounds in Washington, D.C., to the University of California at Berkeley, Olmsted had a hand in every major project that could influence urban standards of natural beauty in the last half of the nineteenth century.

In the Chicago area he provided designs for the World's Columbian Exposition grounds, for South Park, and for Riverside, one of the country's earliest suburbs. He had the opportunity with Riverside in 1868 to lay out one of the most carefully planned residential developments in the country. In defending his plan he noted a suburban "counter-tide of migration, especially affecting the more intelligent and more fortunate classes." Since he believed that "the most attractive, the most refined and the most soundly wholesome forms of domestic life" were to be found in planned communities at the edges of our cities, he tried to put into Riverside "the best application of the arts of civilization to which mankind has yet attained." In large measure he succeeded, giving urban designers a benchmark that has seldom been equalled.

Olmsted's ability to see things clearly and express himself forcefully made his writings on landscape architecture and urban design some of the most thought-provoking in the field. Yet Olmsted began his career as a landscape architect late in life after first enjoying some success as a writer of travel literature. He skillfully wove his observations into such classics as *A Journey in the Seaboard Slave States* and *A Journey through Texas*. His experience as a writer prepared him to make great efforts to explain his landscape theories and his thoughts on urban design. In addition to his published books and articles, the Olmsted papers include some 60,000 items in depositories around the country.

Editor Charles McLaughlin hopes to select samples of these papers to represent Olmsted's varied interests in a monumental seven-volume series. If this first volume is any indication, the series will be a milestone in the literature of urban design. McLaughlin has worked with Olmsted material for twenty-seven years. He seems amply qualified to serve as chief editor. In choosing documents for *Volume I* McLaughlin assures us that each met at least one of three criteria: "first, that it gives the reader insight into Olmsted's character; second, that it presents valuable commentary on his times; and third, that it contains an important statement on landscape design."

In *The Formative Years* we are treated to Olmsted's early writings from 1840, when he was eighteen, until 1852. We are given an opportunity to see something of a young man's interests, including Olmsted's travels to China, his "search for love and certitude," his experiences as a gentleman farmer on Staten Island and, finally, his trip to England in 1850.

As the first volume in the series, *The Formative Years* contains a scholarly biographical account (204 footnotes in 46 pages) and an invaluable biographical directory of Olmsted's family and friends. Each selection from Olmsted's writings is carefully annotated and indexed by name and by subject. Clearly the Olmsted papers will be a work of distinguished scholarship. In addition, Olmsted's considerable literary talents make *The Formative Years* highly readable. If the book has a fault, it is that it leaves us waiting eagerly for the subsequent volumes which will show Olmsted in his influential period. The wait will surely be worthwhile, however, for as Olmsted put it in 1848, "I seem to see or think I see something the rest do not, and hang me if I don't."

PETER SCHMITT

The Irish Diaspora in America

by Lawrence J. McCaffrey
Bloomington: Indiana University Press, 1976. $8.50.

THIS PORTRAIT OF IRISH Americans is an insider's account. Loyola University professor of history, Lawrence J. McCaffrey, is a first generation Irishman who grew up on the South Side and was educated by the Irish Christian Brothers at Leo High School.

McCaffrey prefaces his study of the American Irish with two chapters on conditions in Ireland, 1169–1850. These pages draw on the author's own scholarly works: *Irish Federalism in the 1870s: A Study in Conservative Nationalism*; *Daniel O'Connell and the Repeal Year*; and *The Irish Question, 1800–1922*.

In this section of the book McCaffrey traces the religious, social, and political dimensions of the conflict between Irish Catholics and Anglo–Irish Protestants and he explains why Catholicism has been the "core of Irish life, the essence of Irish identity."

McCaffrey asserts that the Irish in America are a distinct ethnic culture and that they deserve scholarly attention. He argues that the experience of the Irish in this country previewed that of nearly every other ethnic, religious, and racial minority. As pioneers of the American urban ghetto, to use the author's term, the Irish were the first targets of American nativism.

The success of the Irish in America was due not only to the fact that they were a politically sophisticated group, familiar with the Anglo-Saxon system of justice. The author argues that the further west the Irish moved in the United States, the better were their chances of improving their social and economic lot. He contends that the experience of the Irish in the Midwest and the mid-Atlantic states was radically different from that of the New England Irish who "started on the basement floor of the American class structure and tended to stay there."

In Chicago, for example, the Irish grew up with the city. Although outnumbered by the Germans as early as 1860, the Irish made inroads in politics which enabled them to increase their power in the city. John P. Hopkins, an Irish Catholic elected to office in 1893, was the first in the litany of Chicago's Irish mayors.

In the final chapter of this book, McCaffrey raises important questions about the future of Irish identity. *The Irish Diaspora in America* is an eminently readable work. Of special value is the author's selected reading list which includes novels by Irish-American writers.

ELLEN SKERRETT

The Reviewers

—Robert W. Johannsen, professor of history at the University of Illinois at Urbana-Champaign, has written a number of books on Stephen A. Douglas

—May Pietz has produced several films and teaches filmmaking at North Niles High School

—Milton Rakove, author of *Don't Make No Waves, Don't Back No Losers: An Insider's Analysis of the Daley Machine* (1975), teaches at the University of Illinois at Chicago Circle

—Peter Schmitt is a faculty associate of the University Archives and Regional History Collections at Western Michigan University

—Ellen Skerrett has worked under an NEH Youthgrant to study Irish parishes in Chicago

Brief Report

CHILDHOOD IN AMERICAN LIFE will be the subject of a national conference co-sponsored by Indiana-Purdue at Indianapolis and the Indianapolis Children's Museum. This conference, to be held at the Children's Museum March 30–April 1, will bring together scholars, educators, professional child care workers, and interested lay persons. The sessions will feature papers of some 20 minutes length which will become the focus of wide-ranging discussions of American childhood in the past, present, and future. Persons interested in attending or presenting such papers should write to Professor Warren French, Director, Center for American Studies, Indiana-Purdue at Indianapolis, IN 46202.

The Society

The Changing Face of *Chicago History*

IN COMPARING THE first issue of *Chicago History* published in 1945 with this issue, I am struck by the degree to which the magazine has mirrored the many changes in the Chicago Historical Society. Some of these are obvious: the early issues of *Chicago History* were entirely written and edited by the Society's director, Paul Angle; today authors from every part of the country provide the wide variety of articles, while almost every staff member collaborates by providing special skills and information. The size and format also have changed dramatically, as can be seen in the accompanying illustration, from a small publication of 24 pages to the heavily illustrated 64-page format of today.

Other changes, less obvious but as signifi-

cant, have marked the evolution of *Chicago History*. Several years ago the editor added a book review section to provide readers with an announcement and evaluation of new publications in fields related to the research interests of the Society; this section is being further expanded to include reviews of documentary films and other educational materials. I am sure that many of you have noticed as well the selected reading list which is now included at the end of each article. This was added in the belief that many people want to know the sources used by our authors while others want a guide to further reading.

A change that appears for the first time in this issue is a revision of "Fifty Years Ago." For some time we have felt that while this series of articles offered interesting insights into the fabric of Chicago's past, its limitation to newspaper accounts of fifty years ago was too restrictive, eliminating a great deal of interesting and timely information that should be shared with our readers. For this reason we have renamed this section "Looking Backward," to emphasize its focus without limiting its scope.

Another important landmark was the decision to distribute *Chicago History* to newsstands throughout the Chicago area. In this way the Society is able to reach out to potential new readers as well as potential new members. This is as it should be, for *Chicago History* is an important extension of our research facilities and exhibition galleries, allowing us to share the excitement of exploring both Chicago's past and our own collections in a way that would be impossible without the magazine.

But the story of *Chicago History* is not entirely one of constant change; continuity is important and must not be forgotten as each generation of staff and editors molds the magazine to reflect the continually changing activities and programs of the Society. One of the best features of *Chicago History* as written and edited by Paul Angle was the manner in which it shared with its readers insights into the wealth of collection materials at the Society. Future issues will return to this policy of enabling readers to become more familiar with our holdings by publishing even more materials from our collection.

This year *Chicago History* is thirty-three years old. It has been fortunate in having had a series of talented editors and authors who have continued to find important and untold stories to fill the magazine; a Board of Trustees willing to maintain a commitment to excellence; and an ever-growing band of interested readers. As *Chicago History* passes from youth to maturity, it is a fine example of how much the Chicago Historical Society has changed and yet how much it has remained the same.

Harold K. Skramstad, Jr.
DIRECTOR

THE CHICAGO HISTORICAL SOCIETY

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The Chicago Historical Society is a privately endowed institution devoted to collecting, preserving, and interpreting the history of the city of Chicago, the state of Illinois, and selected areas of American history. It must look to its members and friends for continuing financial support. Contributions to the Society are tax-deductible and appropriate recognition is accorded major gifts. The Society encourages potential contributors to phone or write the director's office to discuss the Society's needs.

MEMBERSHIP

Membership is open to anyone interested in the Society's activities and objectives. Classes of membership and dues are as follows: Annual, $20 a year; Governing Annual, $100 a year; Life, $500; and Patron, $1000 or more. Members receive the Society's quarterly magazine, *Chicago History*; a quarterly Calendar of Events, listing Society programs; invitations to special programs; free admission to the building at all times; reserved seats at movies and concerts in our auditorium; and a 10% discount on books and other merchandise purchased in the Museum Store.

HOURS

Exhibition galleries are open daily from 9:30 to 4:30; Sunday, from 12:00 to 5:00. Library and museum research collections are open Monday through Friday from 9:30 to 4:30 in July and August (Tuesday through Saturday the rest of the year). The Society is closed on Christmas, New Year's, and Thanksgiving.

THE EDUCATION OFFICE

offers guided tours, assemblies, slide talks, gallery talks, craft demonstrations, and a variety of special programs for all ages, from pre-school through senior citizen.

ADMISSION FEES FOR NON-MEMBERS

Adults $1; Children (6–17), 50¢; Senior Citizens, 25¢. Admission is free on Mondays.

Single copies of *Chicago History*, published quarterly, are $2.25 by mail; $2 at newsstands, bookshops, and the Museum Store.

"This is where the mischief begins," is how Lewis W. Hine captioned this photograph which he took in New York City in 1910. CHS.

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The Old Northwest I
March 1975 pp. 51-72

AN INDIAN POLITICIAN AND ENTREPRENEUR IN THE OLD NORTHWEST

THOMAS G. CONWAY

Historically, the children of Indian-white unions were labeled half-breeds and were looked upon contemptuously by the American white community. However, in the Old Northwest, during the first fifty years of our national history, racial attitudes toward mix blooded Indians were very fluid, and in this frontier society the term half-breed was used as much for descriptive purposes as for racial discrimination. The history of the Old Northwest presents examples of mix blooded Indians occupying positions of prominence, influence upon both races, and wealth.

The mix blooded Indian of the Old Northwest typically occupied a higher social position than did the pure Indian. The former frequently was favored by both races. Certainly, the terms of many treaties between the United States and the various Indian tribes reveal that the mix blooded Indians were accorded a most favored position in receipt of annuities and personal reservations. One of the examples of a mix blooded Indian who achieved a status far higher than would be attained by succeeding generations of pure and mix blooded Indians was Billy Caldwell, the Sauganash of Chicago.

The few facts known of Billy Caldwell's life are instructive in showing the special role of the mix blooded Indian in the Old Northwest. According to traditional accounts he was born at Detroit around 1780, the son of an Irish colonel in the British Army and a Potawatomi chief's daughter. The precedent of the French in often taking squaws, permitted his father to take an Indian wife without loss of face among the frontier society. Caldwell was then educated as a Catholic.[1]

The Caldwell case points out also a circumstance which made miscegenation somewhat more unique in the Old Northwest. The fur trade there was a highly competitive business, and success depended on a trader's winning the good will of the Indians who trapped the fur-bearing animals and more especially the friendship of the chiefs. Likewise, the chiefs had good reason for ties with the traders since their tribesmen had acquired an insatiable appetite for liquor which only the traders could satisfy. If access to alcohol was desired, a chief went to the length of bringing a white trader into the family.[2]

Caldwell grew to maturity in an atmosphere where Indian in-

terests were in conflict with those of the expanding Americans. The continued occupation of the Northwest Territory by the British provided the Indians with the resources to resist incursion by both the United States army and treaty making agents like the ruthless William Henry Harrison. Under these circumstances Caldwell found himself aligned with the interests of his Indian kindred, among whom he held a claim to a chieftaincy through his mother. At the same time he was able to serve as a useful liaison with their British allies.

Historical accounts place him among those Indians who were hostile to the Americans in the War of 1812. Caldwell claimed that he had fought alongside Tecumseh in the capacity of his secretary at the Battle of the Thames where Tecumseh had been killed.[3] It is possible that Thomas Forsyth, the Indian agent at Peoria, was speaking of Caldwell in 1815, when he wrote to Governor Edwards of Illinois that he had met a Potawatomi who was at the Thames and who saw Tecumseh killed. The Indian told Forsyth "that he lived with his uncle at the Prophet's town on the Wabash for three years and knew Tecumseh well." According to the Indian this same uncle had been taken off a British ship by Captain Perry and, therefore, may have been British.[4] Like so many other Indians, Billy Caldwell came over to the American side after the death of the great chief.

After the peace Caldwell chose to become a trader among the Indians, and his career is more documented. During this portion of his life he seems to have moved toward adopting the white man's ways, a move which did not necessitate his burning his bridges to his tribal constituency as a large percentage of the Potawatomi were pursuing this direction.[5] About 1820 he made his home at Fort Dearborn, where he became known as a friend of the white people. Because he aided in preventing trouble between the Indians and the settlers on various occasions, Caldwell won from the whites the appellation Sauganash, which means Englishman. When the first local election was held in Chicago on 7 August 1826, Caldwell was elected justice of the peace. Although three-fourths of the voters were pure and mix blooded Indians, this was a significant achievement of status vis-a-vis the white community because his victory indicated the indulgence of the latter.[6]

Having gained the acceptance of the whites, Caldwell seemed on his way to becoming a full fledged member of American frontier society. Records show that he bid for government contracts to provide the Indians with housing and cattle in 1827.[7] At this juncture he also became a party to the maneuvering of some residents of Illinois who wished to obtain land cessions of the Indians. He apparently conspired with these men to aid in the re-

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In April of 1829 seven Potawatomi chiefs and their followers applied to John Tipton, the Indian agent at Logansport, Indiana, for relief. They told him of their misery and said they were anxious to sell a large tract of land in Illinois south of Chicago.[8] Such a move on the part of the Potawatomi, whether or not it was self-initiated, fell in with the plans of the advocates of Indian removal. Tipton was of such persuasion, and he forwarded the Indians' plea to the Secretary of War. Almost immediately preparations were underway for a treaty negotiation at Prairie du Chien.

It is fairly certain that Caldwell's services at this treaty were extremely useful to the United States. Antoine Ouilmette and Dr. Alexander Wolcott, the Indian agent at Chicago, allegedly intrigued to have Caldwell elected a chief of the Potawatomi for the express purpose of signing the treaty,[9] a sure indication that the legal chieftains were in opposition. Another document records that Caldwell was appointed a chief counsellor at Prairie du Chien by the Indians themselves.[10] The Indians testified to this effect in 1833, but such testimony does not preclude the possibility that Caldwell's chieftaincy was boosted by the whites. Certainly his elevation was a blow to the authority of the hereditary principal chiefs. Wherever the truth lies, there can be no doubt that he had won a special role which commanded the respect of both the Indians and the whites.

The Treaty of Prairie du Chien, like so many treaties before and after it, saw the Indians cede lands in return for gifts and annuities. The Indians understood by then the true nature of the treaties—that is, that they were helpless to resist American demands and at best could expect only to strike a shrewd bargain. The choice of Caldwell to represent the Indians was probably inevitable under the circumstances since he alone was acceptable to both sides. For serving as chief negotiator for the United Tribe of Potawatomi, Chippewa, and Ottawa, Caldwell received the not inconsequential prize of two and a half sections on the Chicago River. If there was fraud and chicanery here, it was part and parcel of the Indian treaties; and even the more "honorable" Americans scarred their reputations in the matter of Indian relations.[11]

In the indictments of those who participated in the so-called treaties, the tar brush is chiefly used on the traders, Indian agents, and government commissioners.[12] However, many mix

blooded Indians and chiefs did their part in separating the Indians from their lands. A large share of the sums of money and gifts due to the Indians for land cessions fell into the hands of self serving mix bloods; Caldwell's hands were among these.

If the conclusion of Alfred T. Andreas, the historian of early Chicago, is correct, Caldwell was known by the Indian name of Shaw-waw-nas-see. Such a name was found among the Indian signatures on all the treaties with the Potawatomi from 1821 through 1833.[13] It is relatively certain that Caldwell signed the Treaty of Prairie du Chien, but neither *Caldwell* nor *Sauganash* appears among the signatories. Both *Shaw-waw-nas-see* and *Sauganash* appear on the Treaty of Chicago in 1833, the latter for the first and apparently only time. However, signing a treaty twice would not have been a problem when ethics and legal scruples were rarely observed.[14]

Further circumstantial evidence as to the identification of Shaw-waw-nas-see with Caldwell is found in the Potawatomi Treaty of Camp Tippecanoe in 1832. The outstanding beneficiaries of this treaty were Caldwell and Shaw-waw-nas-see. The former received a life annuity three times greater than any other chief.[15] The latter received the largest personal reservation granted. Curiously, Shaw-waw-nas-see received the Rock Village reservation, a site occupied most recently by a Potawatomi chief whose name was easily confused with his. The records of Wolcott, the Chicago Indian agent, indicate that the chief of Rock Village as late as 1828 was Shaw-wa-nuk-wug.[16] Perhaps the latter had moved and Caldwell, alias Shaw-waw-nas-see, obtained his choice land. Regardless, Shaw-wa-nuk-wug's life is better documented than was Shaw-waw-nas-see's, yet the latter figures as more important in treaties.[17] Settlers in Kankakee County who arrived after the departure of the Potawatomi confused the two chiefs and merged them in local tradition.[18]

After the Treaty of Prairie du Chien in 1829, Caldwell remained near Chicago at his village on the Des Plaines River.[19] Wolcott had paid annuities to Chief Shaw-waw-nas-see on the Des Plaines River in 1827 and 1828.[20] It was at the Des Plaines Village that a peace council was held between Thomas J. V. Owen, Wolcott's successor as agent, and the Potawatomi during the Black Hawk scare of 1832. Caldwell, Shaubena, and Robinson were credited with vital work in preserving the local peace by their visits to many villages. Caldwell was largely responsible for having Owen hold a second peace council to deal with the disaffected warriors after news of Blackhawk's initial success.[21] That success crowned the peace efforts of Owens was due to his mix blooded and Indian friends who, led by Billy Caldwell, enlisted in the army.[22]

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After Jackson's address to the Congress in 1830 stating his policy of Indian removal west of the Mississippi, the cession of the remaining Potawatomi land holdings was inevitable. Acting with dispatch, Congress passed an act on 28 May 1830 proposing another treaty with the Potawatomi to obtain the cession of all their lands. The treaty, however, was delayed until 1832, and it was only partially successful in obtaining the desired cessions.

The machinations behind the treaty of 1832 at Camp Tippecanoe disturbed some of those who favored the removal of the Indians. John Tipton, then a U. S. Senator, and Isaac McCoy, the famous Baptist missionary to the Indians, believed that certain interest groups sought to settle the Potawatomi near Chicago prior to their removal west of the Mississippi.[23] Such a move, if successful, would have enriched Chicago's traders and promoters. Caldwell's past associations left no doubt that he would use his influence with the Prairie Potawatomi (as the Illinois bands were called) to Chicago's advantage at the forthcoming treaty.

At the treaty of Camp Tippecanoe, the Prairie Potawatomi were willing to acquiesce in the cession of land; but the other bands balked. Those from the St. Joseph's River and Wabash resented the commissioners and were not even persuaded to sign the treaty until after the appearance of Tipton and Cass. Rivalry between the two Indian agencies, rival politicians, and separate Potawatomi factions was behind the dissension.[24] The treaty of 1832 was an expensive one: $270,000 was distributed in gifts to the Indians and in claims to the Indian creditors; a $50,000 annuity was to be paid for twenty years. In return the Potawatomi ceded four and a half million acres. But this was only a part of their holdings, and removal west of the Mississippi depended on total cession.[25]

The Black Hawk scare, which occurred before the treaty, made the white settlers more adamant in their determination to expedite the removal of the Potawatomi. The Treaty of Camp Tippecanoe frustrated their hopes and made a subsequent treaty necessary. Gurdon Hubbard, a doughty pioneer Chicagoan, wrote Tipton early in 1833 on the Indian problem, citing a letter which he had received from Caldwell about the plight of the Potawatomi: "from the general terms of his Letter I think they will gladly embrace the opportunity of removeing West."[26]

Hubbard's prediction was soon tested. A treaty to obtain the Potawatomi's remaining land and their agreement to remove West was held in September of 1833 at Chicago. This treaty has received considerable attention from historians and will always be controversial.[27] Caldwell's role at Chicago places him within the storms surrounding the treaty. The commissioners and the

United Tribe of the Potawatomi, Chippewa, and Ottawa reached an impasse in the negotiations. During this stalemate the Indians elected Caldwell and Alexander Robinson as their chief counsellors. The Indians declared: "They have been reared amongst us. So long as they live, they were chosen to manage our business. What ever they say and do, we agree to. They will take time and counsel together and determine what shall be done."[28]

The principal chiefs of the Potawatomi from Indiana again did not accept Caldwell's leadership or the Treaty of Chicago. While pressure was undoubtedly applied to the Potawatomi by the Americans, the ratification of the treaty must in great part be credited to Caldwell's role as official spokesman for his tribe during the negotiations. Topenebee, Pokagon, and Wabonsee, the three hereditary principal Potawatomi chiefs, protested the treaty. Owen, the Indian agent, forwarded the Potawatomi petition to Washington accompanying it, however, with his statement which urged that no interference be made in the treaty. In the fall of 1834 the three chiefs did travel to Washington to state their grievances to the Secretary of War.[29]

The terms of the Chicago Treaty reveal how well Caldwell took care of his own interests. Never had individual Indians received such largesse from a treaty as Caldwell and Robinson did in 1833. As a reward for their services in getting the Potawatomi to cede virtually all their lands and to promise to remove west of the Mississippi, Caldwell and Robinson were to receive $10,000 apiece (later reduced by the Senate to $5,000). In addition, Caldwell received the highest annuity, $400 per annum for life. This raised his total annuity to $1,000.[30]

Although the Potawatomi had agreed to remove westward in the near future, most of the tribe were unwilling to migrate voluntarily. Among the Potawatomi leaders it was Caldwell who took the leading role in the advocacy of immediate emigration.[31] His action seemed contradictory since it was not in the interest of his Chicago friends. His enemies, however, refused to credit Caldwell with altruism. Isaac McCoy and John Tipton feared that Caldwell planned to make himself the chief of the Potawatomi in the West.[32] They were prophetic, and the degree to which Billy Caldwell was successful in achieving his objectives against the maneuvers of powerful enemies is a measure of his talent as a politician.

At the Chicago Treaty the Potawatomi had been assigned a new country on the Missouri River around present day Council Bluffs, Iowa. Before the Indians migrated, an exploratory party was sent to inspect the character of the Western reservation. A good report would ease the strain of removal. Billy Caldwell and Alexander Robinson also sought additional enticement for emi-

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While the Potawatomi awaited removal, the division of the tribe between the agencies of Logansport and Chicago led to futher intrigue and political maneuvering. The rivalry between the agencies over control of the Potawatomi is seen in the correspondence of McCoy, Tipton, and their associates.[34] At stake was the matter of when and where the Indians would migrate and under whose influence the tribe would be placed. That the bulk of the tribe migrated to Council Bluffs rather than to the Osage River, the favored location of Isaac McCoy, is a measure of Caldwell's cunning as a politician. His leadership over-topped that of Topenebee, the hereditary principal chief of the Potawatomi nation.[35] Caldwell even enticed the Indiana bands of Topenebee to Council Bluffs, and this victory was aided in no small part by the fact that he succeeded in obtaining a Jesuit mission for Council Bluffs.[36]

When the party sent to explore the new Potawatomi reservation on the Missouri returned in 1835, Caldwell was ready to go West. He had already sold his reservation at Rock Village and probably the rest of his real estate.[37] In September of 1835 Caldwell left Chicago with a party of 712 Indians which included a few Ottawa and Chippewa. About 460 Potawatomi spent the winter on the Skunk River in what is now southeast Iowa while Captain John Russell guided the rest of the party to Fort Leavenworth which was reached on 2 December. The Indians were reluctant to move northward to Council Bluffs because of their fear of the Sioux, and they encamped across from the Kickapoo Village where some 454 Potawatomi were already residing.[38]

In the summer of 1836 Gholson Kurcheval, a guide, arrived at Fort Leavenworth with the Potawatomi who had wintered in southeastern Iowa. Caldwell was apparently with this group. The new arrivals joined the earlier group in temporarily settling across from the Kickapoo Village in that part of Missouri called the Platte Purchase. It was here in 1835 that Caldwell met the Jesuit, Father Van Quickenborne. Their association led to the creation of a mission among the Potawatomi immediately after the tribe had settled near Council Bluffs. In December 1836 at least 1,200 more Potawatomi, along with some Ottawa and Chippewa, arrived in the Platte Purchase.[39]

All was not calm in the matter of the Potawatomi removal in

1836. To begin with, only a portion of the tribe had moved to Council Bluffs, and Tipton and McCoy were using all their influence to prevent the rest of them from ever getting there.[40] Furthermore, many Potawatomi remained in Indiana and Michigan, and these were stubbornly refusing to migrate. On 11 February 1837, the supporters of Tipton and McCoy succeeded in obtaining a treaty with several bands of the Indiana Potawatomi in which they received a reservation on the Osage River southwest of the Missouri. A concerted effort was made to have the Potawatomi in the Platte Purchase, as well as those in Indiana, settled on the Osage rather than at Council Bluffs. Once again, however, Caldwell was to be the victor. To the chagrin of McCoy, who was devoted to what he believed was the welfare of the Indians, the Potawatomi majority accompanied Caldwell to Council Bluffs. Politicking of this kind was now familiar to the Sauganash, and he usurped the position of the principal chief, Topenebee, at this time. For when the latter went to the Osage country, most of his own Indiana Tribesmen went to Council Bluffs.[41]

The years 1837-1838 witnessed the culmination of Caldwell's political career. In the summer of 1837 the United Tribe of Potawatomi, Ottawa, and Chippewa left the Platte Purchase for the Council Bluffs reservation, and in November they were joined by some 842 from east of the Mississippi. At the end of the year some 2,500 Potawatomi were at Council Bluffs.[42] In the following spring the famous Jesuit missionary, Father Pierre De Smet, reached the Potawatomi village at Council Bluffs, where he hoped to establish a mission. While De Smet found the situation discouraging, he was welcomed by Billy Caldwell and a few others. The struggling mission, named St. Joseph after the original Michigan mission to the Potawatomi, was maintained until the death of Caldwell, and its closing was linked with the death of that patron.[43]

While the famed Sauganash was occupied in gathering tribal leadership into his own hands, his people were enduring their hour of despair. The removal of the Potawatomi nation, called the "trail of death," which closely paralleled that of the Cherokee and the Creek, began around 1835 and continued until 1847. Some did migrate voluntarily and with only moderate distress, but other migrated under restraint and endured intense suffering and often death from exhaustion, malnutrition, or exposure. All experienced great psychic and material loss, one source being the harsh government regulation which limited each Indian to thirty pounds of personal baggage. As late as autumn of 1838 Senator Tipton was sorely tested in trying to persuade reluctant Potawatomi to emigrate. When his arguments

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failed, naked force was the final expedient, and hundreds of Indians were kidnapped and dragged westward.[44]

The settlement of the bulk of the Potawatomi at Council Bluffs was the final achievement of Billy Caldwell. For a racially mixed Indian, he had won a very high place. He was the cherished friend of many whites in Chicago but was equally hated by the usually conscientious Isaac McCoy and John Tipton.[45] His enemies may have been correct in assessing his motives. They accused him of unmitigated self-interest at the expense of the Potawatomi. The Indian settlement at Council Bluffs, although in accord with the Treaty of Chicago, was interpreted as an attempt by Caldwell to gain new profits for himself. Isaac McCoy envisioned Caldwell gaining control over the Indian trade, still a lucrative business, and planning to locate the tribe only temporarily at Council Bluffs in view of a future cession of that reservation for more annuities in payment for improvements to the land. The irony of such accusations is that it was tantamount to blaming Caldwell for acting like an ambitious white entrepreneur. From the time Caldwell moved west he was accused of using an economic club to force all the Potawatomi to reside at Council Bluffs, the club being the threat that only Indians residing here would receive the annuity payments.[46]

The documented history of Caldwell's activities after 1832 present a clear image of him as a factional leader within conventional intra-tribal politics. His political stature was the result of a combination of factors—his hereditary claim to chieftaincy through his mother, his personal fame by association with Tecumseh, his remarkable influence with the whites, the eclipse of the principal chiefs as a result of the erosion caused by cultural changes, and finally, the division of the tribe by religious interests, geography, and even American governmental units. His personal following was derived from his own magnetism on fellow tribesmen who were disenchanted with the hereditary principal chiefs and who appreciated the benefits which Caldwell's clique was able to bestow. Caldwell was as adept as a weathercock in adjusting to political changes and equally cunning and shrewd in playing off against each other both his red and white rivals for the rewards of tribal power.

In 1847 the Potawatomi at Council Bluffs were transferred to the Kansas River country. However, Caldwell had died on 27 September 1841 in the company of his wife and daughters.[47] He died while enjoying immense prestige and influence, one of the most remarkable chiefs in the history of the Potawatomi.

NOTES

[1]Alfred T. Andreas, *History of Chicago* (Chicago: A. T. Andreas, 1884), I, 125; Nehemiah Matson, *Memories of Shaubena* (2nd ed., Chicago: Donnelley, Gassette and Lloyd, 1880), pp. 23-24; Virgil J. Vogel, "Indian Place Names in Illinois, Part I," *Journal of the Illinois State Historical Society*, 55 (1962), 57.

[2]Isaac McCoy, *History of the Baptist Missions* (Washington: William M. Morrison, 1840), p. 107; Otho Winger, *The Potawatomi Indians* (Elgin: Elgin Press, 1939), pp. 114-15.

[3]Matson, pp. 26-27; Andreas, I, 108-09.

[4]Reuben G. Thwaites, ed., "Letter-Book of Thomas Forsyth 1814-1818," State Historical Society of Wisconsin *Collections*, 11 (1888), 346-47.

[5]Bourassa to Cass, 8 Oct. 1831, Letters Received, Office of Indian Affairs, Chicago Agency, National Archives, Washington, D. C. (Microfilm in Illinois State Historical Library, Springfield, Illinois). This letter is found on Frames 66-67, Reel 132, Microcopy 234.

[6]Gilbert J. Garraghan, *The Jesuits of the Middle United States* (New York: America Press, 1938) I, 423; Vogel, p. 57.

[7]Nellie A. Robertson and Dorothy Riker, eds., *The John Tipton Papers* (Indianapolis: Indiana Historical Bureau, 1942), I, 743-47. Hereafter, this source will be referred to as *Tipton Papers*.

[8]*Tipton Papers*, II, 161.

[9]Frank R. Grover, "Indian Treaties Affecting Lands in the Present State of Illinois," Illinois State Historical Society *Transactions*, 21 (1915), 98-99.

[10]"Journal of the Proceedings of a Treaty between the United States and the United Tribe of Potawatomies, Chippeways and Ottawas, September 10, 1833-October 7, 1833," in James Ryan Haydon, *Chicago's True Founder, Thomas J. V. Owen* (Chicago: Owen Memorial Fund, 1934), pp. 252-53.

[11]*Tipton Papers*, I, 7-8; *United States Statutes at Large* (Boston: Little, Brown and Co., 1848), VII, 321.

[12]*Tipton Papers*, I, 9-19; McCoy, pp. 31-32; Annie Abel, "The History of Events Resulting in Indian Consolidation West of the Mississippi," American Historical Association *Annual Report* 1906, I, 288.

[13]*U. S. Statutes at Large*, VII, 217, 221, 319, 322, 378-79, 434.

[14]The signature *Sauganash* was written out, while beside the letters *Shaw-waw-nas-see* appeared an X mark indicating illiteracy. Andreas, I, 124-25, footnote. Having several names was common practice among the Potawatomi. For example, Chief Gomo of the Illinois River was also known as Nasima and Masseno, and Petchaho, his brother, was known as Sinnawchewon. Thwaites, pp. 336-37; Ninian Edwards, *History of Illinois from 1778 to 1833 and Life and Time of Ninian Edwards* (Springfield: Illinois State Journal, 1870), p. 39.

[15]*U. S. Statutes at Large*, VII, 378-79.

[16]Alexander Wolcott, *A List of Chiefs of the Potawatomie Tribe of Indians to Whom Annuities were paid, July 15, 1827, and July 18, 1828* (Manuscript in the Chicago Historical Society Collection).

[17]Lela Barnes, "Journal of Isaac McCoy for the Exploring Expedition of 1828, Part I," *The Kansas Historical Quarterly*, 5 (1936), 229; *U. S. Statutes at Large*, VII, 434. Shaw-waw-nuk-wuk was among the signers of the Treaty of Chicago in 1833.

[18]Harold W. Simmons, "The Reminiscences of H. S. Bloom," *Kankakee Sunday Journal*, 1 Sept. 1963, p. 28. Bloom arrived in the Kankakee area in 1837 after the chief of the Rock Village had died. This Bloom told local historians that Shaw-waw-nas-see was the last Indian chief at the village.

[19]Matson, p. 85.

[20]Wolcott Manuscript.

[21]Matson, pp. 83-85, 110. Shaubena, a ch
and Alexander Robinson, a Potawatomi ch
Chicago history.

[22]*Anderson Muster Book*, the Black Hawk
Library, Springfield, Illinois.

[23]*Tipton Papers*, II, 310-11.

[24]Tipton Papers, II, 713-14; U. S. Statutes
3,000,000 acres of reservation lands in Indi
without the signatures of the Indiana and M
laboration of the Illinois Potawatomi prov
fellow tribesmen.

[25]*House of Representatives Documents* 25
1-2, 10-12; Charles C. Royce, *Land Cession*
Government Printing Office, 1899), p. 738.

[26]*Tipton Papers*, II, 791.

[27]Anselm J. Gerwing, "The Chicago India
nois State Historical Society, 57 (1964), 11
Treaty of 1833," *Wisconsin Magazine of H*

[28]Haydon, pp. 252-53.

[29]Gilbert J. Garraghan, *The Catholic Chu*
Loyola University Press, 1921), pp. 56-57,

[30]Andreas, I, 108-09; Charles J. Kappler, e
(Washington: Government Printing Office
Statutes at Large, VII, 431-33.

[31]Actually the earliest large party of Pot
sociated with the Kickapoo. Louise Barry, "
1834," *Kansas Historical Review*, 27 (Autu

[32]*Tipton Papers*, III, 459-61.

[33]Garraghan, *Catholic Church in Chicago*.
Barry, "Kansas Before 1854: Part Eight, 18
(Winter 1962), 504-05.

[34]*Tipton Papers*, II, 197-99, 209, 211-12,

[35]*Tipton Papers*, II, 310-11, 815-16; III, 2
465-66.

[36]*Tipton Papers*, III, 438; Garraghan, *Jes*

[37]Burt E. Burroughs, *Tales of an Old Bo*
(Fowler, Indiana: Benton Review Shop, 19
subject to the approval of the President. Se

[38]Barry, "Kansas Before 1854: Part Seve
"Kansas Before 1854: Part Eight, 1835," 5
Papers, III, 266. The Indians who winter
and decided to send a delegation to Congres
Platte Purchase for twenty years.

[39]William W. Graves, Gilbert J. Garragh
Kickapoo Mission and Parish, the First
Kansas: Journal Press, 1938), pp. 1-2, 13-1
fore 1854: Part Nine, 1836-1837," 29 (Spri

[40]*Tipton Papers*, III, 138, 231, 362, 465-6

[41]Barry, "Kansas Before 1854: Part Nine,
458-61; McCoy, pp. 514-16, 526.

[42]Barry, "Kansas Before 1854: Part Nine

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ago (Chicago: A. T. Andreas, 1884), I, 125;
aubena (2nd ed., Chicago: Donnelley,
'irgil J. Vogel, "Indian Place Names in Illi-
ate *Historical Society*, 55 (1962), 57.
tist Missions (Washington: William M.
, *The Potawatomi Indians* (Elgin: Elgin

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ook of Thomas Forsyth 1814-1818," State
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ington, D. C. (Microfilm in Illinois State
s). This letter is found on Frames 66-67,

of the Middle United States (New York:
57.
Riker, eds., *The John Tipton Papers* (In-
1942), I, 743-47. Hereafter, this source will

Affecting Lands in the Present State of
ty *Transactions*, 21 (1915), 98-99.
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n, *Chicago's True Founder, Thomas J. V.*
, 1934), pp. 252-53.
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of the Mississippi," American Historical
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was also known as Nasima and Masseno,
as Sinnawchewon. Thwaites, pp. 336-37;
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State Journal, 1870), p. 39.
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s of the Potawatomie Tribe of Indians to
27, and July 18, 1828 (Manuscript in the

oy for the Exploring Expedition of 1828,
ly, 5 (1936), 229; *U. S. Statutes at Large*,
ng the signers of the Treaty of Chicago in

ences of H. S. Bloom," *Kankakee Sunday*
ed in the Kankakee area in 1837 after the
s Bloom told local historians that Shaw-
at the village.

[20]Wolcott Manuscript.

[21]Matson, pp. 83-85, 110. Shaubena, a chief of Ottawa-Potawatomi descent, and Alexander Robinson, a Potawatomi chief, were prominent figures in early Chicago history.

[22]*Anderson Muster Book*, the Black Hawk Collection, Illinois State Historical Library, Springfield, Illinois.

[23]*Tipton Papers*, II, 310-11.

[24]Tipton Papers, II, 713-14; U. S. Statutes at Large, VII, 378, 380. At this treaty, 3,000,000 acres of reservation lands in Indiana were ceded to the United States without the signatures of the Indiana and Michigan Potawatomi chiefs. The collaboration of the Illinois Potawatomi proved disastrous to their uncooperative fellow tribesmen.

[25]*House of Representatives Documents* 25th Congress 3rd session, No. 231, pp. 1-2, 10-12; Charles C. Royce, *Land Cessions in the United States* (Washington: Government Printing Office, 1899), p. 738.

[26]*Tipton Papers*, II, 791.

[27]Anselm J. Gerwing, "The Chicago Indian Treaty of 1833," *Journal of the Illinois State Historical Society*, 57 (1964), 117-42; Milo M. Quaife, "The Chicago Treaty of 1833," *Wisconsin Magazine of History*, 1 (1917), 287-303.

[28]Haydon, pp. 252-53.

[29]Gilbert J. Garraghan, *The Catholic Church in Chicago 1673-1871* (Chicago: Loyola University Press, 1921), pp. 56-57, footnote.

[30]Andreas, I, 108-09; Charles J. Kappler, ed., *Indian Affairs, Laws and Treaties* (Washington: Government Printing Office, 1904), II, 298, 354, 403, 405; *U. S. Statutes at Large*, VII, 431-33.

[31]Actually the earliest large party of Potawatomi to emigrate were those associated with the Kickapoo. Louise Barry, "Kansas before 1854: Part Seven, 1833-1834," *Kansas Historical Review*, 27 (Autumn 1962), 326, 333.

[32]*Tipton Papers*, III, 459-61.

[33]Garraghan, *Catholic Church in Chicago*, p. 60; Garraghan, *Jesuits*, pp. 426-27; Barry, "Kansas Before 1854: Part Eight, 1835," *Kansas Historical Quarterly*, 28 (Winter 1962), 504-05.

[34]*Tipton Papers*, II, 197-99, 209, 211-12, 221, 330, 392-93.

[35]*Tipton Papers*, II, 310-11, 815-16; III, 231, 265-66, 272-73, 362, 412, 459-61, 465-66.

[36]*Tipton Papers*, III, 438; Garraghan, *Jesuits*, pp. 426-32.

[37]Burt E. Burroughs, *Tales of an Old Border Town and Along the Kankakee* (Fowler, Indiana: Benton Review Shop, 1925), p. 38. The sale of this land was subject to the approval of the President. See the *U. S. Statutes at Large*, VII, 433.

[38]Barry, "Kansas Before 1854: Part Seven, 1833-1834," 326, 333, 369; Barry, "Kansas Before 1854: Part Eight, 1835," 504-05, 512-13; McCoy, p. 498; *Tipton Papers*, III, 266. The Indians who wintered near the Mississippi held a council and decided to send a delegation to Congress to receive permission to settle on the Platte Purchase for twenty years.

[39]William W. Graves, Gilbert J. Garraghan, and George Towle, *History of the Kickapoo Mission and Parish, the First Catholic Church in Kansas* (St Paul, Kansas: Journal Press, 1938), pp. 1-2, 13-14 footnote, 24-25; Barry, "Kansas Before 1854: Part Nine, 1836-1837," 29 (Spring 1963), 54-55.

[40]*Tipton Papers*, III, 138, 231, 362, 465-66.

[41]Barry, "Kansas Before 1854: Part Nine, 1836-1837," 71, 78; *Tipton Papers*, III, 458-61; McCoy, pp. 514-16, 526.

[42]Barry, "Kansas Before 1854: Part Nine, 1836-1837," 70.

[43]Hiram M. Chittenden and Alfred T. Richardson, eds., *Life, Letters and Travels of Father Pierre-Jean De Smet, S. J. 1801-1873* (New York: Francis P. Harpers, 1905), I, 15, 18, 157-58, 171-78.

[44]Irving McKee, *The Trail of Death, Letters of Benjamin Marie Petit*, Indiana Historical Society *Publications* 14, No. 1 (Indianapolis: 1941) contains one version. See also *Niles' Register* 52 (10 June 1837), 240; 54 (18 August 1838), 387; 55 (15 September 1838), 48.

[45]*Tipton Papers*, III, 412-13.

[46]*Tipton Papers*, III, 99-100, 362, 406-07, 412, 438, 459-61, 465; McCoy, pp. 532-33, 546, 634.

[47]Charles H. Babbitt, *Early Days at Council Bluffs* (Washington: Byron S. Adams, 1916), pp. 29-34, 38, 40.

ROBERT HERRICK: .

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Chicago is an instance of a succes
nature by man. Other great cities
existence about some fine opportu
junction of fertile valleys, or on a l
the inner recesses of a sea-harbour.
it were, a spot favourable for life ar
man has decided to make for himse
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Robert Herrick came westward
the fall of 1893, drawn thither
William Rainey Harper, who had
previous spring and had picked
cess.[2] Herrick could have had n
Chicago for thirty years, for he w
heart; and the burgeoning city
senses an alien landscape to hi
really learned to love his adop
might. And in his Chicago based
of attrition with the city, getting h
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Web of Life (1900), *The Common*
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tion to the dehumanizing tende
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ner of optimism about the future
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of the day:

For Herrick, the Fair, no less than th
to an emerging cultural vitality that
cago: "The Fair in a way was Chicago

Merchant, Soldier, Broker, Chief

A Corrected Obituary of Captain Billy Caldwell

Journal of the Illinois State Historical Society
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JAMES A. CLIFTON

INTRODUCTION

Captain Billy Caldwell, British Indian Department, the official title he himself preferred throughout his adult years, has been the subject of many legends and popularized biographies,[1] in which he is almost always categorized as a "half-breed chief" of the northern Illinois bands of the Potawatomi tribe. Given American racial thinking and stereotypes about political leadership in tribal societies, that designation automatically made him an "Indian," and it left open only very limited possibilities for interpreting the meaning of his life

James A. Clifton was educated in Chicago and teaches in an interdisciplinary program at the University of Wisconsin—Green Bay. His most recent book is The Prairie People, *published by the Regents Press, University of Kansas, in 1977, and he is author of more than fifty other books, monographs, and essays in anthropology and ethnohistory. He is currently writing a book-length biography of Billy Caldwell and an ethnohistory of the Wyandot Indians.*

AUTHOR'S NOTE: This essay is an expansion of a paper delivered at the annual meetings of the American Historical Association, Dec. 30, 1976. It is a by-product of a long-term study of the changing cultural adaptations of the Potawatomi, Odawa, Ojibwa, and Wendat tribes in Upper Canada and the Old Northwest. Originally funded by the National Science Foundation and the Wenner-Gren Foundation, this research has recently been supported by the National Museum of Man, Ottawa, Canada. Assistance received from those sources is gratefully acknowledged.

[1]W. J. Ghent, "Sauganash," *Dictionary of American Biography* (1935). Cyrus Thomas, "Sagaunash," *Handbook of American Indians North of Mexico,* ed. Frederick Webb Hodge, Smithsonian Institution Bureau of American Ethnology, Bulletin 30 (1907; rpt. Grosse Pointe, Mich.: Scholarly Press, 1968), II, 408; C. A. Burley, "Sauganash," TS, 1926, Chicago Historical Society; Nellie A. Robertson and Dorothy Riker, eds., *The John Tipton Papers,* Indiana Historical Collections, Vol. 25 (Indianapolis: Indiana Historical Bureau, 1942), pp. 792–93. All of those are based on earlier secondary accounts of Caldwell's life, including N. Matson, "Sketch of Shau-be-na, a Pottowattamie Chief," *Collections of the State Historical Society of Wisconsin,* Vol. 7 (Madison: State Historical Society of Wisconsin, 1876), p. 418; N. Matson, *Memories of Shaubena* (Chicago: D. B. Cooke & Co., 1878), pp. 267–68; A. T. Andreas, *History of Chicago* (Chicago: A. T. Andreas Pub., 1884), I, 125; William Hickling, *Caldwell and Shabonee,* Fergus Historical Series, No. 10 (Chicago: Fergus Printing Co., 1877), pp. 29–34; Mrs. John H. Kinzie, *Wau-Bun, the "Early Days" in the Northwest* (New York: Derby E. Jackson, 1856), p. 188; A. R. Fulton, *The Red Men of Iowa . . .* (Des Moines, Iowa: Mills & Co., 1882), pp. 166–68; and *Reminiscences of Early Chicago,* Lakeside Classics, No. 10 (Chicago: Donnelley, 1912), p. 130.

and career. In all of those biographies, save the most recent,[2] he is judged to have been a lustrous figure on the Great Lakes frontier, a truly noble savage, a cooperative neighbor of the first American settlers, and an entrepreneur in northern Illinois.

Occasionally supplemented by a reference to a bit of documentary evidence available in local Illinois archives, the early biographies were founded upon oral traditions, which were both simplified and embellished over the generations. Apparently unknown to their authors was the fact that in 1861 Wisconsin's great historian Lyman Draper obtained extensive interviews concerning the man from his brothers, James and William Caldwell, Jr., as well as from some of his old cronies, including Mark Beaubien and Alexander Robinson. At the same time a large body of Caldwell's official correspondence—undistorted by the kinds of racial stereotyping that developed only later in North American history, lay unnoticed in the records of the British Indian Department of the Public Archives of Canada. None of his early biographers could have had access to the personal correspondence contained in the scattered papers of his Canadian kinsmen, which have only recently been assembled and made available.[3] The legend of Billy Caldwell is not entirely due, however, to his Chicago employers and his biographers. He himself was responsible for starting many of the misconceptions about his career and his status, for there was a time during his middle years when he was oppressed by a sense of obsessive doubt and failure, and it was then that he was prone to exaggerate his exploits.

Because Caldwell was one of the early citizens of Illinois, it is appropriate—first and foremost—to set down the correct facts of his career. For that purpose a documented obituary will be presented. Next, because he was only one of many men of similar antecedents caught up in the "cauldron of values"[4] that was the Great Lakes frontier, an improved understanding of the man, his social identities, his work, his ambitions, and his frustrations should contribute to a broader understanding of his time and milieu. Finally, the sense and meaning of Caldwell's life story will be reinterpreted, using contemporary social science ideas and knowledge. The substitution of documented facts and analytic ideas for legends and ethnic stereotypes uncovers a portrait of a man which differs radically from earlier ones. But this biography is a three-dimensional one, revealing Caldwell as his contemporaries knew and identified him, as he knew himself to be, and as he wished that he might be.

A DOCUMENTED OBITUARY

Captain Billy Caldwell (1780–1841), officer in the British Indian Department, merchant in Amherstburg, Upper Canada, and clerk of the Kinzie-Forsyth company in Chicago, died of cholera at his home in Council Bluffs, Indian Territory, on September 27, 1841. He was sixty-one.[5]

Born on St. Patrick's Day, March 17, 1780, a full one thousand miles to the east, he was the natural son of William Caldwell, Sr., senior captain in Walter Butler's

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[2]The most recent biography is Thomas G. Conway, "An Indian Politician and Entrepreneur in the Old Northwest," *The Old Northwest*, 1 (1975), 51–62. Conway casts a different, moral, interpretation on Caldwell's life while retaining the fiction of his status as a Potawatomi chief. Conway made Caldwell an anti-hero in the modern idiom.

[3]Interviews are in Lyman Draper Manuscripts, 21S 274, 21S 282–88, 17S 238–40, 17S 229–35, State Historical Society of Wisconsin, Madison. His Indian Department correspondence is in Record Group 10 (especially Vols. 4, 28, 30–34), Red Series, Public Archives of Canada, Ottawa. Also important are the Caldwell papers in Manuscript Group 24, B 147, Public Archives of Canada. Other manuscript collections are found at the Chicago Historical Society; in the Tesson and Forsyth Collections at the Missouri Historical Society, St. Louis; and in the Caldwell Files, Fort Malden National Historical Park, Amherstburg, Ontario (hereinafter cited as Caldwell Files).

[4]The phrase is borrowed from Melvin G. Holli and

ranger brigade, by a Mohawk woman of unknown name (she was the daughter of a minor Mohawk chieftain, Rising Sun).[6] Billy Caldwell's birthplace was Joseph Brant's community of refugee Mohawk, located first on the Niagara frontier and following the Revolutionary War on the Grand River, Upper Canada (now Ontario). After his father deserted him and his mother in 1782, the boy remained with her people and enjoyed the patronage of a man who was likely his godfather, Colonel Daniel Claus, Deputy Superintendent General of Indian Affairs. About 1789 the elder Caldwell took the boy from his mother's village and incorporated him into the home and family he had established with his 1783 marriage to Suzanne Baby of Detroit. There, in Amherstburg, Caldwell received his formal education and developed the strong British loyalties and the values that were to mark his life ever after. He first crossed over into American territory in 1797 as a young man seeking independence, and soon established himself on the Lake Michigan borderland, particularly Chicago, where he lived most of his adult years.[7]

He was involved in Indian affairs for forty-four years, and, during the last seven years of his life, he served the okamek[8] (leaders) of the Prairie bands of the Potawatomi tribe on their western Iowa reservation as their principal go-between, conducting their negotiations with American officials and managing tribal financial affairs—a new occupational role that he pioneered.[9] He maintained his office in his home at Trader's Point on the bluffs overlooking the Missouri River, which was the administrative center for the Council Bluffs Potawatomi reservation. He was the most prominent citizen of that new community.

Well versed in public and private matters involving British and American agents and various tribal societies on the Upper Great Lakes frontier, Caldwell entered the Indian trade along the St. Joseph and Wabash rivers in 1797. There he came into association with the Fish and Great Sea clans of the Potawatomi tribe. One of his first trading partners was his half brother William Caldwell, Jr.; and in 1804, near Niles, Michigan, he first met and began his long business relationship with Alexander Robinson.[10]

His thirty-seven–year–long association with the Thomas Forsyth–John Kinzie trading combine began in 1797, when he first served Forsyth as an apprentice in the Indian trade. By 1803 Caldwell had risen to the position of chief clerk of their newly established post adjacent to Fort Dearborn, and he intermittently served the interests of that firm in one capacity or another until after the 1833 Treaty of Chicago, whereupon he entered the full-time employ of the Prairie bands of Potawatomi.[11]

By the spring of 1812 he had achieved such a trusted position in the eyes of his employers that John Kinzie, who that season stabbed and killed a competitor, John LaLime, near Fort Dearborn, dispatched Caldwell to Vincennes, the territorial capital, to explain the affair to Governor William Henry Harrison. Owing to the growing tension on the frontier, Harrison was

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Peter d'A. Jones, eds., *The Ethnic Frontier: Essays in the History of Group Survival in Chicago and the Midwest* (Grand Rapids, Mich.: Eerdmans, 1977), Ch. 1.

[5]The Francis Caldwell letter is in the Chicago Historical Society. His approximate birth date is also documented in the Draper MSS, 17S 238 and 17S 229. But see also the text below, at n. 30.

[6]Draper MSS, 17S 229, 17S 238.

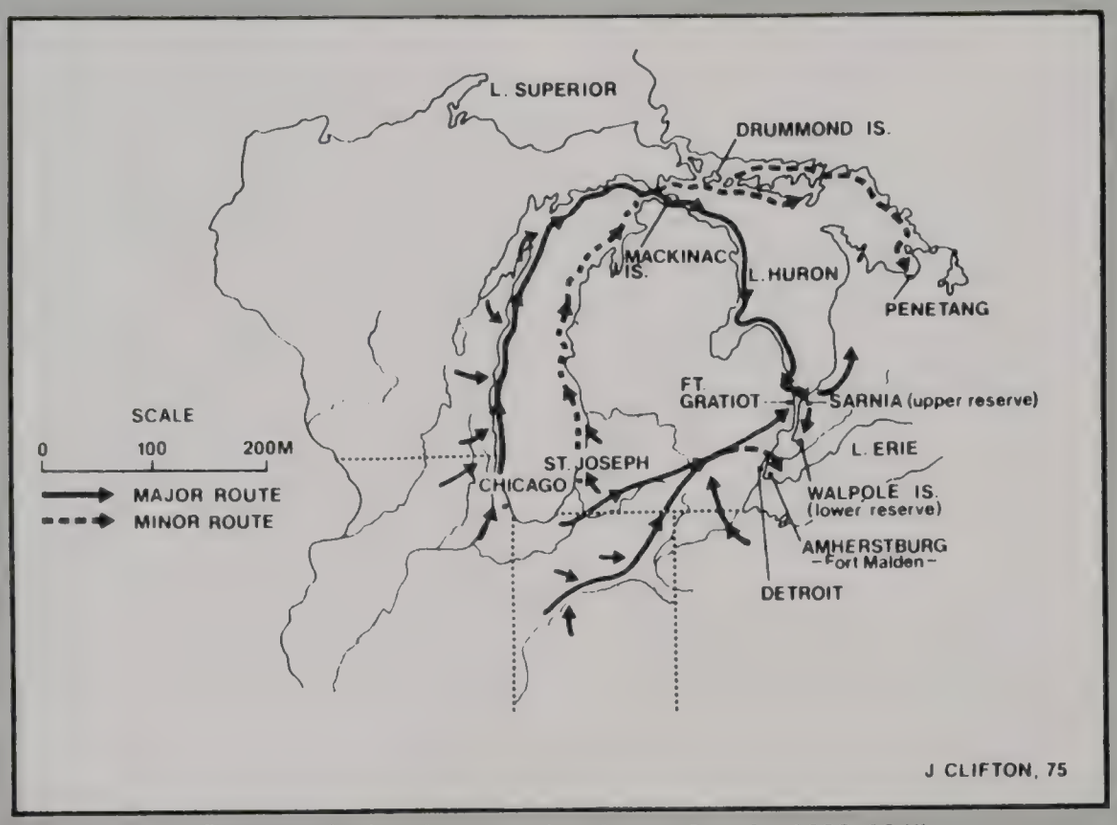
[7]*Ibid.*, 17S 230–31, 17S 240, 21S 282–88, 22S 102, 22S 107. See also the text below, at n. 30.

[8]A modern phonetic alphabet developed for transcribing the Potawatomi language is used for all Potawatomi words mentioned in this essay. See James A. Clifton, *The Prairie People: Continuity and Change in Potawatomi Indian Culture, 1665–1965* (Lawrence: Regents Press of Kansas, 1977), pp. 445–50.

[9]*Ibid.*, pp. 272–75.

[10]Draper MSS, 21S 282–88, 22S 102, 17S 230–31, 17S 239–40.

[11]Clifton, *Prairie People*, pp. 239–45; Draper MSS, 22S 102.



Potawatomi migration routes into Upper Canada, 1833–1845

absent, but his assistants worked to enlist Captain Caldwell in the American interest: this strong was his reputation for influence among the powerful, anti-American Potawatomi. Caldwell rejected the entreaties, however, for he retained his British citizenship and loyalties, and had long advised the Potawatomi and other tribes to seek a British alliance against American encroachments.[12]

Captain Caldwell had returned to his work in Illinois when the War of 1812 erupted. Whether or not he actually intervened to rescue some of the survivors of the Fort Dearborn massacre, as recounted in Mrs. John Harris Kinzie's delightful fable, is uncertain, although Caldwell told both Alexander Robinson and his brothers that he had done so.[13] That winter he traveled to Amherstburg to enlist in the British service. When he arrived, his father, William Caldwell, Sr., then lieutenant colonel of the 1st Essex militia regiment, was organizing a special force of rangers and had secured commissions for his

[12]Billy Caldwell to William Claus, April 27, 1816, MG 24, B 147, 49–51; Draper MSS, 21S 282–84, 17S 231–32.

[13]Draper MSS, 21S 283, 17S 231; Kinzie-Forsyth Ledger Book A, p. 60, Missouri Historical Society; Billy Caldwell to Duncan Cameron, Aug. 28, 1815, RG 10—Red Series, Vol. 31, 18369–71; Kinzie, pp. 238–39.

[14]William Caldwell, Sr., et al., Memorial to Sir George Prevost, Feb. 26, 1813, Caldwell Files; and Henry Proctor to ——— Sheaffe, Jan. 13, 1813, MG 11, C Series, Transcripts of Colonial Office Records, Vol. 687, 27, Public Archives of Canada. The exact date of Billy Caldwell's commission is unknown, but it could not have been much earlier than Jan., 1813, when he is first noted on active service. Note that the "Captain Caldwell" cited by John Richardson at the Fort Wayne campaign in Sept., 1812, was a British militia officer. (See A. C. Casselman, *Richardson's War of 1812* [Toronto: Historical Publishing Co., 1902], pp. 296–300.) That could not have been Billy Caldwell, who never held a militia commission. It might have been his father, or one of his brothers, all of whom did. Similarly, in May, 1812, Matthew Irwin,

younger sons. That patronage he did not extend to his eldest, who obtained for himself an appointment as captain in the British Indian Department.[14]

In that capacity Caldwell served throughout the war, first seeing combat in January, 1813, when he was severely wounded while trying to rescue an injured American officer at the River Raisin fight. Later he served at Fort Meigs, Fort Stephenson, Moravian Town, and on the Niagara frontier. His most notable military exploit came in 1814 when he organized and led a successful raid on American positions near Buffalo, New York.[15] Also in 1814 he obtained the patronage of the British Army and the support of a group of younger Indian Department officers in seeking the position of Assistant Deputy Superintendent General for the Western District, following the death of the incumbent, Matthew Elliott. Although that move was opposed by Indian Department officers who preferred Caldwell, Sr., for the position, Billy Caldwell managed to obtain the posting, which he held until he was discharged from the Indian Department in September, 1816.[16]

Following his dismissal he sought to establish himself in business in his home community, Amherstburg. There he engaged in several business and real estate ventures, all of which failed. Then, in 1818, his old patron, William Claus, withdrew his support, and that same year Caldwell was disinherited by his father. He remained in Amherstburg through 1819, involving himself in other unsuccessful enterprises, before emigrating to the United States and settling in Chicago in 1820.[17]

For some years he was under considerable suspicion in Chicago because of his services with the British during the late war, but he worked hard to establish himself as an educated, broadly experienced, ambitious tradesman, and as a trustworthy American citizen. Until 1829 he worked as a merchant and an interpreter for Indian agents. In 1825 he was recommended for appointment as justice of the peace in Chicago, and the next year he served as an election commissioner there. In 1827, accompanied by his old companion-in-arms, Shabni (He Has Pawed Through), he gathered intelligence information in connection with the Winnebago scare, and in 1832 he commanded a force of Potawatomi scouts during the Black Hawk affair. During his last years in Chicago he actively promoted the establishment of a Catholic church in that place, and he attempted to introduce formal education for Potawatomi children.[18]

Throughout the 1820's and well into the 1830's Caldwell worked in association with his old employers, the Forsyths and the

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U.S. factor at Chicago, reported that a "Caldwell" residing in Amherstburg had been seen on the St. Joseph River heading for the Shawnee Prophet's camp; see Clarence Edwin Carter, *The Territorial Papers of the United States*, Vol. 16 (Washington: United States Government Printing Office, 1934), p. 221. This was not likely Billy Caldwell, who must have been known to Irwin as a resident of the Chicago area. Again, it was more likely one of his brothers or his father, all of whom lived in Amherstburg and were in British service at the time.

[15]Casselman, p. 139; L. H. Homfray, *Officers of the British Forces in Canada during the War of 1812* (Welland: Canadian Military Institute, 1908), p. 210; B. Caldwell's Certificate of Loss of Baggage, MG 11, C Series, Vol. 84; B. Caldwell to Duncan Cameron, Aug. 28, 1815.

[16]Lt. Col. James, Amherstburg District Order, Oct. 21, 1815, MG 11, C Series, Vol. 258, p. 277; General Orders, Headquarters, Quebec, Dec. 28, 1816; in RG 10, Vol. 33.

[17]Billy Caldwell Petition, York, Sept. 1, 1818, and Land Book J, Petitions Treated in Council, Oct. 5, 1818, Frame 439, in Microfilms C-1652 and C-183, respectively, Land Records, Public Archives of Canada. W. Caldwell, Sr., Last Will and Testament, Jan., 1818, General Series, Archives of the Province of Ontario, Toronto.

[18]Draper MSS, 21S 284; Charles J. Kappler, ed., *Indian Affairs: Laws and Treaties* (Washington, D.C.: Government Printing Office, 1903–1929), II, 297–99; Henry H. Hurlbut, *Chicago Antiquities . . .* (Chicago: n.p., 1881), p. 288; Andreas, I, 91, 205, 600. For a more detailed treatment of Caldwell's involvement with the Potawatomi in this period, see Clifton, *Prairie People*, pp. 228–39.

Kinzies, as well as with others who had more recently risen to prominence in Chicago, such as the Indian agent Alexander Wolcott. It was those relationships that, in connection with arrangements for the 1829 Treaty of Prairie du Chien, brought his American-sponsored appointment as "principal chief" of the Potawatomi tribe. Forsyth, Kinzie, and Wolcott were following long-established French, British, and American precedents in appointing a cooperative man to serve their interests in the work of managing the affairs of a native tribe.[19] In that temporary, part-time capacity Caldwell ably served his American employers for six years, through the end of the era of Potawatomi occupation in northern Illinois. His most notable efforts in this role came during the troubled negotiations of the 1833 Treaty of Chicago. He was rewarded for his services with numerous cash payments, annuities, and land grants, the first of which—two and one-half sections of prime Chicago real estate—was awarded to him at the 1829 treaty.[20] But as the end of the treaty era in Illinois came with the 1833 Chicago treaty, Caldwell—his faithful services no longer valued by his old American patrons—began shifting his loyalties to the Potawatomi, who soon employed him on a full-time basis.

In 1834 he led a delegation from this tribe to inspect their newly assigned reservation in the Platte Purchase (western Missouri). Dissatisfied with what they found and under sharp pressure to relocate elsewhere, Caldwell then sought to obtain for the Potawatomi a large tract in northern Illinois. Unsuccessful in that effort, he and his Potawatomi employers agreed to a substitute—the Council Bluffs reservation in western Iowa.[21] There, with the support of such familiar personages as Abtekishek (Half Day Sky), Wabansi (Early Dawn), Padekoshek (Pile of Lead), Miyamise (Young Miami), and Makesit (Big Foot), Caldwell successfully resisted the continuing efforts of the powerful trader-Baptist combine from Indiana to have the Prairie bands removed to the Osage River reservation in eastern Kansas, there to join their defeated and demoralized kinsmen from Michigan and Indiana.[22]

Once he arrived at Trader's Point (present Council Bluffs), Caldwell constructed his final home and settled with the French woman who was his fourth and last wife. There he spent his final years, acting as godfather for the few Catholic children in the village, welcoming Father Pierre De Smet when that missionary arrived by steamer in 1838, offering the hospitality of his home to the dragoon officers who passed by on their lonely patrols, and sharing the warmth of his home and his personal resources with his Potawatomi clients.[23]

Captain Billy Caldwell passed over his final frontier unattended by the priests who had abandoned their small Council Bluffs station some weeks earlier. And so there was none to anoint him, to hear the final confession of his sins, or to give him the comfort a man of his strong Irish Catholic heritage wants in his last hours. Made infirm by age and weakened by his old wounds and several addictions, he succumbed quickly to the disease that took his life. Nonetheless, he remained vigor-

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[19]Kappler, II, 297–300; Indian Claims Commission, *Indians of Ohio, Indiana, Illinois, Southern Michigan, and Southern Wisconsin: Commission Findings* (New York: Garland Pub. Co., 1974), I, 243–334.

[20]Kappler, II, 214, 297–300.

[21]William Gordon, "Journal of a Pottawatomie Exploration West of the Mississippi, July 30, 1835," MS, Missouri Historical Society.

[22]For a full discussion of these developments, see Clifton, *Prairie People*, pp. 318–22.

[23]Hiram Martin Chittenden and Alfred Talbot Richardson, *Life, Letters, and Travels of Father Pierre de Smet, S.J., 1801–1873* (New York: Harpers, 1905), pp. 157, 173; Jacob Vander Zee, "Episodes in the Early History of Western Iowa Country," *Iowa Journal of History and Politics*, 11 (1913), 347–48; D. L. R. Cummins, *Catholics in the Early Platte Purchase and in Nodaway County* (St. Louis: Lawlore Printing Co., 1934), pp. 9–10.

ous to the last in serving the interests of his Potawatomi employers. He was attended only by his wife and a few old Potawatomi friends. His final lucid moments were witnessed by James Clarke, a Wyandot retained by the Caldwells of Amherstburg, who had been sent west by Caldwell's brothers to pay their respects and to inquire into the size and the disposition of his estate, including the supposedly extensive landholdings he was reputed to own in Chicago.[24] Buried on his own land, his remains were later reinterred in the Old Catholic Cemetery in Council Bluffs, under a tablet marked with the one word by which Americans came to remember him, "Indian."[25]

All of his children preceded him in death, and his last wife did not long survive him. He was survived by his half brothers and sisters, the prominent Caldwell family of Amherstburg and Sandwich (present Windsor), Upper Canada. His long career was marked by service in a variety of capacities: merchant in the Indian trade, officer in the paramilitary British Indian Department, intercultural broker in the Chicago and Council Bluffs areas, American-appointed "chief" of the Potawatomi tribe. It was only after his death that the profession he had pioneered, that of the business agent of an Indian tribe, came to be so named. Until his last days he himself preferred to be called by and he habitually signed his name with the title he had earned in battle many years earlier, "Captain" Billy Caldwell, British Indian Department.[26]

THREE DIMENSIONS OF A HISTORICAL IDENTITY

These brief facts provide only a skeletonized outline of Caldwell's life experiences. Fleshing it out and infusing it with the vitality of variable motivations, ideals, and values that marked this man's career require attention to the details of the numerous statuses he occupied and the roles he acted out in the several culturally distinct communities in which he lived during his sixty-one years. This task, that of specifying the components of his identity, involves giving due consideration to three related dimensions of his life and person, the social identities which were *attributed* to him by his contemporaries, the private sense of *subjective* identity expressed in his own thinking about who and what he was, as well as those features of his *ideal* identity—his own expressed wishes and ambitions about the statuses he aspired to achieve and the roles he desired to play.[27] In this connection we may specify the nature of the historiographic error committed by earlier biographers. This consisted, simply, of attributing to Caldwell a public identity that was neither relevant to most of his career nor ascribed to him by his own significant contemporaries.

In all of his extensive correspondence Caldwell made no mention of the specific experiences of his childhood; but he did attest—in a significant, subjective identity-specifying fashion—to his own birthdate. In 1834, writing his younger half brother Francis, who was then a member of Upper Canada's provincial parliament, he opened his letter with the remark, "You will recollect that this day will mark the 52nd time that St. Patrick has gone over my head."[28] The date of the letter was March 17. In this fashion he asserted that his birth had

[24]Report of Stephen Cooper, Oct. 2, 1841, Bureau of Indian Affairs, *Biographical and Historical Index of American Indians and Persons Involved in Indian Affairs* (Washington, D.C.: G. K. Hall, 1966), II, 4. Clarke to Francis Caldwell, Sept. 15, 1843, MG 24, B 147, 198–200.

[25]Vander Zee, p. 3.

[26]*Daily Chicago American*, June 9, 1840, p. 2.

[27]See James A. Clifton, "Culture, Identity, and the Individual," *The Study of Anthropology*, eds. D. E. Hunter and P. Whitten (New York: Harper, 1976); and R. V. Burton and J. W. M. Whiting, "The Absent Father and Cross-Sex Identity," *Merrill-Palmer Quarterly*, 7 (1960), 86.

[28]Letter in the Chicago Historical Society.

occurred in 1782 and claimed as personal saint the figure who was also patron of his father's homeland. Written a dozen years after he had been deprived of his patrimony, those remarks, as well as other correspondence with his brothers, reveal no uncertainty about his continuing, strong attachment to his family or the vital influence of his father, nor is there much doubt that he was laying claim to an Irish ethnic identity. It is possible, however, that Caldwell was being inventive about his birth day, possibly in an effort to dispel any ambiguities about his origins; and it is certain that he was wrong about the year of his birth. In the information his brothers James and William Caldwell, Jr., provided to Lyman Draper many years later, both expressed the conviction that he had been born in 1781 or perhaps a year earlier; and neither noted the St. Patrick's Day birthday, which should have been worthy of remark.[29]

Prior to 1793 only one lone contemporary document has been found that so much as mentions Billy Caldwell's existence. Dated 1780 and written by Daniel Claus, then Deputy Superintendent General of Indian Affairs at Niagara, it both confirms a birth year and provides a clear, important insight into the formative influences in Caldwell's character. The document consists of a "Mohawk Song and Dance" dedicated to "Young Master Caldwell." Transcribed in Claus's clumsy Mohawk, it contains four lines of Iroquoian prose, mostly nonsense syllables of the sort that accompany simple chants. What can be teased out of the substantive phrases are the words, "Greetings . . . to the small abandoned one . . . who is Good Tom."[30] Daniel Claus—the associate-in-arms of William Caldwell, Sr., in frontier forays—was likely serving as the child's godfather. The document was apparently written in celebration of some important event, perhaps a baptism or a birthday. In later years the boy remained close to and dependent on the Claus family, especially to William Claus, who succeeded his father in the Indian Department. The document indicates that the child was first given a favored Caldwell family name, Thomas, which William, Sr., later gave to his third legitimate son by Suzanne Baby. But more important is the theme of abandonment expressed in the song the thoughtful Claus had written for the child.

From the father's behavior it is also evident that he placed little value on the casual relationship he had with the Mohawk mother, and not much more on the son she bore him. Arriving in Virginia direct from County Fermanagh in 1773, he had enlisted with Lord Dunmore the next year to serve in the Shawnee wars, in which he rose to the rank of captain in 1776. Implored by his uncle James to enlist in the rebel cause upon the outbreak of the revolution, he held fast to his British loyalties and made his way to Niagara, where his cousin, Lieutenant Colonel John Caldwell of the 8th Regiment, took him in. In 1777 he was commissioned senior captain in Walter Butler's ranger corps, in which capacity he served—from western New York to the Detroit and Kentucky frontiers—until the end of the war. The most active of Butler's officers, William Caldwell, Sr., was rarely in garrison at Niagara or Detroit—except when he was recovering from wounds, fatigue, or illnesses. Constantly involved in patrols, raids, ambushes, and feints, he had no time to give to the woman who comforted him at his home base and no apparent inclination to express concern

[29]Draper MSS, 17S 229 and 17S 238.

[30]MG 21, Haldiman Collection, Public Archives of Canada, additional manuscripts, 21661–21892, Vol. B 225, Pt. 1, 185. The author is indebted to Professor Clifford Abbott of the University of Wisconsin—Green Bay for his translation.

[31]See the autobiographical sketch of William Caldwell, Sr., in his Draft of a Memorial to the Government, 1815, Vol. 20, 135, Archives of the Province of Ontario.

[32]*Ibid.*

for his small son.[31]

In April, 1782, Sir Frederick Haldimand ordered a ranger company west to Detroit so as to counter a feared attack by George Rogers Clark. Caldwell and his company were selected for this important responsibility, and that spring the ranger leader departed Niagara, in the process abandoning his young son and the mother. Severely wounded at Upper Sandusky when his combined British-Indian force met and defeated Colonel William Crawford's advancing columns on June 4, he was carried to Detroit to recuperate. There when the war ended he finally settled.[32]

Almost nothing is known directly of Billy Caldwell's activities and involvements in the first decade of his life, except that he remained with his Mohawk mother and her people in the East. He must have participated in the migrations and grave dislocations experienced by that tribe in the years after the Revolutionary War, when Joseph Brant had to remove his people from their lands in New York and resettle them along the Grand River north of Lake Ontario.[33] Meanwhile, in Detroit and vicinity, the boy's father worked to take advantage of the opportunities of peace in the Detroit border region. Engaged in a partnership with Matthew Elliott, busy with land speculations and trading enterprises, he started the development of his personal estate near Amherstburg.[34]

In 1783 he allied himself with the powerful, wealthy, French-Canadian Baby family by taking as his wife Suzanne, daughter of Duperon Baby. Suzanne soon began producing sons and daughters, and that situation, combined with Caldwell's own concerns for the future of his estate, precipitated an awkward reunion between the father and his eldest son. Under the custom of Paris embodied in the law of Quebec, which applied to such cases, regardless of the ethnic status of his mother or the conditions of his birth, Billy Caldwell as eldest son had first claim on his father's estate. Thus the line of inheritance between William and Suzanne and their children was threatened by a firm rule of primogeniture. It was Suzanne—the proper French bourgeoise lady—who insisted that the threat be managed by bringing the boy west and incorporating him into the Caldwell household, where he was to be raised to take his proper position—as a bastard son obligated to accept second place in the esteem and favor of his father and stepmother.[35] As it turned out, the boy did not accept this diminished status, for other opportunities lay ready at hand.

Once settled in Amherstburg, Billy Caldwell had to fashion a new concept of himself. What emerged was a composite of the elements and models provided by kin and neighbors in the United Empire loyalist community on the Detroit River borderland. Put behind him was his Mohawkness, only to emerge in later years as a small emotional cancer, a despised and submerged fragment of his private identity, an element of nagging self-doubt that occasionally plagued him. In the years through 1797 he internalized as part of his own personality the sterling virtues of that frontier community—a market mentality, loyalty to kin, economic independence, hard work, time-mindedness, acceptance of his place in an emerging hierarchical class system, and—at least in public—an unswerving obedience to constituted authority. Before the decade ended, he defined himself as a good Catholic, an Irishman, and—as he later phrased it—a "true Briton."[36] But he had also developed a

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[33]See Charles M. Johnston, ed., *The Valley of the Six Nations* (Toronto: University of Toronto Press, 1964).

[34]See Reginald Horsman, *Matthew Elliott: British Indian Agent* (Detroit: Wayne State University Press, 1964), pp. 46, 50–51; and Earnest J. Lajeunesse, *The Windsor Border Region . . .* (Toronto: Champlain Society, 1960).

[35]Draper MSS, 17S 238, 17S 229–30.

[36]B. Caldwell to D. Cameron, Aug. 28, 1815, RG 10, Vol. 31, 18369–70.

compelling need to move himself upwards in class structure. Thus, in 1797, faced with the choice of remaining attached to his father's household as a dependent, second-class son working as a family retainer or of seeking his fortune elsewhere, he opted for a measure of self-autonomy by crossing the frontier and entering into the fur trade.

Those early experiences left enduring marks on all aspects of Billy Caldwell's identity, particularly his private convictions about who he was and the aspirations he held for his future place in the social life of the Upper Great Lakes communities in which he lived. Abandoned as an infant by his father, he was reared as a Mohawk. Then he was transported out of the membership groups familiar to him into an alien, and not especially receptive, social milieu; and in the process he was abandoned again, that time by his mother and her people. That development occurred some time between 1787 and 1791, when he was between seven and eleven years old.[37] For a child that age, such experiences are sufficient to stifle the developing sense of trust in others, to foster an ambivalent conflict over self-autonomy and dependency, and to produce an inordinate need for recognition.[38] Thus before puberty he was forced to surrender one growing sense of identity and to relinquish the anchor points of his early life.

His Mohawk mother had dubbed him with the name Billy, a diminutive tag that remained with him the rest of his life. Sent to school in Amherstburg with his father's other sons, he acquired what his half brother later called a "fair plain education."[39] That is, he learned ciphering and became literate and fluent in English, in the process losing his natal Mohawk; and he mastered a simple trader's French. In later years only when in a state of diminished consciousness did evidence of his early linguistic socialization seep through in his correspondence enough to interfere with his generally firm control of English and his pretentious prose style. As he grew older he developed, among the merchants of Detroit, a minor reputation as a juvenile delinquent. Some modest sibling jealousy is evident in the scanty records for this period. Half brother James, for example, later characterized him as "naturally smart [i.e., likeable]" and noted that he "recd. many presents from whites in consequence."[40] Clearly, the boy had already begun to develop an interpersonal style that marked many of his relationships in his adult years: he tended to fawn upon and ingratiate himself with powerful men, presenting himself as a loyal, dutiful subordinate. But the private anger he felt while assuming this posture is evident, for example, in his rejection of the demeaning status his father planned for him, as well as in later, similar episodes.

By entering the fur trade Billy Caldwell did obtain for himself a large measure of personal independence, and by the time he was in his twenties, he saw himself as a self-managing person. But it is also clear that he did not successfully escape the influence of men stronger and more competent than himself. By affiliating himself with the Forsyths and the Kinzies he had entangled his career with imperious, single-minded men much like his own father. These tough Scottish merchants always saw him as a useful client, as their man—an instrument to serve their needs and bend to their wills. In freeing himself from his father's household he had injected himself into relationships that sustained,

[37]Draper MSS, 17S 230–31, 17S 238.

[38]See Erik Erikson, "The Problem of Ego Identity," in *Identity and the Life Cycle: Selected Papers, Psychological Issues,* Vol. 1 No. 1, Monograph No. 1 (New York: International Pub. Press, 1959).

[39]Draper MSS, 17S 230.

[40]Prideaux Selby to Col. Alexander McKee, May 9, 1793, in E. A. Cruikshank, ed., *The Correspondence of Lieutenant Governor John Graves Simcoe* (Toronto: Ontario Historical Society, 1931), V, 40; Draper MSS, 17S 238.

promoted, and depressed him until the last years of his life.[41]

During the years 1797–1811 Billy Caldwell followed the "custom of the country" by selecting a wife from the most powerful nearby tribal society, the Potawatomi. She was a girl named "La Nanette," likely Catholic, the daughter of Wabinema (White Sturgeon) and niece to Neskotnemek, better known as Mad Sturgeon. Marriage to her provided him a useful alliance with the large Fish clan of the Potawatomi tribe. When she died soon after the marriage, he took as his second wife the daughter of Robert Forsyth by an Ojibwa woman, a marriage solidifying his relationships with the influential Forsyth-Kinzie combine. She died in childbed soon after the marriage. His third wife can be identified only as a French, which is to say, a Métis, woman. Together, his wives gave him some eight to ten children, including the tragic Alexander who died sodden with drink in 1834.[42]

Caldwell's marriages offer a clear record of upward mobility and economic and political alliances. A glimpse of his painful disappointments in his children is revealed in a newsy letter to half brother Francis in 1834: "My son Alex came home last thursday, all most naked. I have not said anything to him yet, about his future conduct—whether he will be a vagrant, or reform for the better . . . while writing this my favorite daughter Elizabeth six years of age [lies] on the point of death—thank God she was Baptiste by Father Baden—Remember me to all our relatives, so adieu."[43]

In the years before 1812 Caldwell firmly established himself in the work role that was the basis for his adult identity; he provided for his growing family; he hewed to the Catholic religion; he continued his activities as client and go-between serving the Kinzie-Forsyth interests; he further developed his influence with the tribes living around the southern end of Lake Michigan; and he maintained his identification with, and affection for, his Amherstburg kin. By the summer of 1812 he had emerged as a well-established intercultural broker, if only a subordinate one. At that point the threatened conflict between Great Britain and the United States swept him towards a position of prominence that he had never earlier enjoyed. Like many other Indian traders of ambiguous national allegiance—particularly one reputed to be influential among the Potawatomi, Odawa, and Ojibwa near Lake Michigan, he found that his loyalties and services were prizes much coveted in both Vincennes and Amherstburg.

Four years later Caldwell narrated his memories of that situation in a drunken, maudlin, self-justifying letter to his old friend and patron William Claus. The occasion was a severe emotional upset suffered when he discovered that he was to be discharged from the British Indian Department after four years of faithful service. He recalled that the Americans had offered him a high salary and trade concessions, but he had "too great a share of true principal" to accept those blandishments. To have done so would have required him to abandon the staunch position he had long taken as a "true Briton," in which capacity he had been advising the tribesmen to hold fast to their British alliances against the Americans.[44] The years spent growing to manhood in his father's home community had left their powerful mark: Billy Caldwell had no real option but to sustain himself in his conviction and private identity as a fully committed British loyalist.

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[41]See, for example, T. Forsyth to B. Caldwell, Sept. 10, 1832, in Forsyth Papers, Missouri Historical Society.

[42]For the details of his marriages and children, see Draper MSS, 21S 285, 17S 233–34; see also Caldwell Family Genealogy, TS, Caldwell Files.

[43]Letter of March 17, 1834, in Chicago Historical Society.

[44]Letter of April 27, 1816, MG 24, B 147, 50.

In standard older accounts of his activities early in the war he is said to have had a strong relationship with Tecumseh, whom he was serving as personal secretary and alongside whom he fought in 1812 in defense of Fort Malden against the abortive American invasion of the Ontario Peninsula, as well as in skirmishes on the American shore at Brownstown and Monguaga and in the British capture of Detroit.[45] But those secondary interpretations do not square with his own account of his wartime services or those of his commanding officer, Brigadier General Henry Proctor. Neither are they in accord with what is known about Tecumseh, who had a profound aversion to the sons of tribal women by Euroamerican men and no known need for a personal secretary. Indeed, the reputed role of secretary is apparently a legend initiated by Caldwell himself many years later in Chicago, when he had need to polish his image in the eyes of wondering immigrants to that town. In fact, when news of the war first reached Illinois, Caldwell was doing business as usual at the Kinzie-Forsyth emporium in Peoria. As noted earlier, although Billy Caldwell told his friends and his family that he had intervened to rescue the Kinzies at Fort Dearborn in August, 1812, no known contemporary source supports that assertion, which may likely have represented but one more of his attempts to exaggerate his wartime exploits. However, if he did come to the aid of the survivors of the massacre, it was certainly not the noble deed of a friendly Potawatomi "chief," but the act of a dutiful, long-service employee of John Kinzie.[46]

As discussed earlier, when Caldwell arrived at Amherstburg in the winter of 1812–1813, he found his father busy organizing the force known as "Caldwell's Rangers." His father had secured commissions in the unit for his younger sons but made no similar provision for his eldest. The young man therefore had to secure for himself a commission in the Indian Department based upon his own experience and the reputation he had won during fifteen years of work in the Indian trade in American territory. His first recorded combat experience came in January, 1813, at the River Raisin, when he had his throat cut by one of General James Winchester's wounded officers, whom he was trying to rescue. After recovering from that near-fatal wound, he participated in Brigadier Proctor's unsuccessful siege of Fort Meigs, and he cowered in a ditch under heavy fire from the defenders of Fort Stephenson. Following Commodore Perry's naval victory at Put-In-Bay, he joined the general British retreat up the valley of the Thames River, and he was near the scene of battle when Tecumseh was killed at Moravian Town. From that defeat he proceeded east with the few tribesmen who remained attached to the British interest, shepherding them to the defensive lines at Burlington Beach. There on the Niagara frontier he served until the close of the war. Then events shaped up for a more personally significant domestic and departmental battle.[47]

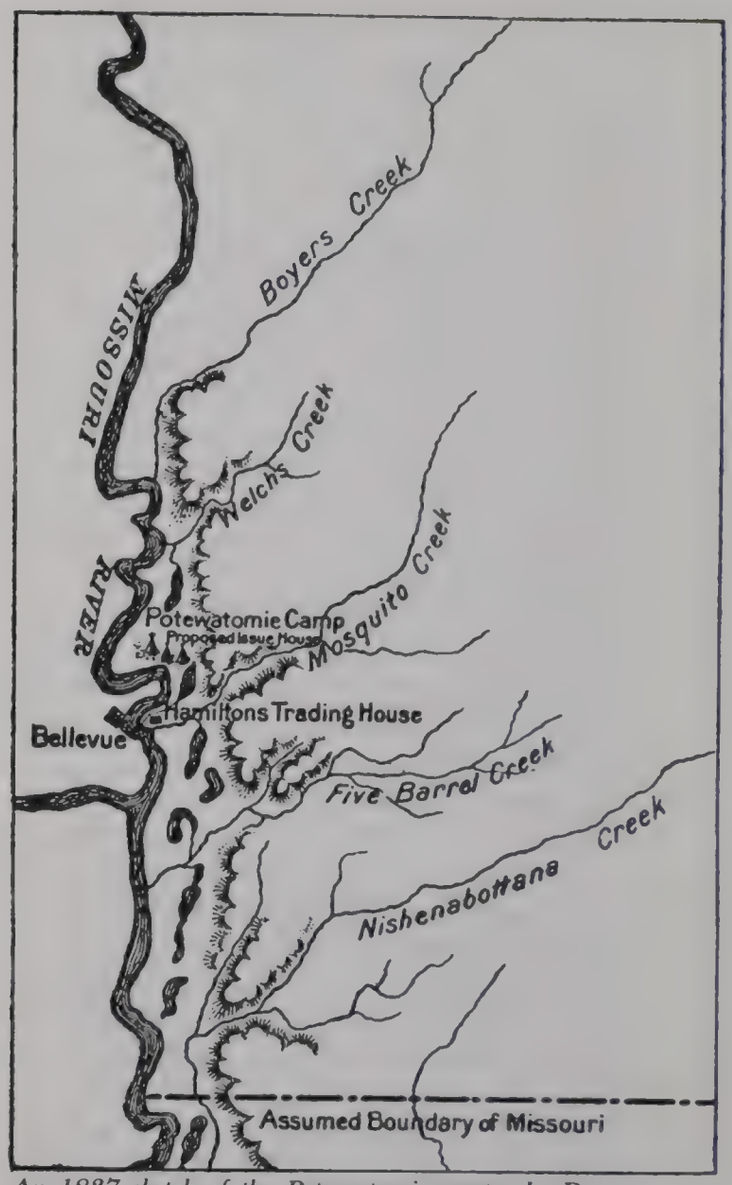
By the spring of 1814 Captain Billy Caldwell had emerged as the eldest member of a clique of junior officers in his department, a group of young men with a special interest in and claim on opportunities at Amherstburg. With a single exception—that of Captain John Wilson, an emigrant Irishman and Billy Caldwell's closest friend from the old Wabash River trading days—all were the sons of Scots-Irish traders and tribal women. They included such familiar names as Matthew Elliott, Jr., John Askin, Jr., and Alexander McKee,

[45]See, for example, Glenn Tucker, *Tecumseh: Vision of Glory* (New York: Bobbs-Merrill Co., 1956), p. 258; and Benjamin Drake, *Life of Tecumseh and of His Brother the Prophet* (Philadelphia: Quaker City Pub. House, 1855), Ch. 8.

[46]Draper MSS, 21S 283 and 17S 231. John Kinzie himself, in his narrative account of those events, did

Jr., who constituted the second generation born out of, and habituated to, life in the Indian trade on the Detroit River frontier, a generation hoping—it soon became evident—to rise to power in the British loyalist community that their aging or deceased fathers had founded after the Revolutionary War. As the war drew to an end, the shared need that first drew their common attention was providing for their economic security.

It was in the context of those concerns that, in the spring of 1814, Captain Caldwell involved himself in the first of two recorded acts of administrative patricide. The first was precipitated by the death on May 7 of Matthew Elliott, then Assistant Deputy Superintendent General for the Western Division of the Indian Department. Elliott's death provided Caldwell and his companions the opportunity to make a move to establish themselves in a more secure and elevated position at Amherstburg. In the squabble that broke out over the selection of Elliott's successor, Caldwell demonstrated less than full appreciation of the diplomatic niceties and bureaucratic issues involved. In process he allied himself with the British Army against civil authorities, with a clique of ambitious younger officers against their entrenched elders in his own department, and with his father's most hated rivals against the aging Lieutenant Colonel Caldwell himself. In public communications Billy Caldwell remained openly deferential, respectful, obedient, and loving in his dealings with his father, who was shortly to become his commanding officer. Covertly, he was seething with rage, acting



An 1837 sketch of the Potawatomi country by Dr. Edwin James, first subagent in charge of the Potawatomi Indians in Iowa

out long-submerged resentments and expressing his own and others' ambitions.[48]

In a department that stressed seniority in its promotions, William Caldwell, Sr., was the obvious choice as successor to his old partner Matthew Elliott, especially so if Sir John Johnson and William Claus (Superintendent General and Deputy Superintendent General, respectively) were to maintain their administrative integrity and freedom of decision-making against the machinations of military authorities. But the elder Caldwell had run a poor second in the past decade to Elliott's performance;

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not acknowledge Caldwell's aid. See Mentor L. Williams, "John Kinzie's Narrative of the Fort Dearborn Massacre," *Journal of the Illinois State Historical Society*, 46 (1953), 343–62.

[47]B. Caldwell to Cameron, Aug. 28, 1815.

[48]For background of those events, see Horsman, pp. 119–39, 218–19; also, B. Caldwell to W. Caldwell, Sr., Sept. 8, 1814, RG 10, Vol. 29.

he was an aging man grown senile; and he was increasingly inept in his duties. Like Elliott he was an old man, his faculties failing him, on the edge of growing obsolete in a fast-changing social environment. Unlike Elliott he had not proved himself an effective manager of men and resources during the war. When news of Elliott's terminal illness spread, Captain Billy Caldwell was serving as liaison officer to a Major Dean of the regular army. On April 26, Dean bypassed the chain-of-command and usurped the legitimate authority of the Indian Department by appointing Captain Caldwell to the position held by the dying Elliott.[49]

Billy Caldwell too eagerly assented to these orders, thereby uncovering his own ambitions and the combination against his father, while striving to conceal the tracks of his own maneuvers from his legitimate superiors. But Sir John Johnson and William Claus moved quickly to reassert their authority, ignored Major Dean's action, and officially replaced Elliott with the elder Caldwell. Thus the young man's ambitions were temporarily thwarted, although his involvement in the conspiracy against his father went on. His father's ineptitude was rapidly becoming apparent. Among his first administrative acts was the appointment of his younger sons to offices and salaries in the Indian Department, and he soon embroiled himself in a series of tawdry personal conflicts with rivals, in which he came out second best.[50]

Those dismal episodes damaged the morale of the clique supporting Billy Caldwell and increased their determination to carve out a place for themselves in the department. When American forces in the Ontario Peninsula retreated west of the Detroit River, the Indian Department was instructed to support the British Army's reoccupation of the border region. Captain Caldwell was the officer selected by his father, now also his commanding officer, to undertake that responsibility, but he managed never to get himself or his few Indian charges on the move. Meanwhile, Colonel Caldwell busied himself promoting an absurd scheme to reduce the costs of Indian administration by moving all the western Indians then in the Canadas west to the Mississippi River by forcing a passage through Michigan, whereupon they might disrupt American activities. The Indians from the western tribes then under his management numbered some five hundred men, combat age but not combat ready—outnumbered a hungry six to one by the women and children and the sick, aged, and wounded they had with them. At the time they were, themselves, quietly participating in truce negotiations with William Henry Harrison, while making inordinate demands on the British Indian Department.[51]

After proceeding to Amherstburg in the spring of 1815, the son once again became involved in another, this time successful, assault on his father's position. In the end he wound up temporarily occupying his father's office, but the effort brought him grave attacks of conscience, acute depression, and—ultimately—the quiet anger of his seniors in the Indian Department. When he arrived in Amherstburg, he soon found himself the ally of Lieutenant Colonel Reginald James, an unusually short-fused regular army officer whom he had earlier characterized as "that brute." James, in command of the military de-

[49]Captain Robert Kerr to W. Claus, April 28, 1814, RG 10, Vol. 3; B. Caldwell to Claus, May 6, 1814, *ibid.*, Vol. 28; Sir George Prevost to Lt. Gen. Sir Gordon Drummond, and Noah Freer to Wm. Caldwell, May 23, 1814, *ibid.*, Vol. 3, 1368–72; John Johnson to W. Caldwell, Sr., May 18, 1814, Caldwell File.

[50]Anon. [likely Matthew Elliott, Jr.], Complaints about Colonel Caldwell, Dec. 18, 1814, RG 10, Vol. 29, 17494–500.

[51]W. Caldwell to Col. ——— Foster, Return of Western Indians, Oct. 10, 1814, *ibid.*, Vol. 3, 1523–28; Proceedings of Council, May 20 and 26, 1814, *ibid.*

tachment near Amherstburg, had been involved in a long-standing, acrimonious public dispute with the elder Caldwell, whom he regularly bested.[52] But more than personal rivalries were involved; at the heart of the controversy lay the old issue of military versus civil control of Indian affairs. It was in these circumstances that Billy Caldwell had been ordered west, as an ambitious, rebellious, second-in-command to his father. However, for some time he managed to retain the high favor of the Indian Department. In May, for example, his patron William Claus had argued that he and his good friend John Wilson should be kept on the postwar pay list. As much pragmatic as paternalistic, Claus was concerned with sustaining relations with the western tribes through Billy Caldwell until British and American relationships stabilized in the postwar years.[53]

When he arrived on the Detroit River in late May, he found his father in nominal command and clutching desperately at the reins of administrative authority. But the elder Caldwell's failing health and private interests forced him to delegate most of the responsibility for managing Indian affairs to his subordinates, especially his eldest son, whom he treated with contemptuous formality.[54] Relations between the father and Colonel James steadily worsened, forcing Billy Caldwell to walk a narrow, obstacle-strewn path. To his father he remained formally correct; in his communications with superiors in the Indian Department, he echoed prevailing sentiments about the difficulties of dealing with the British military; but he remained polite and suitably deferential to the one man who was the mover and shaker in the whole situation, Lieutenant Colonel Reginald James.[55]

Colonel James maintained steady and increasing pressure on William Caldwell, Sr., through the summer and fall of 1815, regularly interfering in what was nominally the province of the Indian Department and making it obvious that his choice for command of the department's branch at Amherstburg was Billy Caldwell. The father was quite unable to fend off the barrage of attacks from James, while the son was made painfully uncomfortable by his part in the affair. Kowtowing to James in their face-to-face meetings, he berated him in private letters to his seniors. Suffering from his father's displeasure, he continued to express a sense of profound need for his family's acceptance and recognition.

By late August, close to emotional breakdown, he had become addicted to "Jesuit's Drops," a patent medicine compounded of brandy and laudanum, apparently the opiate of the Indian Department in that era. Under the influence of that powerful depressant, Billy Caldwell on August 28 drafted a letter pouring out his troubles to one of the three men in whom he could then safely confide, Duncan Cameron, secretary to William Claus. In near-indecipherable pages he made one of his rare comments on his private sense of identity. "I will continue to trouble you with my moudiness," he wrote, "until you say you will not be troubled any more of my Indian importunity." Here emerges the hidden image of the remains of his Mohawk identity. He was equating Indianness with dependency or claims upon the attention and favor of others more powerful than himself. Trapped in a bureaucratic dispute, troubled by his own efforts to attain his father's position, and

[52]B. Caldwell to Cameron, May 8 and 11, 1815, *ibid.*, Vol. 30, 17940 and 17959; W. Claus to Col. ——— Foster, May 22, 1815, MG 11, C Series, Vol. 258, 78–79; Extract from General Orders No. 1, Quebec, July 11, 1815, *ibid*; James to Frederick P. Robinson, July 15, 1815, *ibid.*, 161–76.

[53]Claus to Foster, May 22, 1815.

[54]B. Caldwell to Cameron, Aug. 10 and Oct. 13, 1815, RG 10, Vol. 31, 18189–200 and 18519–20.

[55]James to Robinson, July 15, 1815, MG 11, C Series, Vol. 258, 161–71, and July 16, 1815, RG 10, Vol. 31, 18182–94.

unable to master the situation by his own efforts, he suffered a severe conflict between his own needs for independent self-mastery and the dependency situation in which he found himself. Being "Indian," which is to say "dependent" as Caldwell saw himself, was obviously not a particularly desirable situation for him. He ended this revealing letter with a series of petulant complaints directed at the cronies of Colonel James, whom he apparently saw as his rivals. He concluded with some effort at reattaining a measure of self-worth: "But why should I trouble myself with people that I hardly ever saw in a battle with me—and I have not mist a Battle since January 1812 [actually, 1813]—which I had the honor of acting in cooperation with the Right Division."[56]

The situation came to a head on October 21, when the imperious Colonel James summarily discharged the elder Caldwell and appointed the son in his stead. The following day all participants settled into their offices to initiate a stream of correspondence to each other and to their superiors and supporters, justifying, rationalizing, and attempting to gain some further advantage from the dispute. Having at last gained the position he had hoped for, Captain Billy Caldwell was not elated. Indeed, because he had William Claus's judgment of his conduct to consider, he remained locked in an agitated depression. On October 22 he wrote a condescending letter of acceptance to Colonel James, concluding with a reference to his father's misconduct. On the same day, but in a different style, he wrote Duncan Cameron, secretary to his superior and patron in the Indian Department. "The long promised explosion, have at last arrived," he observed. He then proceeded to outline the events in a fashion that did no justice to his father's cause.[57] Thereafter, he set to work, occupying himself with the conduct of his new duties as the Acting Deputy Superintendent of Indian Affairs. But his tenure in office was insecure—there was less than a year remaining before he, in his turn, was dismissed.

His security was threatened by more than his opportunism and—especially critical in a year when civil authorities were reasserting their power in Indian affairs—his inability to deal effectively with the British military. During a period of sharp economizing, older, wiser, and better experienced men than he were also contending for positions in the department. Nonetheless, William Claus—who himself was losing his grip on the department—continued to offer Caldwell whatever favor he could. Claus obviously saw him as he wished himself to be seen, as the lamenting son of a sadly wronged father.

On November 10, assuming the part of a benevolent godparent as much as that of a superior, Claus wrote that he was working to secure justice and to control the conflict. He advised Billy Caldwell not to allow troubles to get the better of him: "But do your duty in every point," and "be above that dirty jealousy that appears to possess the minds of some people. I have every confidence in your prudence."[58] Claus's confidence in Caldwell's abilities, as it turned out, was misplaced. Nonetheless, he worked at sustaining him in his new position, fending off an effort of the military to replace him with another of their favorites, Colonel William McKay, and finally securing agreement from them on a policy of noninterference in Indian affairs.[59]

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[56]Letter in RG 10, Vol. 31, 18369–70. Most of Captain Caldwell's extensive correspondence in this period is contained in Vol. 34 of the same series. See also Account of B. Caldwell with Berczy Macon & Co., March 15, 1817, MG 24, B 147, 81–82.

[57]James, General Orders, Amherstburg, Oct. 21, 1815, MG 11, C Series, Vol. 258, 477; B. Caldwell to James, Oct. 22, 1815, RG 10, Vol. 4, 1820–21; B. Caldwell to Cameron, Oct. 22, 1815, *ibid.*, 1825–26; James to B. Caldwell, Oct. 22, 1815, MG 11, C Series, Vol. 258, 479.

[58]Claus to B. Caldwell, Nov. 10, 1815, MG 24, B

In this loosely structured system of administration unsettled by three years of war, we can see that the elder Caldwell had become a casualty, and his son a pawn, in a tawdry confrontation between military and civil authorities for control of Indian affairs. As the conflict worked itself out, the elder statesmen of the Indian Department gave only nominal attention to, and then abandoned, the prospect of reseating William Caldwell, Sr., in the office he had lost. In effect, Lieutenant Colonel Caldwell's diplomatic and administrative competence had been tested and found wanting by Lieutenant Colonel James. Meanwhile, the son in his turn had obtained for himself only an opportunity to prove his merit.

But Caldwell was doing little to further his own case, less so to aid his superiors in their efforts to reassert civil control of the Indian Department. Whatever his reputation for influence among the western tribes and his prowess as a troop leader in battle, it was becoming increasingly apparent that he was less than competent in the routine administration of a peacetime garrison. More than half derelict in his duties, he regularly failed to furnish Claus with the returns, receipts, certificates, reports, and journals needed by that hard-pressed officer to defend and reestablish his department.[60] Although Caldwell remained in nominal command until the following October, his work was increasingly scrutinized and supervised, both by the military and by a man who was his nominal subordinate, the post storekeeper, the far better-experienced and well-educated heir and old compatriot of Matthew Elliott, the elder George Ironside.[61]

Caldwell had become aware that his fortunes were ebbing by April, 1816. On the twenty-seventh of that month he scrawled the draft of another drunken, self-justifying, self-revealing letter, this one addressed but never actually dispatched to William Claus. He had already demonstrated his incapacity to go quietly and effectively about his duties. In the April 27 letter he revealed that he was also obsessed by that "dirty jealousy" Claus had warned him of. Acknowledging that Ironside was de facto superintendent, he belittled the older man's abilities and launched into a lengthy history of the failings of British Indian policy, praising himself for what he as a loyal Indian trader had done to support the true interests of his nation, Great Britain. Caldwell even allowed himself a few half-veiled threatening remarks. He then called for departmental patronage for his special friends and supporters and launched a tirade against his rivals. After accusing Colonel James of sundry peculations, he concluded with an ambivalent assessment of his own role in the late war: "Sir, if I was a party again to 1811 and know as much as I know now—I suffer you I would take care of my own affairs and not enter into political affairs again." But this outright rejection of his treasured values and nationality were too much for him; and so he added, "But why should I pet about what cannot be recalled—if I am in the province and war was to break out I would surely turn out again, for my principle is not, in the least impaired by the last wounds received."[62]

At the end of the war the Indian Department was enjoined to move all the western tribesmen back into their homelands in American territory, where they might conceivably serve British interests without the expense of having to feed them. With their departure, Caldwell's

147, and Cameron to B. Caldwell, *ibid.*, 44–47.

[59]Claus to Sir Francis Gore, Feb. 22, 1816, RG 10, Vol. 4, 1927–38.

[60]Claus to B. Caldwell, April 12, 1816, MG 24, B 147, 57–58; Cameron to B. Caldwell, April 13, 1816, *ibid.*, 57–58; Claus to B. Caldwell, July 26, 1816, *ibid.*, 64–67; B. Caldwell to Claus, Aug. 12, 1816, RG 10, Vol. 34, 19296–97.

[61]B. Caldwell to Claus, Aug. 12, 1816, RG 10, Vol. 34, 19291.

[62]Letter in MG 24, B 147, 48–51.

Potawatomi reservations in the West, 1833–1867

principal remaining value to his department disappeared. Indeed, it was evident that in his last months of service he was being eased out of his position in a fashion that would cause the least disturbance, but he displayed neither the perceptiveness to understand his situation nor the good sense to resign his place while he remained in official good standing. By 1816 he was rapidly losing the esteem of the groups whose high opinion he most treasured, his family, his community, his department, and his friends in Upper Canada.

It is in view of his declining circumstances that his testimonial for his Potawatomi-Odawa client Shabeni, of later Chicago fame, can best be interpreted.[63] That document, sometimes seen as evidence of Caldwell's having joined Tecumseh in 1807, actually asserts nothing of the sort. Instead, it states that it was Shabeni who then allied himself with the Shawnee leader. Caldwell frenchified Shabeni's name, making it Chamblee, as he sometimes did with English and Potawatomi

[63]Chamblee's Pass, Aug. 1, 1816, in Billy Caldwell Papers, Chicago Historical Society. For his other efforts at bestowing his limited patronage, see his extensive correspondence in MG 24, B 147, and RG 10, Vols. 32 and 34. *Shabni* is a phonetic spelling of the name that generally appears as Shabbona or Shobnee in American documents, which is usually mistranslated as "Bear Shoulders" or "Shaped Like a Bear."

[64]General Orders, Headquarters, Quebec, Dec. 28,

words. What he was doing in writing the testimonial, or pass, was bolstering his own self-esteem by dispensing what small favors and patronage he controlled, as he did for several of his other associates from the War of 1812.

Caldwell's end in the department was marked by the appointment of John Askin, Jr., to command of the Amherstburg establishment. Askin never actually assumed his duties, and on October 27, 1816, George Ironside, Sr., was formally named to the post he had been unofficially filling for several months. The Amherstburg post was being reduced to its prewar complement, and its management handed over to the survivors of the Revolutionary War frontier elite and their descendants. It should not be concluded that Caldwell was being subjected to some kind of discrimination because of his "half-breed" status, a designation never applied to him during his long years of British service. Indeed, the antecedents of John Askin, Jr., were similar; he was the son of a Scottish trader by an Odawa woman. And George Ironside, Jr., who replaced his deceased father a decade later, was the son of a Shawnee woman. Caldwell was removed for reasons that are now entirely clear: he was a man whose aspirations far outreached his capacities. He had not demonstrated himself adequate to the task of managing Indian affairs in the altered postwar climate, and he had grossly offended his father, who had himself been stripped of position and rank partly through the machinations of his eldest son.[64]

But Billy Caldwell did not easily or quickly surrender his ambition of establishing himself as a good British subject in Upper Canada. As indicated earlier, he spent the next four years working to gain a position in Amherstburg that would provide him the economic security and the recognition he craved. In all of his enterprises he was unsuccessful, and in 1818 he suffered two fresh wounds to his pride and person, perhaps more painful than any he had previously known. In January of that year his ailing father wrote his last will and testament, which resulted in the final degradation of his long-abused eldest son. All of the considerable estate was left to the elder Caldwell's children by Suzanne Baby. In one line he acknowledged his eldest as his son, and in the next line disinherited him. He skillfully blocked a contest of the will by awarding Billy a valueless, undeeded, suspect title to a tract of land on the Upper Thames River. That summer his old patron, William Claus, responded to a plea for aid with the advice that he could provide no further support. Nonetheless, Billy Caldwell remained in Canada for the next two years, until he found himself bankrupt, penniless, and without hope of recouping his fortunes in the British colony. It was in such circumstances that some time in 1820 he once again crossed over the frontier—now a well-defined international boundary—into American territory.[65]

Caldwell's later career in Chicago can be understood only in the context of a full appreciation of his personal situation in 1820, including both the forces that impelled him out of Amherstburg and those that attracted him to Illinois. Nothing yet is known of the specifics of his move, its dates and stopovers, or the path he took. But we can appreciate that he left the Canadas a failure, discredited in his efforts to establish himself as a man of means and property there, unsuccessful in his most cherished ambition to be accepted as a true

1816, RG 10, Vol. 33; General Orders, Establishment of the Indian Department, Aug. 27, 1816, B 147, 71–72; B. Caldwell to Claus, Sept. 24, 1816, RG 10, Vol. 34, 18414–15.

[65]Noah Freer to B. Caldwell, July 22, 1817, MG 24, B 147, 86; Upper Canada Land Petitions C, Bundle 11, No. 183, 394, in Land Records, Microfilm C-1652, Public Archives of Canada; Inventory of Merchandize Remaining in Gosfield Concern, MG 24, B 147, 94–97; and Homfray, pp. 210–12.

British subject. For him the United States was a clear second choice as a national peg on which to hang his personal identity. It was, we must emphasize, his second journey into American territory in search of better opportunity and meaning for his life, but now he was a middle-aged man with heavy family responsibilities and a heavier burden of guilt for his recent failures. Traveling toward Chicago as a lapsed Briton, we must surmise that he made some effort to ascertain the sort of reception he might anticipate there. Although inept, he was no fool, and he must have known full well that former British leaders of Indians in a border war were not entirely welcome. Indeed, as his brother William Caldwell, Jr., later remarked, he remained for some years under considerable suspicion by Americans. In fact, until his last days, some American or other was forever citing his prior British service as a means of discrediting him. But as William further observed, Billy Caldwell ultimately was "greatly coveted and favored by the American government. Indeed, they showed him greater favors against whom he had fought, than the British government for whom he so long & stoutly contended."[66]

William Caldwell, Jr., added that "Billy Caldwell was a man of fine business capacity—[he] was made agent for the Americans against the Pottawattamies." In that assessment Alexander Robinson—himself like Caldwell also "made agent for the Americans against the Pottawattamies"—concurred. Robinson told Lyman Draper that Billy Caldwell "never worked—but was always a trader."[67] Clearly, in the phrasing of a later day, he was a white-collar sort, and a driven, upwardly mobile, ambitious one at that.

What Caldwell discovered on his arrival in Chicago was a small village in a new state, a community on the verge of intensive economic and social development, one in which rapid social change would soon force out of power and influence the first generation of entrepreneurs who had established the beginnings of a metropolis alongside the stockade of Fort Dearborn.[68] It was also a place full of opportunities—and risks—for a man well experienced in the Indian business. The outlines of his later career in Chicago, discussed earlier, take on a different significance viewed in the light of these interpretations.

One of the developments Caldwell had likely not anticipated, however. It involved a culture-historical process that soon influenced his fortunes by offering him short-term opportunity while eventually molding his fate and contributing to the historical confusion about his ethnic identity. Born just a few years after the racial term "half-breed" first appeared in English print, Billy Caldwell during most of his lifetime had not been so categorized by the persons significant to him.[69] For that reason he was not publicly identified as an "Indian," not until after he had moved back to Chicago. But after the Treaty of Ghent that way of thinking about individual and group identity became, first, more popular, then automatic. The American nomenclature of social race was becoming rigidly fixed, eventually broadening the category of "Indian" to include all descendants of Native Americans however remote and diluted the ancestral line, and whatever the values, attitudes, and behaviors of the people so described.

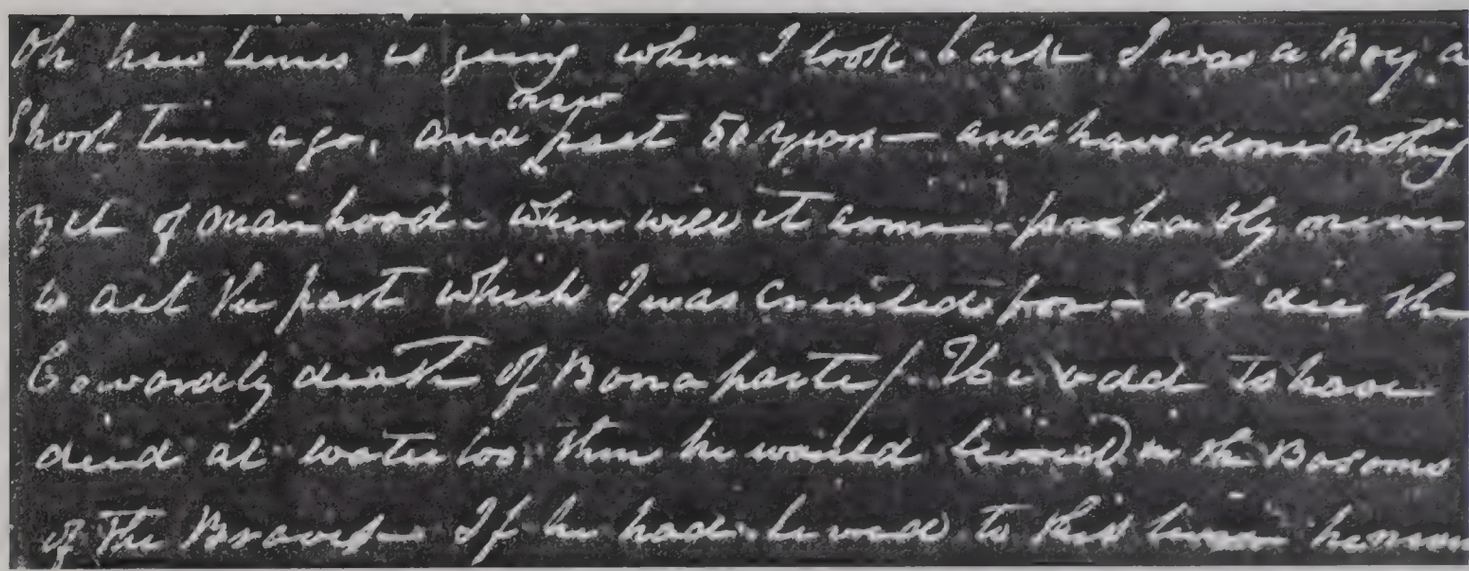
For many who had formerly been considered Métis, French, or whatever, the psychological and economic value of being

[66]Draper MSS, 17S 230–33.

[67]*Ibid.*, 17S 234 and 21S 284.

[68]See Jacqueline Peterson, " 'Wild' Chicago: The Formation and Destruction of a Multiracial Community on the Midwestern Frontier, 1816–1837," in Holli, pp. 25–72.

[69]There are no known references to his using such terms and classifications in all of the substantial correspondence, records, and documents to, from, and about him during the Canadian phase of his career;



Seven lines from Caldwell's April 8, 1832, letter to Thomas Forsyth

considered "Indian" was rising rapidly. Large numbers of individuals and whole groups of families were shifting ethnic status in the postwar period.[70] For some time after he settled in Chicago, Caldwell gave no indication that he had any interest in taking that step. The pathway of his career through 1829 was clearly that of a man attempting to establish himself in a status and role entirely parallel to that he had striven for in Amherstburg. He had changed only his community and nationality, not his ethnic or occupational identity. But his increasingly strong relations with the Forsyths, Kinzies, Wolcotts, and Ouilmettes trapped him when, for reasons of their own economic gain, they supported his appointment to the role of "chief" of the Potawatomi tribe.

The quality of his relationships with his entrepreneurial patrons in Chicago, as well as evidence of some of the stresses he was feeling in his new and conflict-ridden role, are revealed in an 1832 exchange of correspondence between himself and Thomas Forsyth and with his brother Francis Caldwell two years later. In a letter to Forsyth he assumed several alternating styles corresponding to his varied identities.[71] He opened with a submissive supplication for aid, associating himself emotionally with the Potawatomi, speaking on their behalf in the traditional phrases of a kiktowenene ("one who impersonates," i.e., speaker). Then he abruptly changed his stance and addressed Forsyth as his personal confidant, exposing the doubts he was suffering at age fifty-two. "Oh how times is going," he mused. "When I look back I was a Boy a Short time ago, and now past 50 years—and have done nothing yet of manhood—when will it come—probably never to act the part I was created for—or die the Cowardly death of a Bonaparte. He odd [ought] to have died at Waterloo, then he would [have] lived in the Bosoms of the Braves." Here he expressed a poignant sense of identification with a major historic figure and the painful conviction that his own place in history would have been better assured had he died in 1813. These are

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and similarly, no such references are known during the earlier phases of his Chicago career.

[70]See Clifton, *Prairie People*, pp. 223–26.

[71]B. Caldwell to T. Forsyth, April 8, 1832, Tesson Collections, Missouri Historical Society, as printed in *The Black Hawk War, 1831–1832; Volume II: Letters and Papers, Part I, April 30, 1831–June 23, 1832*, comp. and ed., Ellen M. Whitney, Collections of the Illinois State Historical Library, Vol. 36 (Springfield: Illinois State Historical Library, 1973), pp. 234–35.

clearly the sentiments of an aging man nearly overwhelmed with a sense of personal impoverishment and stagnant incompletion.

He closed this letter in yet a third style: man-to-man, speaking as an equal, he gossiped about the doings of mutual acquaintances and kinsmen, and of matters that he hoped were of joint interest—the development of a harbor and lighthouse at Chicago. His postscript was written also as an equal, now as an experienced military man passing on to his associate a fragment of tactical intelligence concerning the movements of Sioux and Menomini war parties. But Forsyth's reply to Caldwell, in contrast, was all of a narrow psychological piece—haughty, demanding, and imperious. Caldwell was addressed straightforwardly as an underling, Forsyth's instrument. He was ordered to see to it that in coming treaty negotiations the Potawatomi were to deliver Forsyth as much money as possible. Forsyth allowed no personal sentiments to intrude on the commands he sent Caldwell. Billy Caldwell was not his equal; he was a means to an end, no more.[72]

This exchange was in preparation for the 1833 Treaty of Chicago, in which Caldwell was supposed to play a prominent part on behalf of his patrons. Actually, by that year, his loyalties had already been compromised by the Potawatomi, and his identity was taking a new shape. By that time he was entirely too old, too experienced, and too dissatisfied to be long comfortable in the role of some other man's compliant agent.[73] The strains he was feeling by that time, his private definition of his newly emerging role, and something of how he was handling the pressures on himself are well expressed in a letter written to brother Francis a half-year following the Chicago treaty.[74] In earlier correspondence his brothers had chastised him for masquerading as a Potawatomi chief, and he stood accused by others as well of various crimes, misdemeanors, and disloyalties. "You have understandably heard various tails about me," he wrote Francis, but "I am perfectly easy in my mind about those faults [false] reports about me—I told you all that I would not be a political Indian any more than what would be of benefit to my red brethern." In the numerous conflicting demands thrust upon him by the adversaries clamoring for a share of the booty at the treaty grounds, Caldwell had not been able to provide equal satisfaction to all; but here he exposes his views on what he was trying to accomplish on behalf of the Potawatomi, "to take them over the Mississippi in order to draw them away from this scene of destruction." He certainly was not a man deceiving himself about his ethnic status. In his own view he was a "political Indian." He had assumed, temporarily and for limited purposes, a position he might exploit for the benefit of that tribe.

It was at that juncture that he began acting out the role of protector and defender of the Potawatomi, soon to be relocated west of the Mississippi. Those responsibilities occupied his energies for the remaining years of his life. In employing him as their broker, the Kinzies, Forsyths, and others had neglected to provide him with the recognition, security, and sense of integrity that might have sustained his loyalty to them. But with their ends accomplished, they no longer had need of the instrument. On the other hand the Potawatomi lured and welcomed him, offering him respect and admiration. Those

[72]Letter of Sept. 10, 1832, Forsyth Papers, Missouri Historical Society. See also R. A. Forsyth to T. Forsyth, April 14, 1833, Tesson Collections.

[73]See Clifton, *Prairie People*, pp. 238–45 for a discussion of Caldwell's role at the 1833 treaty and subsequently.

[74]Letter of March 17, 1834, Caldwell Papers, Chicago Historical Society. Also, B. F. Woodridge to Henry Clay, Dec. 16, 1833, in Woodridge Papers, Burton Historical Collections, Detroit Public Library.

whom he had been hired to exploit, in turn, captured his skills and talents, which they utilized until his last days.

During his last years Billy Caldwell pioneered a new role that would come into its own only following his death, that of a business agent serving the interests of a tribe in their complex dealings with the United States. On behalf of his "red brethern" he acted as contractor, administrator, bookkeeper, advocate, advisor, and principal spokesman in their dealings with the United States. The esteem in which the Potawatomi held him is well expressed in the 1839 remarks of old Abtekizhek (Half-Day Sky). That year, pressed again to cede the Missouri River reservation and to relocate elsewhere, Abtekizhek, speaking for the Potawatomi, told Stephen Watts Kearny that only Billy Caldwell could deliver their final decision. "Should he sell this country for fifty cents," Abtekizhek said, "we will be satisfied."[75] In that case, as in others, the Potawatomi elders referred to their agent by his proper name, Billy Caldwell. Occasionally they spoke of him as the Sakonosh, but that was not a proper Potawatomi personal name, as his biographers have generally supposed. Instead Sakonosh translates as "English-speaking Canadian"; it was a phrasing from their nomenclature for the various North American ethnic groups they recognized; and its use amply testifies that the Potawatomi defined Caldwell's ethnic status as he did himself.[76]

During his last decade Americans were of various minds about who and what Billy Caldwell was, depending upon their relationships to him. Those who had created the fiction in the first place, and who stood to gain from his promotion as "Potawatomi chief," understandably fabricated and defended a suitable if imaginary biography for him. Those whose ambitions of extracting wealth from the Potawatomi he thwarted—from Rev. Issac McCoy to B. F. Woodridge—held quite different views about his antecedents and identity. In 1837, for instance, the greatly exasperated Council Bluffs Indian agent, John Dougherty, castigated him as a "cunning, designing, dangerous, speculating, unprincipled, drunken spoilt character," one whom "the officers of government have given . . . his present influence over the tribe," which "should be taken from him without delay."[77] Dougherty added, "He has I think no red blood in him, but is a red coat savage at heart of the first order."

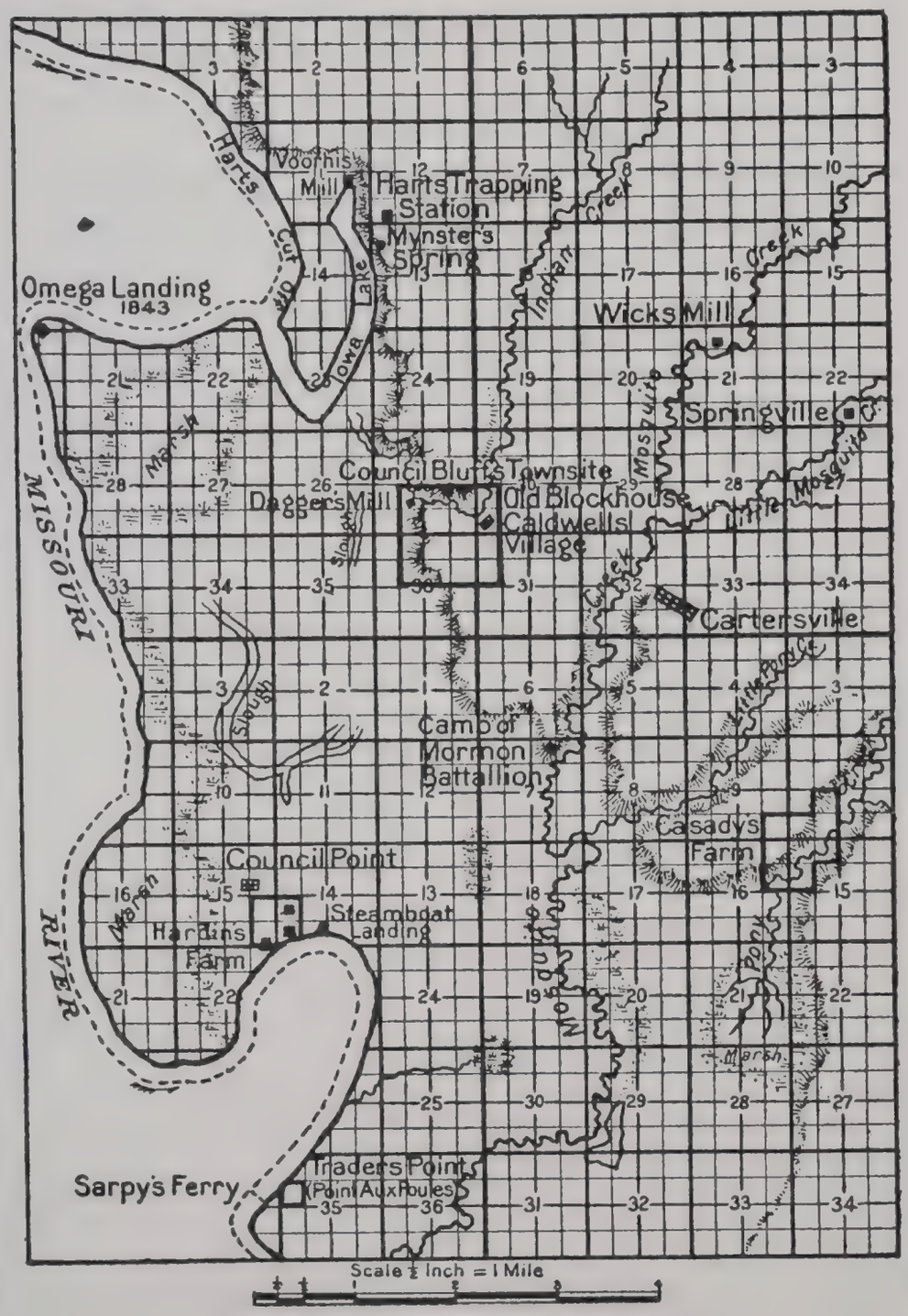
Notwithstanding the several variant American views of Caldwell, we must turn for a further assessment of him in his last years to the opinions of those who employed his services, the Potawatomi elders. The thoughts of such contemporaries are typified in the words of Abtekizhek, cited above; but their full assessment came only later. Some months after his death they first proposed, and then four years later they set down in a formal document, what they thought of him.[78] Hard-pressed to sign a new treaty, they countered with a long list of demands. At the top of their list was their tribute to the man who had worked with them the past seven years: henceforth they wished American officials to call the Council Bluffs villages "The Prairie Indians of Caldwell's Band of Potawatomies." But this was more symbol than substance. Experienced treaty negotiators, the elders were probably doing no more than signaling their firm intentions to continue their opposition to arbitrary

[75]John Dougherty to George McGuire, Jan. 29, 1839, Letters Received by the Office of Indian Affairs, National Archives Microcopy 234, Roll 215; John Gantt's Report of Treaty Negotiations, Aug.–Sept., 1839, *ibid.*; Clifton, *Prairie People*, p. 322.

[76]For a discussion of Potawatomi naming customs and of their nomenclature for various Euroamerican ethnic groups, see Clifton, *Prairie People*, pp. xvi–xvii, 106–10.

[77]Dougherty to McGuire, Jan. 29, 1839.

[78]Thomas H. Harvey, Minutes of Council at Council Bluffs, June 23, 1845, National Archives Microcopy 234, Roll 216.



Map of the vicinity of Council Bluffs, Iowa

treatment. This they had need to do, because American officials had responded with glee to Caldwell's death, mistakenly anticipating that with his loss the Potawatomi opposition to a treaty would soon end.[79] For the Potawatomi as for the Forsyths and Kinzies, Billy Caldwell was little more than a means to an end, and thus they too soon forgot him, as they busied themselves working to find a suitable replacement, a man with similar talents and expertise whose loyalties and services they might purchase.

Born in a Mohawk village far to the east,

Billy Caldwell lived out his life in a succession of turbulent frontier communities. In each place the identify attributed to him mostly served the needs of others rather than his own. Through the years he was also constantly striving to achieve different goals for his person, goals expressing the private views he had of himself, identities that would give meaning and direction to his life. As a boy, closely identified with a less than compassionately helpful father, he dreamed of what manner of man he might be, then set for himself the ideal of becoming a prominent citizen in an established Canadian or American community. But he was repeatedly frustrated in his efforts to obtain that most cherished ambition. Thereafter he spent his remaining years gloomily obsessed with doubts about his worth and fears of the judgments that would be made of him after his passing. Those judgments have been less unfair than misplaced. During his own lifetime, when Americans began suffering from a hardening of their racial categories, he was labeled as an "Indian." Worse yet, because it involved continuation of the patronization he suffered in his middle years, he has been judged, for better or for worse, as an "Indian chief."

A FOURTH DIMENSION: CALDWELL IN CULTURE-HISTORICAL PERSPECTIVE

During unstable periods of history cultural borderlands, such as was the Upper Great Lakes in the decades following Pontiac's resistance movement, are settings for high rates of innovation in both social and cultural forms. They are places where public and private identities are altered and exchanged, as conflicting groups adapt their interests to each other and as individuals migrate from one social milieu to another during their lifetimes. While attempting to adjust their private sense of worth to the public demands of opposed membership and reference groups in such places, individuals often pioneer and act out new roles—especially those of patron, client, middleman, and intercultural broker.[80] Billy Caldwell was born into, and spent his lifetime involved in, a series of such communities, roles, and events. His career therefore typifies and illustrates certain specifics of the culture-historical process.

But intercultural borderlands are also settings where, once the fundamental conflicts and the great excitements of the frontier have passed by, folklore and legendry take over to generate images of key historical figures, images that are acceptable to later generations, those who wish to share in the heritage for not having participated in the events. Memories about such individuals are sometimes buffed to an eye-dazzling shine; sometimes they are tarnished; often the contradictions and subtleties of a whole person are pressed into moulds fashioned of stereotypes of a later date. Again, the standard images of Billy Caldwell's person and career have reflected the needs of latecomers for well-digested rationalizations of the past, not historical fact. These portrayals of him were fashioned not from the stuff of history but of folklore.

To gain further historical perspective on the sense and meaning of Caldwell's life we must note that he was only one of numerous children born out of a peculiar junction of traditional tribal and emergent British colonial policies. The tribal policy consisted of the customary pattern of offering daughters and sisters to aliens so as to generate and foster intergroup eco-

[79]David Dawson Mitchell to T. Hartley Crawford, Feb. 29, 1842, National Archives Microcopy 234, Roll 215.

[80]Those processes are very much alive today and can readily be observed on such modern frontiers as the Arctic and in Native American studies programs in many colleges and universities. See Robert Paine, ed., *Patrons and Brokers in the East Arctic*, Newfoundland Social and Economic Papers, No. 2 (Toronto: University of Toronto Press, 1971).

nomic and political alliances. On the other hand, the newer, more informal, less well-sanctioned British cultural policy that developed after 1763 consisted of accepting such tenders, engaging in more-or-less stable, quasi-marital liaisons, and then employing the offspring of such unions to serve their fathers' career needs.[81] Clearly, Billy Caldwell was conceived and born out of such an intersection of tribal and imperial policies, and he was only one of many.

Among his age-group contemporaries, those drawn from his own home community on the Detroit River, were the children, for instance, of Matthew Elliott, George Ironside, and John Askin. Because these young people were born in unstable circumstances and times, by-products as it were of newly developing intergroup relationships and intercultural policies, there were often no generally accepted, automatically applied norms or categories available to fix their identities in social space. None of those individuals was spontaneously ascribed the status of "half-breed" or "Indian" as a result of their maternal antecedents. Such phrasings and classifications, part of the British-American nomenclature of social race, emerged only during their lifetimes and became fully institutionalized only later during their adult years.

Because such racial terms as "half-breed" and "Indian" were not ready at hand to categorize and fix the identities of persons such as Caldwell, and because there were no well-institutionalized arrangements for treating them, the character of their personal relationships with their own fathers was a strong determinant of their social placement. Billy Caldwell had the misfortune to be born of a rejecting, uncaring, manipulative male parent who did not treat him as an extension and continuation of his own person. Therein lies the seed of the key dynamic of Billy Caldwell's personality, the source of his life-long conflict over trust and dependency, and the weakness in his identity that allowed him regularly to become the instrument of other men's needs. In those respects his experiences were vastly different from the sons of Matthew Elliott and George Ironside, for example. Those young men received from their fathers the best care, attention, education, and respect their fathers could provide, and they were—with their fathers' aid and encouragement—soon established as middle-class British subjects on the Great Lakes frontier.[82]

To fully appreciate the background of Billy Caldwell's appointment as an American-sponsored Potawatomi "chief," we must take note of a second intercultural policy of the Great Lakes frontier. That one originated long before Caldwell's birth, during the first years of the French regime. Thus he was by no means the first person, whether an ambitious upstart tribesman or alien, to be appointed to such office by French, British, Spanish, or American authorities. Just as the Comte de Frontenac had his Onankizes in the 1670's, Robert La Salle his Wilmet in the 1680's, La Mothe Cadillac his Winamek in the 1690's, Rufus Putnam his Gomo in the 1790's, and Rev. Issac McCoy his Topnibe in the 1820's, so Thomas Forsyth and Alexander Wolcott made their man, Billy Caldwell, "chief," which is to say, their agent in the fine art of managing tribal affairs to their own personal best interests.[83] In a final historical perspective, therefore, Billy Caldwell, born a Mohawk, grown to manhood as a true Briton, became in his later years one of the last of a long line of men who pursued their own ambitions by accepting the role of an alien-sponsored manager of a tribal society.

[81]Clifton, *Prairie People*, p. 64.

[82]See, for example, Horsman's *Matthew Elliott* for the discussion of Elliott's relations with his sons.

[83]See Clifton, *Prairie People*, for the roles played by these and other patron-client pairs through the course of Potawatomi tribal history.

by B'nai B'rith and Kiwanis. The former has furnished many company day rooms at military and naval camps. These recreation rooms are established in co-operation with either the American Red Cross or through the special services and morale officers of the camps in question. B'nai B'rith was responsible for eighteen company day rooms at Camp Grant. Perhaps the most noteworthy achievement of this organization in supplying recreational needs for servicemen was accomplished at the Veterans Hospital, housed in the old Chicago Beach Hotel. Members donated over $10,000 for this purpose.

The Kiwanis Clubs in Illinois, like other service clubs, have been participating actively in various phases of the war effort. A unique contribution of one Kiwanis Club was the sponsoring of a nursery school for the children of mothers working in war industry. As part of their wartime citizenship program, Kiwanis Clubs have sponsored patriotic rallies, citizenship meetings, and recreational programs for men in service.

The Division of War Records and Research is planning to broaden the scope of its program. It is especially important that business and labor groups participate in the program. To aid in the preservation of data concerning the contributions of business and industry to the war, arrangements have been made with the Illinois State Chamber of Commerce to enlist the assistance of local chambers of commerce in preserving information on war production and problems affecting business men in their communities. The success of the war records program will depend not only on making it as broad in scope as possible, but also upon the co-operation of various organizations engaged in war activities. Only in this way will adequate data for a comprehensive history be assured.

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THE INHABITANTS OF CHICAGO, 1825-1831

BY ERNEST E. EAST

CHICAGO, now second city in the United States with a population of more than three and one-third millions, was a hamlet of 100 or fewer inhabitants in 1825. During the six years preceding 1831, the village, with the sparsely settled area surrounding it, was attached by law to Peoria County for purposes of county government. Nearly half of the inhabitants were French or French-Indian in 1825. Here on the shore of Lake Michigan near the outlet of the Chicago River, site of the second Fort Dearborn, the United States maintained an Indian agency. The fort was garrisoned for thirty-one months in 1828-1831 by two companies of the Fifth Infantry. Civilian inhabitants, from the time of the organization of Peoria County under act of January 13, 1825, to the erection of Cook County under act of January 15, 1831, were engaged chiefly in the Indian trade.

The names of 155 inhabitants of Chicago of that period are preserved in the records of Peoria County. Commissioners of the county defined the boundaries of Chicago precinct for election purposes, appointed and paid judges of election, appointed constables, granted ferry and tavern licenses, and levied taxes. Estates of deceased persons were administered under authority of the probate court of Peoria County; divorce actions were filed in the circuit court; taxes were collected by the sheriff; and marriages were recorded by the clerk of the county commissioners' court.

Early poll lists and other document files of the commissioners' court have disappeared from the Peoria courthouse.

They were stored in the dome until a janitor found a good market for paper some time after 1900. However, Chicago voters' lists of 1826-1830 were obtained by John Wentworth who mentioned them in lectures delivered in 1875 and 1876, which were published in the *Fergus Historical Series*. These records were examined by David McCulloch whose address to members of the Chicago Historical Society, *Early Days of Peoria and Chicago*, was also published. Book records and other document files of 1825-1831 are preserved.

Dates of birth and death in the appended list of inhabitants were obtained mostly from published works or family data. Tazewell County and its attached territory embraced areas on the left banks of the Kankakee and Illinois rivers for a limited period in and after 1827, and a few records relating to inhabitants of Chicagoland are found in the courthouse at Pekin.

Parentheses are used to enclose variant spellings of names which appear in more than one form, the preferred form being printed first.

Brackets indicate the corrected or probable spelling of proper names misspelled in the record.

A key to symbols used to indicate sources follows:

CR —Peoria County Commissioners' Court Record "A"
PR —Peoria County Probate Court Record, 1825-1835
PF —Peoria County Probate Files
MR —Peoria County Marriage Records, 1825-1836
CCR—Peoria County Circuit Court Record, 1825-1832
CCF—Peoria County Circuit Court Files

Below is the list of inhabitants of Chicago in 1825-1831:

A

ACAY, Gabriel. Voted, July 24, 1830.

AMENT, Edward. Voted, Aug. 7, 1826. Removed to Newark, Kendall County.

ANDERSON, Joseph. Voted, Aug. 7, 1826.

ARNWAISKIE, Theotis. Married, May 20, 1826, to Daniel Bourasan [Bourassa], Justice John Kinzie officiating (MR).

AYRES, Thomas. Voted, July 24, 1830.

B

BAILEY, Jonathan N. Voted, July 24 and Aug. 2, 1830. Paid $50 for rent of house to estate of John Kinzie, Jan. 20, 1831 (PF). Postmaster. Bailey's daughter became the wife of John S. C. Hogan.

BATES, Sophiah [Sophia]. Married, Nov. 7, 1830, to Bernard H. Laurton [Laughton], the Rev. William See officiating (MR). She was a native of Vermont, and the sister of Mrs. Stephen Forbes.

BAUSKEY (BOUSKIE, BAUSKES), Joseph. Bought one lot of old kettles for 63 cents at sale of W. H. Wallace estate, April 27, 1827; jointly with Antoine Ouilmette gave note for $10.39 to Wallace estate (PF). Voted, May 11, 1828. Married, Nov. 5, 1828, Deborah Watkins, Justice John B. Beaubien officiating (MR). Voted, Aug. 2, 1830. Died of cholera, 1832.

BEAUBIEN, Jean Baptiste [He signed "John B."]. Appointed election judge, Dec. 8, 1825 (CR). Assessed on $1,000 personal property, 1825. Appointed election judge, June 5, 1826 (CR). Voted, Aug. 7, 1826. Allowed $1.00 election service, Sept. 6, 1826 (CR). Made affidavit as "clerk to the American Fur Co.," concerning his claim of $11.25 against estate of W. H. Wallace, sworn before Justice John Kinzie, April 30, 1827; receipted for $8.00 on account of service in taking inventory of Wallace estate "at the Laframboise settlement," May 11, 1827 (PF). Allowed $1.00 for election service, June 5, 1827; recommended to governor for justice of peace, June term, 1827 (CR). Bondsman of A. Wolcott, admr., estate of John Kinzie, April 11, 1828; appraiser, Kinzie estate, April 22, 1828 (PR); wrote Isaac Perkins, admr., estate of W. H. Wallace, asking payment of $11.25 claim,

May 20, 1828 (PF). Appointed judge of election, July 7, 1828; allowed $1.00 for election service, Sept., 1828 (CR). Judge of election, voted, May 11, 1828; judge of election, Aug. 4, Aug. 20, and Nov. 3, 1828; sworn in as justice of peace, Sept. 10, 1828 (supplement, CR). John B. Beaubien before himself, Justice Beaubien, testified concerning claim of Antoine Ouilmette for $91 against Wallace estate, Oct. 14, 1828; took affidavit of Cole Weeks on note held by admr. of Wallace estate against Antoine Ouilmette, Oct. 14, 1828 (PF). Allowed $1.00 for election service, Dec. 1, 1828; appointed trustee of Section 16, Township 39 North, Range 14 East [school land], Dec. term, 1829 (CR). Voted, July 24, Aug. 2, and Nov. 25, 1830. Bondsman of David Hunter, admr., estate of John Kinzie; appraiser of same, Dec. 17, 1830; admr., estate of Francois Laframboise, Dec. 17, 1830 (PR). Took depositions of Lovisa B. Caldwell and David McKee, witnesses for complainant, *Emily* v. *Archibald Caldwell*, divorce, Oct. 2, 1830 (CCF). Beaubien went to Chicago as employee of the American Fur Co. about 1819. He married (1) an Indian woman; (2) Josette Laframboise; died at Naperville, Jan. 5, 1863. Beaubien performed the following marriage ceremonies: Jospeh Bauskey and Deborah Watkins, Nov. 5, 1828; Joseph Pothier and Victoire Mirandeau, May 24, 1828; Samuel Watkins and Mary Ann Smith, April 15, 1830; Michael Walsh [Welch] and Elizabeth Wilmette [Ouilmette], May 11, 1830; Alvah L. Gardner and Julia Staly, May 18, 1830.

BEAUBIEN, Josette. Second wife of J. B. Beaubien and daughter of Francois Laframboise. She received $253.04¼ as share of Laframboise estate, July 31, 1831 (PF).

BEAUBIEN, Mark. Licensed, June 9, 1830, to keep tavern (CR). Voted, July 24 and Aug. 2, 1830. He was a younger brother of J. B. Beaubien, born at Detroit, came to Chicago 1826, and died at Kankakee, Ill., April 16, 1881.

BEAUBIEN, Medard (Madore, Medart). Son of J. B., born about 1809. Voted, July 24, Aug. 2, and Nov. 25, 1830. Allowed $1.00 for service as clerk and 37½ cents for stationery at election, Sept. 6, 1830 (CR). Went west with the Potawatomi.

BELLAIR, Louis. Bought one old tent for $5.00 at sale of W. H. Wallace estate, May 10, 1827; Isaac Perkins, admr., May 11, 1827, certified that Bellair had balance of $22.31 due from Wallace estate (PF). Mrs. Kinzie, in *Wau-Bun*, mentions Bellaire, a Frenchman, who beat his wife.

BENEDICT, ———. Carried letter, dated Nov. 12, 1827, from Alexander Wolcott, Jr., to Probate Judge Norman Hyde at Peoria (PF).

BENEDICT, Sarah. Married, May 23, 1827, to Henley Clybourn, the Rev. Jesse Walker officiating (Tazewell Co. marriage register).

BERSIER, Jean Baptist. Signed, by his mark, at Detroit, Aug. 22, 1826, an engagement to serve W. H. Wallace at Chicago until June 1, 1827, for $80; signed also by Wm. Brewster; Isaac Perkins, admr., on April 26, 1827, certified that Bersier had balance of $49.49 due from Wallace estate; made affidavit, April 29, 1827, before Justice John Kinzie concerning claim of Jos. Laframboise for wages against Wallace estate (PF).

BLOW, Lewis. Voted, July 24, 1830.

BOLE, William. Bought, May 12, 1827, one castor hat for $2.94 at sale of W. H. Wallace estate (PF).

BONNET (BANNY), Augustin (Austin, Augtin). Voted, Aug. 7, 1826. Bought for 25 cents one Scotch cap at sale of W. H. Wallace estate, April 27, 1827 (PF). Voted, July 24, 1830.

BORDINOIS (BORDENOIS, BORDINON), Augustin. Signed, by his mark, at Detroit, Aug. 3, 1826, an engagement to serve W. H. Wallace at Chicago until June 1, 1827, for $70; signed by Wallace, witnessed by Wm. Brewster; Isaac Perkins, at Chicago, May 10, 1827, certified that Bor-

dinois had balance of $49.62 due from Wallace estate (PF).

BOURASAN [BOURASSA], Daniel. Married Theotis Arnwaiskie, May 20, 1826, Justice John Kinzie officiating (MR). Voted, Aug. 7, 1826.

BOURASSA, Leon. Receipted to W. H. Wallace for "one box containing sundries," witnessed by George Jurson[?]; receipted to Wallace for $7.77 balance on claim "pour voyage du Detroit" and "par des Verses" [Parc aux Vaches?], $13.44, less item, "Chicago, April 2, 1827, $5.67;" assisted in taking inventory of Wallace estate, April 4-5, 1827; received $15.50 from F. La Framboise estate, July 13, 1831 (PF). Voted, July 24 and Aug. 2, 1830.

BOURBONNE (BOURBONNAIS, BOURBONAIT), Francis, Sr. Indian trader on Kankakee River. He came from vicinity of Peoria Lake about 1829. His wife's first name was Cattice.

BOURBONNE, Francis, Jr. Married Josette Alscomb who divorced him at Peoria. He and his father were beneficiaries under Chicago Indian treaty of 1833.

BOURIE, John Battist. Bought one and one-fourth boxes "Segars" for 63 cents at sale of W. H. Wallace estate, April 27, 1827 (PF).

BOURISSA [BOURASSA?], John B. Listed as debtor to estate of W. H. Wallace for $18.74 for six plugs tobacco, 1 keg of whiskey and other articles purchased Oct. and Nov., 1825 (PF).

BOWLES, James. Paid $6.50 for a silver watch at sale of Francis May estate, May 12, 1828 (PF).

BRADAIN, John B. Voted, Nov. 25, 1830.

BROWN, James. Voted, July 24 and Aug. 2, 1830.

C

CALDWELL, Archibald. Born April 30, 1806, at Pearisburg, Va. Married, 1827, in Giles Co., Va., Emily Hall, the Rev. Thomas Kirk officiating (CCF). Voted, May 11, 1828.

Purchased, May 12, 1828, one "surtout coat" and five other articles at sale of Francis May estate (PF). Licensed, Dec. term, 1829, to keep tavern (CR). Divorce defendant, June term, 1830 (CCR, CCF). [See Emily Hall Caldwell. Wentworth and others were mistaken in saying that Caldwell received $5.50 from Peoria Co. for ironing a turnpike scraper. The record reads: "Alexander Caldwell." Alexander Caldwell and his brother, John W., were blacksmiths at Peoria.] Archibald Caldwell appears to have lived thereafter with his Indian mate in the wilds of Wisconsin.

CALDWELL, Billy (The Sauganash). Recommended to Governor by Peoria Co. commissioners, Dec. 8, 1825, for justice of the peace (CR). [It is doubtful whether he qualified.] Appraiser, May 25, 1826, estate of John Crafts (PF). Voted, Aug. 7, 1826. Allowed $1.00 for service as judge of election, Sept. 6, 1826 (CR). Bought, April 27, 1827, at sale of W. H. Wallace estate, 14 ornamented waist belts and other articles (PF). Voted, July 24, Aug. 2, and Nov. 25, 1830. Caldwell was the son of Capt. William Caldwell, a native of Ireland in the British service at Amherstburg and Detroit, and a Potawatomi woman. Billy Caldwell was schooled in the English language. He died on the Potawatomi reservation near Council Bluffs, Iowa Territory, Sept. 27, 1841.

CALDWELL, Emily Hall. Married, 1827, in Giles Co., Va., to Archibald Caldwell, the Rev. Thomas Kirk officiating; complainant in libel for divorce, June term, 1830; court found defendant resided out of state; he was directed to answer at Oct. term; order of publication in *Western Observer* [Jacksonville, Ill.]; bill filed by Attorney A. W. Cavarly stated that complainant married defendant in fore part of 1827, and became a resident of Peoria Co. the latter part of the next year; charged husband in the spring of 1829 "took to himself an Indian woman by the name of Josette with whom he has continued to live;" complainant made affidavit, June 8, 1830, before Justice Simon Reed at Peoria that Cald-

well was in the Territory of Michigan; Lovisa B. Caldwell testified by deposition before Justice John B. Beaubien that she attended marriage of Emily Hall and A. Caldwell; David McKee testified, also by deposition, that he went with Emily Caldwell to the wigwam of a "squaw" and there saw defendant and an Indian woman and child; Beaubien certified that he took depositions at house of Samuel Miller; Thomas Morris of Tazewell Co. was summoned as a witness (CCR, CCF). Final disposition of case not recorded at Peoria. Wentworth[1] said that Emily Caldwell became the wife of Cole Weeks.

CALDWELL, Lovisa B. Witness, *Emily* v. *Archibald Caldwell*, divorce, Oct. 2, 1830 (CCF). Married, Nov. 1, 1830, to Willis Scott, the Rev. William See officiating (MR).

CATIE, Joseph. Voted, Aug. 7, 1826.

CHAPEAU, Jacque. Purchased, Dec. 14, 1826, one hat for $4.00 of W. H. Wallace (PF); listed as debtor to Wallace estate in sum of $2.58, Aug. 3, 1830 (PR).

CHAVELIE, Peter. Voted, Aug. 7, 1826.

CHEVALIER (CHAVELIER), Catherine. Married, Sept. 28, 1826, to Alexander Robinson, Justice John Kinzie officiating (MR). Currey said that she was the daughter of Francois and Mary Ann Chevalier.[2]

CHEVALIER (CHAVELLEA), John Baptiste. Bought for $23.12½ one "bai horse paid by John Kinzie, Senr.," at sale of W. H. Wallace estate, April 27, 1827 (PF).

CLARK, John Kinzie. Born, June, 1792, near Fort Wayne, the son of Elizabeth McKenzie and a Scotch trader, Alexander Clark. Assessed on $250 personal property, 1825. Voted, Aug. 7, 1826; allowed, Sept. 6, 1826, $16 for service as election clerk and returning poll list to Peoria (CR).

[1] John Wentworth (1815-1888) came to Chicago in 1836 and was acquainted with many of the persons named in the foregoing. Two historical lectures by him were published by the Fergus Printing Company in Chicago in 1876. The first was entitled, *Early Chicago: A Lecture Delivered before the Sunday Lecture Society . . . April 11, 1875*, and the second, *Early Chicago: A Lecture Delivered before the Sunday Lecture Society . . . May 7, 1876*. Other citations to Wentworth in this study are to these published lectures.

[2] J. Seymour Currey, *Chicago: Its History and Its Builders* (Chicago, 1912), 122.

Bought two bags of vermilion for 50 cents at sale of W. H. Wallace estate, April 27, 1827 (PF). Appointed constable, June term, 1827 (CR). Married, July 22, 1829, Permelia Scott, the Rev. Isaac Scarritt officiating (MR). Defendant, Oct. 12, 1829, *Perkins* v. *Hall et al.* (CCF). [See D. Hall, Jr.]. Voted, July 24 and Nov. 25, 1830. Clark married, first, Madaline Mirandeau by whom he had one or more children.

CLERMONT (CLAIRMORE), Jerry. Assessed on $100 personal property, 1825. Voted, Aug. 7, 1826. He was employed by American Fur Co. for trade on Iroquois River, 1821.

CLYBOURN (CLAYBOURN, CLAIBOURNE), Archibald. Son of Jonas and Elizabeth McKenzie Clark Clybourn. Appointed constable, Sept. 6, 1825; reappointed, June 2, 1826 (CR). Voted, Aug. 7, 1826. Allowed, Sept. 6, 1826, $1.00 for service as clerk of election (CR); clerk of election, received 13 votes for justice of peace, Aug. 20, 1828, Alexander Doyle being elected with 20 votes. Allowed, Sept. 1, 1828, $1.00 for service as clerk of election. Licensed, May 2, 1829, jointly with Samuel Miller, to keep a tavern at Chicago. Licensed, June 2, 1829, jointly with Miller, to operate ferry across Chicago River at the lower forks near Wolf Point (CR). Married, June 9, 1829, Mary Galloway, the Rev. Isaac Scarritt officiating (Tazewell Co. marriage register). Appointed, Dec. term, 1829, trustee for Section 16, Township 39 North, Range 14 East [school land] (CR). Voted, July 24, 1830, at which time he was unsuccessful candidate for justice of peace, receiving 22 votes to 33 for John S. C. Hogan; voted Nov. 25, 1830. He was born Aug. 28, 1802, in Virginia; died in Chicago, Aug. 23, 1872.

CLYBOURN, Henley (Henly). Son of Jonas and Elizabeth McKenzie Clark Clybourn. Bought 1 half-axe at sale of W. H. Wallace estate, April 27, 1827 (PF). Witnessed, April 27, 1827, note of D. Hall and others in favor of Perkins, admr. (CCF). Married, May 23, 1827, Sarah Benedict, the

Rev. Jesse Walker officiating (Tazewell Co. marriage register). Elected constable, May 11, 1828. Clerk of election, Aug. 3, 1828. Elected constable, Aug. 20, 1828. He was born Aug. 5, 1805; died Dec. 9, 1867.

CLYBOURN, Jonas. Came from Pearisburg, Giles Co., Va. Assessed on $625 of personal property, 1825. Voted, Aug. 7, 1826. Bought one piece of blue calico for $6.72 among other articles at sale of W. H. Wallace estate, April 27, 1827 (PF). Defendant, *Perkins* v. *D. Hall, Jr. et al.*, Oct. 12, 1829 (CCF). Voted, July 24 and Nov. 25, 1830. Died July 24, 1842, at Westville, Ind.

COCHRON, William. Bought 168 gallons of high wines for $67.20 and other goods at sale of W. H. Wallace estate, April 27, 1827 (PF).

COUTRA, Louis. Assessed on $50 of personal property, 1825.

CRAFTS, John. Bachelor trader. Conant & Mack of Detroit employed him in Chicago trade about 1817. Settled first at Hardscrabble. When the American Fur Co. acquired Conant & Mack's interests, Crafts moved to company's warehouse near Fort Dearborn. He was assessed on $5,000 of personal property in 1825, but this doubtless was company merchandise. Crafts at Detroit, June 1, 1825, made his demand note to Alex. Wolcott, Jr., for $500 with David Stone as guarantor. At Chicago, July 16, 1825, Crafts made his demand note to Wolcott for $300 (PF). Died before Sept. 20, 1825 (*Detroit Gazette*). Wolcott, on April 24, 1826, made application and received from Probate Judge Norman Hyde at Peoria letters of administration upon showing Crafts died intestate (PR); date of death not stated. Personal effects of Crafts sold June 1, 1826; items listed but names of purchasers not given; proceeds of sale, $504.01; appraisement bill estimating value of estate at $322.25, and sale bill, filed Nov. 20, 1826; admr.'s notice printed in *Sangamo Spectator* [Springfield, Ill.], Sept. 12, 1827; certificate of Hooper Warren, publisher, filed Oct. 31, 1827; admr.'s account filed April 11, 1828, showing receipts of $9,966.67, and disbursements of $7,612.26, including transfer to Phineas Henderson, attorney for heirs, three notes of David Stone, and one of Shubael Conant amounting with interest to $2,679.67; distribution of a balance of $1,454.25 ordered (PR, PF). Crafts was born in Walpole, N. H., Oct. 3, 1789, of John and Esther Sartwell Crafts.[3]

D

DAVIS, John L. Voted, July 24 and Aug. 2, 1830. Wentworth said that he was an Englishman and a tailor.

DEBIGIE, Simon. Voted, July 24, 1830.

DISPLATES, Basile. Voted, Aug. 7, 1826.

DOYLE, Alexander. Appraiser, estate of John Kinzie, April 22, 1828 (PF). Allowed, Sept. 2, 1828, $1.00 for service as election clerk (CR); judge of election, May 11, 1828; clerk of election, Aug. 4, 1828; elected justice of peace, judge of election, Aug. 20, 1828. As justice of peace took affidavit of Antoine Wilmet [Ouilmette] concerning indebtedness of W. H. Wallace to Alexander Robinson; took also Robinson's affidavit (PF). Doyle on July 14, 1829, wrote to John Dixon, clerk at Peoria, forwarding "judgment" he entered against James Kinzie for selling liquor without a license in quantity less than one gallon, contrary to Illinois statute, to Francis Laducia (record published by Peoria *Herald Transcript*, Oct. 12, 1902).

E

ENGLE, James. Voted, July 24, 1830. James Engle of New Jersey was second lieutenant at Fort Dearborn.

F

FORBES, Stephen. Voted, elected justice of peace, Nov.

[3] James M. Crafts and William F. Crafts, comp., *The Crafts Family: A Genealogical and Biographical History of the Descendants of Griffin and Alice Crafts, of Roxbury, Mass., 1630-1890* (Northampton, Mass., 1893), 359.

25, 1830. Appraiser, estate of Francis Laframboise, Dec. 17, 1830 (PF). He was born in Wilmington, Vt.; came to Chicago in 1829; taught early school; sheriff Cook Co., 1832; died in Chicago, Feb. 11, 1879.

FOSTER, A. Voted, July 24, 1830. Amos Foster of New Hampshire was brevet second lieutenant at Fort Dearborn.

FRIQUE, Peter. Voted, July 24, Aug. 2, and Nov. 25, 1830.

FURCOS, A. M. Received $10 from estate of W. H. Wallace, May 19, 1828 (PF).

FURHARTZ, John. Witnessed signature of Alexander Robinson to receipt for payment from estate of John Crafts, Oct. 25, 1826 (PF).

G

GALLOWAY, James. Came from Ohio, 1826, and after brief residence in Chicago settled in the present La Salle Co. Voted, July 24, 1830. Blanchard said that he died in 1864.[4]

GALLOWAY, Mary. Daughter of James. Married, June 9, 1829, to Archibald Clybourn, the Rev. Isaac Scarritt officiating (Tazewell Co. marriage register).

GARDNER, Alvah L. Married, May 18, 1830, at Chicago, Julia Staly, Justice John B. Beaubien officiating (MR). Wentworth called him Alvin Noyes Gardner and said that he moved to Blue Island.

GAROW, James. Voted, July 24, 1830.

GLECEN, Luther. Bought 5 Indian awls and 100 needles for 21 cents at sale of W. H. Wallace estate, May 10, 1827 (PF). Luther Gleason was a trader. Mrs. Kinzie, in *Wau-Bun*, located him later at Lake Puckaway.

GODFREY, Peter. Received $54.86 from estate of W. H. Wallace, May 19, 1828 (PR). Made affidavit on above account, Feb. 15, 1828, before P.[?] Abbott, justice of the peace, County of Wayne, Mich. Ter. (PF).

[4] Rufus Blanchard, *The Discovery and Conquests of the Northwest* (Chicago, 1880), 355.

GUNDAY (GOUDAY), Lewis (Louis). Voted, July 24 and Aug. 2, 1830.

H

HALL, David, Jr. Bought 6¼ dozen scalping knives and many other articles at sale of W. H. Wallace estate, April 27, 1827; receipted for $27.80 for services as clerk and "scribe" in administration of Wallace estate (PF). Allowed, June 5, 1827, $1.00 for service as election clerk (CR). Isaac Perkins, admr., estate of Wallace, by Jonathan H. Pugh, attorney, brought suit, Sept. 24, 1829, for $313.91 against Hall, James Kinzie, Jonas Clybourn, and John K. Clark on note; Hall as principal and others as guarantors gave note dated April 27, 1827, for $1,095.38, payable in 12 months, Henley Clybourn witness; indorsements indicate that Hall made payments of $1.20, $700.00, and $116.70; summons served on Jonas Clybourn and Clark; judgment entered, Oct. 12, 1829; execution Dec. 1, 1829; execution "satisfied" Jan. 13, 1830 (CCR, CCF). Hall was the half-brother of James Kinzie, son of Margaret McKenzie, first mate of John Kinzie, afterward the wife of Benjamin Hall of Giles Co., Va.

HARTZELL, T. Bought chintz shawls at sale of W. H. Wallace estate, May 10, 1827 (PF). Thomas Hartzel was a trader who operated on the Illinois and Kankakee rivers.

HAWLEY, Caroline. Married, July 22, 1829, to Willard Scott, the Rev. Isaac Scarritt officiating (MR). She probably was the daughter of Pierce Hawley who came from Vermont and settled in Fox River precinct of Peoria County.

HEACOCK, Russell E. Lawyer and carpenter. Came from Litchfield, Conn. Mrs. John H. Kinzie said that he lived at Lee's Place, or Hardscrabble, four miles up the south branch of Chicago River. Voted, July 24, Aug. 2, and Nov. 25, 1830. Allowed, Sept. 6, 1830, $1.00 for service as election judge. Licensed, Dec. 7, 1830, to keep a tavern "5 miles from Chicago" (CR). He died of cholera, 1849.

HELM, Lina T. [Linai Taliafero]. Defendant in bill for divorce, Oct. 1, 1829. [See Margaret McKillip Helm].

HELM, Margaret McKillip. Wife of Lieut. Linai Taliafero Helm. Bill for divorce filed Oct. 1, 1829, through John L. Bogardus, Peoria attorney. Complainant recited that she was married to defendant in 1810; that they had one son, Edwin, aged about seven years; that Helm deserted the complainant; that he had been guilty of "sensual intercourse, lewd behavior and adultery with other and divers females," and that he had indulged in habitual drunkenness for more than two years. Complainant's bill continued: "Your orator further states that the said Lina may have property come into his possession to a large amount as she understands and believes as well in the state of Verginia [*sic*] as New York—now in litigation—to the amount of from ten thousand to one hundred thousand dollars." Asks custody of child and alimony. Summons dated Sept. 26, 1829, directed to the sheriff of Clay County; indorsed: "The annexed writ and notice was served by me on the said Lina T. Helm by leaving a copy of the annexed writ with the said Lina T. Helm and explaining the contents to him on the 2nd day of Oct., 1829, for James L. Wickerham, Sheriff Clay County, by John Summers, Deputy." (CCF); hearing, Oct. 12, 1829, Judge Richard M. Young, presiding; decree (CCR). Fee bill amounted to $9.05½, including summons to five witnesses who are not named (CCF). Margaret McKillip was born in 1794 near Colchester, Ont. Married, June 10, 1810, to Lieut. Linai T. Helm of the Detroit garrison; came to Fort Dearborn, 1811. Married to Dr. Lucius Abbott of Detroit, Jan., 1836; died in Detroit, Oct., 1844. Her mother, Eleanor, was married to John Kinzie. On Oct. 18, 1830, she witnessed the will of Alexander Wolcott (Liber I, p. 10, records of Mackinac Co., Mich.). She was awarded $800 under the treaty of Prairie du Chien, July 29, 1829, "for losses sustained at the time of the capture of Fort Dearborn in 1812 by the Indians." Sum

appropriated by Congress, March 25, 1830.

HELM, [William] Edwin. Son of Linai Taliafero and Margaret Helm. Custody awarded to mother by divorce decree, Oct. 12, 1829 (CCR). Dr. Milo M. Quaife, ed., Mrs. John H. Kinzie, *Wau-Bun, The "Early Day" in the North-West*, says that he was born on Oct. 18, 1821.

HOGAN, John S. C. Elected justice of the peace, July 24, 1830, receiving 33 votes to 22 for A. Clybourn. Hogan apparently did not vote. He voted Aug. 2, 1830. He was born about 1804 in New York City, came to Chicago about 1829; married daughter of Jonathan N. Bailey, Chicago's first postmaster. Hogan was the second Chicago postmaster. He died at Boonville, Mo., Dec. 2, 1868.

HUBBARD, G[urdon] S[altonstall]. Receipted for $2.00 for services as clerk at sale of John Crafts's estate, Oct. 19, 1826 (PF). Hubbard was a trader on branches of the Kankakee River. He was born at Windsor, Vt., Aug. 22, 1802; died at Chicago, Sept. 4, 1886.

HUNT, George. Assisted in taking inventory of W. H. Wallace estate, April 4-5, 1827 (PF).

HUNTER, David. First lieutenant at Fort Dearborn. Born, July 21, 1802, in Washington, D.C.; graduated, West Point, 1822; brevet major general, March, 1865. Hunter was president of the military commission that condemned to death and imprisonment the conspirators in the assassination of President Abraham Lincoln. David McCulloch[5] said that Hunter married Maria Indiana Kinzie, daughter of John, Sept. 18, 1829, Justice Alexander Doyle officiating. The marriage is not recorded in licenses and marriages of Peoria County. A letter of Gen. Hunter, dated May 24, 1879, reads: "I was married in Chicago, having to send a soldier one hundred and sixty miles, on foot, to Peoria for a license."[6] He was elected constable, May 11, 1828, also elected constable,

[5] *Early Days of Chicago and Peoria* (*Chicago Hist. Soc., Proc., 1903-1905*, [vol. 2, Chicago, 1904]), 99-100.

[6] Quoted in A. T. Andreas, *History of Chicago* (Chicago, 1884), I: 99.

Aug. 20, 1828; voted July 24, 1830. Hunter witnessed the will of Alexander Wolcott, executed Oct. 18, 1830 (Liber I, p. 10, records of Mackinac Co., Mich.). Hunter succeeded Alexander Wolcott, deceased, as admr. of the estate of John Kinzie, Dec. 17, 1830. Bondsman of John B. Beaubien, admr. estate of Francois Laframboise; appraiser, Laframboise estate, Dec. 17, 1830, but did not serve (PR). Wrote from Chicago, April 2, 1831, to Norman Hyde, Peoria County judge of probate, on matters in estate of J. Kinzie (PF). Died, Feb. 2, 1886, in Washington, D.C.

J

JAMBOE, Paul. Voted, Aug. 7, 1826.

JENEAUX (JUNIO, JUNIER), Pierre. Voted, Aug. 7, 1826. Isaac Perkins, admr., at Chicago, May 10, 1827, certified that Junier had balance of $62.75 due from W. H. Wallace estate. Justice John Kinzie testified, May 12, 1827, that Jeneaux was "hireling" of Wallace at $20 a month from July 1, 1826, to May 5, 1827; Claude Laframboise offered supporting testimony (PF).

JEWETT, William P. Voted, July 24 and Nov. 25, 1830.

JOHNSTON, Samuel. Voted, Aug. 7, 1826, and May 11, 1828. Bought one light casimere vest at sale of W. H. Wallace estate, April 27, 1827 (PF).

JOYAL, John. Voted, Dec. 24, 1830.

K

KELLEY, Henry. Voted, Aug. 7, 1826, and July 24, 1830. Wentworth said that he worked for Samuel Miller.

KINZIE, Eleanor Little. She married, first, Daniel McKillip; secondly, John Kinzie; died 1834.

KINZIE, Elizabeth. Daughter of John and Margaret McKenzie Kinzie, and sister of James and William. Married, Aug. 18, 1825, to Samuel Miller, Justice John Kinzie officiating (MR). She died in 1832.

KINZIE, Ellen Marion. Born in Chicago, Dec., 1805, of John and Eleanor Kinzie. Married, July 20, 1823, to Alexander Wolcott, Jr. Ceremony performed by John Hamlin of Fort Clark [Peoria], justice of peace of Fulton County, said to have been first marriage in Chicago authorized by civil law. Married, secondly, George C. Bates of Detroit, Mich. Mentioned in letter of D. Hunter to Norman Hyde, April 2, 1831. Died at Detroit, 1860.

KINZIE, James. Son of John and Margaret McKenzie Kinzie, and brother of Elizabeth and William. Born at Detroit, April 21, 1793. Married Leah See, daughter of William See, Methodist preacher. Trader at Chicago. First sheriff of Cook County. Removed to Racine, later to Iowa County, Wis., where he died in 1866. Appraiser's clerk, estate of John Crafts, May 25, 1826. Receipted for $73.87 from estate of W. H. Wallace, including item of $56.87 "To Boarding, Lodging and Drinks for himself and Mr. Joseph Ogee," May 11, 1827 (PF). Bondsman, A. Wolcott, admr., estate of John Kinzie, April 11, 1828. Appraiser, estate of Francis May, May 10, 1828 (PR). Presented bill of $1.20 for window glass sold to W. H. Wallace, Nov. 24, 1826, sworn to before Justice Beaubien (PF). Appointed judge of election, July 7, 1828; allowed, Sept. 2, 1828, $1.00 for service as election judge (CR); clerk of election, voted, May 11, 1828; judge of election, Aug. 4 and Aug. 20, 1828. "Judgment" against him for selling liquor in violation of law entered by Justice Alexander Doyle, July, 1829 (record printed by Peoria *Herald Transcript*, Oct. 12, 1902). Received, Oct. 10, 1829, of Isaac Perkins, admr., two notes, $27.44 and $23.37½, signed by Antoine Ouilmette in favor of Perkins, Kinzie to hand to Ouilmette to balance an account Ouilmette held against the estate of W. H. Wallace (PF). Defendant, *Perkins* v. *Hall et al.* (CCR). [See David Hall, Jr.]. Claimed $22.18 against estate of Francis May, including item of March 19, 1828, "Amt. of expense incurred by hunting the corpse, $1.00;" receipt for

payment, Aug. 21, 1829 (PF). Voted July 24, Aug. 2, and Nov. 25, 1830. Allowed, Sept. 8, 1830, $1.00 for service as judge of election (CR). He was awarded $485 under treaty of Prairie du Chien, July 29, 1829, for debts owed to him by Indians. Wentworth said that he married, secondly, Virginia Hale.

KINZIE, John. Born at Quebec, Dec. 27, 1763, of John McKenzie and wife.[7] Mrs. McKenzie's first husband was William Haliburton, who died. Kinzie married (1) Margaret McKenzie, native of Virginia and Indian captive, by whom he had three children, William, Elizabeth, and James; he married (2) Eleanor (Little) McKillip, by whom he had John Harris, Eleanor Marion, Maria Indiana, and Robert Allen Kinzie. Silversmith; trader at Detroit and Chicago; succeeded Crafts as agent of American Fur Co. at Chicago. Appointed justice of peace, Peoria Co. (*Journal*, Ill. Sen., Jan. 12, 1825); sworn in, July 28, 1825 (supplement, CR). Assessed on $500 personal property in Peoria Co., 1825. Appointed judge of election, Dec. 8, 1825 (CR). Appraiser, estate of John Crafts, May 25, 1826 (PR). Appointed judge of election, June 5, 1826 (CR). Voted Aug. 7, 1826. As agent of American Fur Co. took judgment against John L. Bogardus at Peoria before Justice John Dixon; Bogardus appealed, Oct. 13, 1826; appeal dismissed, May term, 1827 (CCR, CCF). Bought 2,408 muskrat skins at 33½ cents each, $806.68, at sale of W. H. Wallace estate, among other purchases, May 10, 1827; as agent of the American Fur Co., Kinzie received $10 from the estate of Wallace "to freight of 17 packs of furs from Millewe [Milwaukee] to this place [Chicago]," May 11, 1827 (PF). Appointed judge of election, June 5, 1827 (CR). Affidavit of Kinzie's death filed by Alexander Wolcott, Jr., April 11, 1828, date of death not stated; Wolcott admr.; estate appraised at $805.40 by J. B. Beaubien and Alexander Doyle, April 22, 1828; sale, April 28, 1828; sale proceeds,

[7] The son shortened the name to "Kinzie." Sometimes, also, he signed as "Kenzie."

$254.87½, certified by Robert A. Kinzie, clerk; affidavit of David Hunter, successor to Wolcott as admr., filed Dec. 17, 1830, fixed the death of Kinzie at Jan. 6, 1828; inventory filed by Hunter, May 2, 1831, cash received $740.72; due from American Fur Co., $2,190.12 with interest at five per cent from May 10, 1828 (PR, PF). Kinzie officiated at the following marriages: Samuel Miller and Elizabeth Kinzie, Aug. 18, 1825; Daniel Bourassa and Theotis Arnwaiskie, May 20, 1826; Alexander Robinson and Catherine Chevalier, Sept. 28, 1826; Peter Laclair and Margarett Pechequetachai, Jan. 1, 1827. Kinzie's death, as the record subsequently disclosed, occurred on Jan. 6, 1828.

KINZIE, John Harris. Son of John and Eleanor McKillip Kinzie; born at Sandwich, Upper Canada, July 7, 1803; clerk, American Fur Co.; secretary, Gov. Lewis Cass of Michigan; Winnebago Indian agent with residence at Fort Winnebago; removed to Chicago, 1834; died, June 21, 1865.

KINZIE, Juliette Augusta Magill. Wife of John H. Kinzie. Author of *Wau-Bun, The "Early Day" in the North-West.*

KINZIE, Maria Indiana. Daughter of John and Eleanor McKillip Kinzie. Born in Chicago, 1807; married, Sept. 18, 1829, to David Hunter. Witnessed will of Alexander Wolcott, Jr., Oct. 18, 1830.

KINZIE, Robert Allen. Son of John and Eleanor McKillip Kinzie. Born at Chicago, Feb. 8, 1810; married Gwinthlean Whistler. Appraiser's clerk, estate of John Kinzie, April 22, 1828; appraiser, estate of John Kinzie, Dec. 17, 1830 (PF). Died at Chicago, Dec. 13, 1873.

KIRCHEVAL, Goldson [Gholson]. He was sub-agent under Col. Thomas J. V. Owen, Indian agent. Mrs. John H. Kinzie said that he had a small trading establishment at Wolf Point. Appraiser, estate of John Kinzie, Dec. 17, 1830 (PR).

KNAGGS, ———. Laughton & Knaggs paid estate of

W. H. Wallace $21.80, May 10, 1827; Laughton & Knaggs, same date, received $6.00 from estate of Wallace in payment of one kettle, sold Oct. 1, 1826 (PF). William Knaggs, Indian agent, was present at Chicago when the treaty was made with the Indians, Aug. 29, 1821. He was the son of Ches-qua. William G. Knaggs and George B. Knaggs were beneficiaries under Chicago treaty of Sept. 26, 1833.

L

LACLAIR (LACLERC), Peter (Peresh). Married, Jan. 1, 1827, Margarett Pechequetachai, Justice John Kinzie officiating (MR). Voted, July 24, 1830. Pierre Le Clerc, son of Moi-qua, received a section of land on Elk-heart River under Chicago treaty of Aug. 29, 1821.

LACLAIR, T[?]. Bought 800 gun flints and 1 deer skin for $3.00 at sale of W. H. Wallace estate, April 27, 1827 (PF). Jean B. Le Clerc, son of Moi-qua, received one-half section of land under Chicago treaty of Aug. 29, 1821.

LADUCIER, Francis. Voted, Aug. 7, 1826, and Aug. 2, 1830. Gave deposition before Justice Alexander Doyle, July 7, 1829, testifying to purchase of whiskey of James Kinzie whom Doyle found guilty of unlawful sale (record printed by Peoria *Herald Transcript*, Oct. 12, 1902). Wentworth said that Laducier died at Archibald Clybourn's house. He had no family.

LADUCIER, Jean Baptiste. Voted, July 24, 1830.

LAFORTUNE, Jean Baptiste. Signed by his mark at Chicago, June 5, 1826, an engagement to serve W. H. Wallace as "Enterpreter" to May 25, 1826 [1827?]. Wallace bound himself to pay Lafortune $130 (PF). Voted, Aug. 7, 1826. Isaac Perkins, admr., at Chicago, May 10, 1827, certified that Lafortune had balance of $22.53 due from Wallace estate (PF).

LAFRAMBOISE, Alex. [Alexis]. Heir of Francois Laframboise, receiving, July 13, 1831, a one-fourth share, equal to $253.04¼ (PF).

LAFRAMBOISE, Francois (Francis), Sr. Voted, Aug. 7, 1826. Received, Dec. 17, 1827, of W. H. Wallace estate, $60 for services as clerk from Sept., 1826, to June, 1827. Died, April 26, 1830; affidavit of death filed, Dec. 17, 1830, by J. B. Beaubien; Beaubien appointed admr.; appraisers' bill, valuation $464.45, dated Aug. 25, 1831, Stephen Forbes and James Kinzie, appraisers; both "qualified" before William See, justice of the peace, same date; administrator's report, April 3, 1832, indorsed, "Chicago, Cook County;" receipts, $1,492; disbursements same. Claude, Joseph, and Alex. Laframboise and Mrs. J. B. Beaubien each received $253.04¼ in cash and merchandise (PR, PF).

LAFRAMBOISE, Francis, Jr. Voted, Aug. 7, 1826. He is not listed as heir of Francois Laframboise.

LAFRAMBOISE, Glode (Claude). Assessed on $100 personal property, 1825. Signed by his mark at Chicago, May 1, 1826, an engagement to serve W. H. Wallace as "Enterpreter" for one year at $200 (PF). Voted, Aug. 7, 1826. Bought "sundry Indian credits" at sale of Wallace estate, May 10, 1827; made claim, same date, for $41 in wages against the estate of Wallace; testimony on behalf of Laframboise offered by Antoine Ouilmette before Justice John Kinzie; Isaac Perkins, admr., at Chicago, same date, certified that Laframboise had balance of $119.11 due from Wallace estate; testified before Justice Beaubien on claim of Antoine Ouilmette for $91 against the estate of Wallace. He was an heir of Francois Laframboise, and received, July 13, 1831, a one-fourth share, amounting to $253.04¼ (PF).

LAFRAMBOISE, Joseph. Assessed on $50 of personal property, 1825. Voted, Aug. 7, 1826. Bought one casimere vest and other articles at sale of W. H. Wallace estate, April 27, 1827; presented bill to Wallace estate "for my services in unloading the vessel last fall $3," sworn to before Justice Kinzie; Isaac Perkins, admr., certified, May 10, 1827, that Laframboise had balance of $29.35 due from Wallace estate

for "hunting 3 horses" (PF). Voted, July 24 and Aug. 2, 1830. On July 13, 1831, took a one-fourth share of Francois Laframboise estate, amounting to $253.04¼ (PF). Joseph Laframboise, son of Shaw-we-no-qua, received one section of land under Chicago treaty, 1821. Went west with the Potawatomi.

LAFRAMBOISE, Madame Joseph. Received payment of $9.36, April 9, 1827, for shirt-making and other service rendered W. H. Wallace, beginning Oct. 15, 1826, and ending Jan. 11, 1827; statement in the French language (PF).

LAMSET, Pierre. Made two purchases, May 12, 1828, at sale of Francis May estate, including one martingale (PF).

LARANT, Alexander. Voted, Aug. 7, 1826.

LAUGHTON (LAWTON, LAURTON), Bernard H. He and his brother, David, had a trading house on the site of Riverside. Bought 1,375 earbobs for $116.87 at sale of W. H. Wallace estate, April 27, 1827; Laughton & Knaggs received, May 10, 1827, $6.00 from estate of Wallace for one kettle, sold Oct. 1, 1826; Laughton & Taylor at "Farm House, Chicago," May 13, 1828, sold to Maj. Perkins flour, biscuit, corn, whiskey, and sugar at $3.50 (PR, PF). Voted, Aug. 2, 1830. Married, Nov. 7, 1830, Sophiah [Sophia] Bates, the Rev. William See officiating (MR).

LAUGHTON (LAWTON), David. John Crafts made note for $500 to him, Sept. 11, 1824; Crafts also made undated note to him for $22 (PF). His wife was Waish-ke-shaw, a Potawatomi woman.

LE MAI. Mrs. John H. Kinzie said that he took possession of improvements made at Chicago by Point de Sable [See Francis May].

LEROI, Joseph. Bought one half-axe for 58 cents and one small kettle for 13 cents at sale of W. H. Wallace estate, April 27, 1827 (PF).

LITTLETON, Samuel. Voted, July 24, 1830.

LOZON (LAUSON), Clemon (Clama). Signed, by his mark, at Detroit, Aug. 31, 1826, an engagement to serve W. H. Wallace at Chicago until June 1, 1827, for $75; signed by William H. Wallace, witnessed by William Brewster; Isaac Perkins, admr., certified, April 28, 1827, that Lozon had balance of $47.75 due from Wallace estate (PF).

LOZON (LAUSON), Morice (Maurice). Signed, July [?], 1826, by his mark, at Detroit, an engagement to serve W. H. Wallace at Chicago until June 1, 1827, for $140; signed also by William H. Wallace, and by William Brewster and Franklin Brewster, witnesses. Bought, April 27, 1827, one dirk for $3.75 at sale of Wallace estate (PF).

LUCIER, Chas. Bought, April 27, 1827, "shaving apparatus" for $2.50 at sale of W. H. Wallace estate (PF).

M

McDOLLO [McDALE?], Alexander. Voted, July 24 and Aug. 2, 1830.

MACK, Stephen. Wentworth said that he was the son of Major Mack of Detroit and clerk of the American Fur Co. Clerk of election, voted, May 11, 1828; voted, July 24 and Aug, 2, 1830.

McKEE, David. Born, Loudon Co., Va., 1800; government blacksmith. Assessed on $100 of personal property, 1825. Voted, Aug. 7, 1826. Bought, April 27, 1827, at sale of W. H. Wallace estate, one grey horse for $29.12½. On May 12, 1828, paid $14.62½ for a frock coat, at sale of Francis May estate. Wrote Isaac Perkins, admr., Aug. 4, 1828, concerning indebtedness to Wallace estate (PF). Voted, July 24, 1830. Testified by deposition, Oct. 2, 1830, in divorce suit of *Emily* v. *Archibald Caldwell* (CCF). Voted, Nov. 25, 1830. Removed to Aurora.

MALAST, John Baptiste. Voted, Aug. 7, 1826.

MANN, John. Voted, July 24, Aug. 2, and Nov. 25, 1830. Married, Aug. 3, 1830, Archange Tramble, the Rev. William See officiating (MR).

MARANDER [MIRANDEAU], Victoire. Married, May 24, 1828, to Joseph Pothier, Justice John B. Beaubien officiating (MR).

MARTIN, Laurant. Voted, Aug. 2, 1830.

MAY [LE MAY, LE MAI], Francis. He probably was the French trader whose house Mrs. John H. Kinzie said that John Kinzie bought. Affidavit of his death filed, May 5, 1828, by Isaac Perkins, public admr. of Peoria Co.; letters of administration to Perkins; estate appraised, May 10, 1828, at $103.56¼; sale, May 12, 1828; proceeds, $81.96¾; appraisal and sale bills filed, May 19, 1828; James Kinzie received payment on claim of $22.18, including items dated March 19, 1828, "Amt. of expense incurred by hunting the corpse, $1.00" and "2 diets previous to his death $1.50;" William Eaharts [?] "of Indiana" furnished list of property belonging to estate, bearing signatures of Joseph Bay and William Kirk as witnesses (PR, PF). The name of Francois L'May was on the roll of a company of militia of St. Clair Co., Aug. 1, 1790.

MILLER, Samuel. Wentworth said that he was born in Virginia, kept a hotel on the north side of Chicago near the forks, and moved to Michigan City, where he died. He married, Aug. 18, 1825, Elizabeth Kinzie, Justice John Kinzie officiating (MR). She was the daughter of John Kinzie and Margaret McKenzie Kinzie. Miller was licensed, May 2, 1829, to operate a tavern at Chicago jointly with Archibald Clybourn; licensed, June 2, 1829, to keep a ferry across Chicago River at lower forks near Wolf Point, jointly with Clybourn. Appointed, Dec. term, 1829, trustee for Section 16, Township 39 North, Range 14 East [school land] (CR). Voted, July 24 and Nov. 25, 1830.

MINER, Horace. Voted, Nov. 25, 1830.

MULLER, Peter. Voted, Nov. 25, 1830.

MULOCH, Jean B. A. Debtor to W. H. Wallace estate, Aug. 3, 1830, in sum of $10.25 (PR).

MURRAY, E. Bought, April 27, 1827, bleached sheeting and other items at sale of W. H. Wallace estate (PF).

O

OGEE, Joseph. French-Indian, lived earlier at Peoria and on Rock River at a crossing and settlement later called Dixon's Ferry. Bought, May 10, 1827, one blue dress coat for $10.50 at sale of W. H. Wallace estate. Made seven purchases, May 12, 1828, at sale of Francis May estate, including one bear skin. Account of I. Perkins, admr., contains following: "May 4, To expenses at Ogee's $1.65; to amt. paid Ogee as Pilot and interpreter, $5" (PF).

OUILMETTE (WILMETTE, WEMET), Antoine. Came to Chicago about 1790. His wife was Archangel, a Potawatomi, who received for herself and two children two sections of land on Lake Michigan under treaty of Prairie du Chien. As Wilmette, he was assessed on $400 of personal property, 1825. Voted, Aug. 7, 1826, and May 11, 1828. Signed, by his mark, Oct. 6, 1826, a receipt for payment by "Mons. Wellace [Wallace]," sum not stated; written in the French language, evidently by F. Laframboise, who signed as witness; purchased, April 27, 1827, at sale of W. H. Wallace estate, 16 halters, $10; 1 frying pan, 88c; 3 augurs, 8 qrs., 56¼c; one saddle, $8.00; one doz. pr. blankets, $87; and 1 augur, 4 qrs., 38c. With Joseph Bauskey gave his joint note for $10.39 to Wallace estate; signed by his mark, May 3, 1827, claim against Wallace estate for $70.12, including item of $1.00 for "washing by Mrs. ouimett," and $20 for "portage of merchandiz canoe to lik a la Cashe;" made affidavit before Justice John Kinzie to prove that Wallace was indebted to Claude Laframboise for $41 wages; presented claim, Oct. 4, 1828, "to hire a house for one year for $100" against Wallace estate; claim not signed but sworn to before Justice John B. Beaubien; presented claim, Oct. 14, 1828, for $91 against Wallace estate for beef, "baken," portage of sundry goods, potatoes, and boarding one man for eight months; Claude Laframboise and J. B. Beaubien on oath before Justice J. B. Beaubien asserted that claim was proper; Ouilmette

made affidavit, Sept. 16, 1829, before Justice A. Doyle to prove that Wallace estate was indebted to Alexander Robinson, in sum of $3.66 for 12 muskrat skins (PR, PF). As Antwine Wemet, he made affidavit, June 5, 1830, in *Archange* v. *Tousant Tramble*, divorce (CCF). Voted, July 24, 1830. Received $120.51½ from Wallace estate, Aug. 3, 1830 (PF). Probably died at Chicago.

OUILMETTE (WILMETTE), Elizabeth. Daughter of Antoine. Married, May 11, 1830, to Michael Walsh [Welch], Justice John B. Beaubien officiating (MR).

P

PECHEQUETACHAI, Margarett. Married, Jan. 1, 1827, to Peter Laclair, Justice John Kinzie officiating (MR).

PEPIN (PEPOT, PAPAN), Joseph. Voted, Aug. 7, 1826, and July 24, 1830. On Aug. 3, 1830, he was listed as debtor to estate of W. H. Wallace, $1.50 for one black silk handkerchief, purchased Sept. 27, 1826 (PF).

PICHE, Peter. Assessed on $100 personal property. He was a French trader living at Piche's Grove, east of the present Yorkville.

POTHIER, Joseph. Wentworth said that he was striker in McKee's blacksmith shop. Voted, Aug. 7, 1826. Married, May 24, 1828, Victoire Marander [Mirandeau], Justice John B. Beaubien officiating (MR). Voted, July 24, 1830.

PROUX, J. B. Bought one nail hammer for 25 cents and 147 gun flints for 35 cents at sale of W. H. Wallace estate, May 10, 1827 (PF).

R

ROBINSON, Alexander. A half-breed chief of a Potawatomi band, said to have been the son of a Scotch trader, and called "Chee-chee-been-quay (the Squint-eye)." He died at his reservation on Des Plaines River at a very advanced age, April 22, 1872. Robinson was assessed on personal property of $200 in 1825. Voted, Aug. 7, 1826. Married, Sept. 28, 1826, Catherine Chevalier, Justice John Kinzie officiating (MR). Receipted, by his mark, Oct. 25, 1826, for payment of note made by John Crafts, Chicago, Oct. 24, 1824, in behalf of the American Fur Co., for $700 with interest, rate not stated. Purchased, April 27, 1827, at sale of W. H. Wallace estate, 59½ yds. of plaid cotton at .18, $10.71, among other articles (PR, PF). Allowed, June 5, 1827, by county commissioners, $16 for services as election clerk and making return of poll list (CR). Received, Sept., 1829, from Wallace estate, $3.66 for 12 muskrat skins delivered May 7, 1826 (PF). Licensed, June 9, 1830, to keep a tavern at Chicago (CR). Voted, July 24, 1830.

ROSE, Russell. Voted, July 24, 1830; received 21 votes for constable; received 1 vote for justice of the peace.

RUSSELL, Benjamin. Voted, Aug. 7, 1826.

S

SAMBLI, Arkash. See Archange Tramble.

SCARRITT, Isaac. Methodist Episcopal minister. Performed ceremony that united Archibald Clybourn and Mary Galloway, June 9, 1829 (Tazewell Co. marriage register). Officiated at a double ceremony uniting John K. Clark and Permelia Scott, and Willard Scott and Caroline Hawley, July 22, 1829 (MR).

SCOTT, Permelia. Daughter of Stephen J. Married, July 22, 1829, to John Kinzie Clark, the Rev. Isaac Scarritt officiating (MR).

SCOTT, Stephen J. (Quaife, ed., *Wau-Bun, The "Early Day" in the North-West*, by Mrs. John Kinzie, said that he was a native of Maryland. Wentworth said that he was born in Connecticut, and came from Bennington, N. Y.). Lived at Grosse Point and later operated a tavern near the present Riverside. He purchased numerous items at sale of W. H. Wallace estate, April 27, 1827; gave bond of $330 to Isaac Perkins, admr. of Wallace estate, May 10, 1828, to secure

payment, David McKee and James Kinzie, his sureties (PF). Appointed "constable pro tem" by Justice Alexander Doyle, July, 1829 (letter, Doyle to John Dixon, clerk at Peoria, printed by Peoria *Herald-Transcript*, Oct. 12, 1902). Voted, July 24, Aug. 2, and Nov. 25, 1830. He died in Sept., 1852.

SCOTT, Willard. Son of Stephen. Lived on site of Naperville. He was clerk of election, Aug. 20, 1828. Married, July 22, 1829, Caroline Hawley, the Rev. Isaac Scarritt officiating (MR). Voted, July 24, 1830.

SCOTT, Willis. Son of Stephen. Married, Nov. 1, 1830, Lovisa B. Caldwell, the Rev. William See officiating (MR).

SECOES (SECOR), Jean Baptiste. Voted, Aug. 7, 1826. Received, May 12, 1828, $1.00 "for transporting the goods of the late William H. Wallace from hard Crabble to Chicago" (PF). Receipt appears to have been written by James Kinzie. Wentworth said that he died of cholera in 1832.

SEE, William. Methodist Episcopal minister, blacksmith and ferry owner. Licensed, June 9, 1830, to keep a ferry across the Callimink [Calumet] River (CR). Voted, Aug. 2 and Nov. 25, 1830. Received eight votes for justice of the peace, Stephen Forbes being elected with 18 votes. Received $20.45 from the estate of Francois Laframboise, July 13, 1831. Signed, as justice of the peace, certificate of appraisers, estate of Laframboise, Aug. 31, 1831 (PF). Officiated at following marriage ceremonies: John Mann and Archange Tramble, Aug. 3, 1830; Willis Scott and Lovisa B. Caldwell, Nov. 1, 1830.

SHEDAKER, John. Voted, Nov. 25, 1830.

SMITH, Horatio G. Elected constable at special election for justice of the peace and constable, July 24, 1830, receiving 32 votes.

SMITH, Mary Ann. Married, April 15, 1830, to Samuel Watkins, Justice John B. Beaubien officiating (MR).

SMITH, Mathias. Voted, July 24 and Nov. 25, 1830.

STALY, Julia. Married, May 18, 1830, to Alvah L. Gardner, Justice John B. Beaubien officiating (MR).

T

TAYLOR, ———. Laughton & Taylor at "Farm House, Chicago," May 13, 1828, sold Maj. Isaac Perkins flour, biscuit, corn, whiskey, and sugar, amounting to $3.50 (PF). Anson H. Taylor had a stock of goods at Kinzie's old house.

TAYLOR, Elias. Employed as clerk by W. H. Wallace, May, 1826. Made affidavit, May 11, 1827, before Justice John Kinzie that Kinzie settled $60 account for Indian goods bought of Wallace (PF).

THIBEAUT, Joseph. Voted, July 24 and Aug. 2, 1830.

THOMPSON, Enoch. Voted, Nov. 25, 1830. Lieut. Thompson was at Fort Dearborn.

TOMBIEN (TOUBIEN), Jean Baptiste. Voted, July 24, 1830.

TRAMBLE (TRAMBLI, TAMBLE), Archange (Arkash). Brought libel for divorce against Tousant Tramble, June 8, 1830, A. W. Cavarly, attorney. Married Tramble in Cahokia in 1813, and lived with him until 1827. [Cavarly spelled defendant's name three different ways.] Antwine Wemet [Antoine Ouilmette] by his mark, June 5, 1830, at Peoria, made affidavit that Tousant Tramble was in Michigan Territory; summons returned indorsed "not found" (CCF). At June term, 1830, Judge Richard Young found defendant was non-resident, ordered him to appear in Oct., and directed court's order be printed in *Western Observer* [Jacksonville, Ill.]; cause continued; on Oct. 11 it was ordered that cause be continued and order of publication renewed. "Arkash Tambli" was married to John Mann, Aug. 3, 1830, the Rev. William See officiating (MR). [Marie Tremble was a beneficiary under Chicago Indian treaty of 1833.]

TRAMBLE, Tousant. See Archange Tramble.

V

VAN EATON, David. Voted, Aug. 2 and Nov. 25, 1830.

VAN HORN, John. Voted, July 24 and Aug. 2, 1830.

VANSICLE, Martin. Signed by his mark at Chicago, Dec. 23, 1825, an engagement to serve W. H. Wallace one month for $10 (PF). Voted, Aug. 7, 1826.

VAN STOW [VAN EATON?], David. Voted, July 24, 1830.

W

WALKER, Jesse. Methodist Episcopal minister. Voted, Aug. 2, 1830; allowed $1.00 for service as election clerk, Sept., 1830; voted, Nov. 25, 1830; commissioners in 1832 allowed him $16 for making return of 1830 election (CR). Walker was born June 9, 1766, in Rockingham Co., Va.; died near Plainfield, formerly Walker's Grove, Oct. 5, 1835.

WALLACE, William Henry. Trader. He was at Chicago as early as Dec. 23, 1825. In the autumn of 1825 and thereafter, he bought quantities of merchandise from William Brewster of Detroit, also of New York merchants. Signed engagements with Martin Vansicle, Jean B. Lafortune, Glode Laframboise, John B. Bersier, Clemon Lozon, Morice Lozon, and Augustin Bordenois. Had his post at Hardscrabble on south branch of Chicago River. Died about March 2, 1827, on which date he was last attended by Dr. Alexander Wolcott; on the same date, an inventory of the contents of his trunk "at Chicago under charge of Joseph Laframboise" showed $539.75 in specie; appears also to have had a stock of goods at "Miliwaki;" proof of death, date not stated, filed by Isaac Perkins, public admr., April 9, 1827; appraisal bill, showing $3,800.48, filed April 27; Alexander Wolcott, James Kinzie, and J. B. Beaubien, appraisers, D. Hall, Jr., clerk; inventory of "sundry goods" taken May 9, 1827, by same appraisers, probably Milwaukee merchandise, $1,104.16; proceeds of sale, April 27, 1827, $3,200.30; sale, May 10, 1827 [Milwaukee goods], $1,333.94; Perkins, May 12, 1828, paid Brewster $3,084.18; admr.'s account, May 19, showed receipts of $5,304.66½ and expenditures of $4,124.12¼; distribution of $1,040.35¼ ordered by probate court, Aug. 3, 1830, two-fifths to Sarah Kennedy Wallace, mother, and one-fifth each to Mary Hamilton Wallace Humphrey, sister, and John Kennedy and Hugh McAdam Wallace, brothers (PR, PF). Wallace was born on Feb. 9, 1790, at Montreal, Quebec, of William and Sarah Kennedy Wallace, lately residents of Schenectady, N.Y. The trader was with Astor's Columbia River expedition and entered the service of the Southwest Fur Co. about 1819.

WALSH [WELCH], Michael. Married, May 11, 1830, Elizabeth Wilmette [Ouilmette,] Justice John B. Beaubien officiating (MR). Voted, July 24 and Aug. 2, 1830.

WATKINS, Deborah. Filed libel for divorce, May 18, 1827, against Morrison Watkins through Attorney Jonathan Pugh, charging "repeated and brutal cruelty and drunkenness;" complaint says that she was married to Watkins in May, 1821, place not stated; summons returned "not found;" May term, 1828, Judge Samuel D. Lockwood granted complainant leave to amend her bill; October term, on motion of complainant, cause was dismissed (CCR). Deborah Watkins was married to Joseph Bauskey, Nov. 5, 1828, Justice John B. Beaubien officiating (MR). Wentworth said that she was the daughter of Stephen J. Scott. It is uncertain whether Morrison Watkins lived in Chicago.

WATKINS, Samuel. Married, April 15, 1830, Mary Ann Smith, Justice John B. Beaubien officiating (MR).

WEEKS, Cole. Voted, Aug. 7, 1826. Bought "1 black silk vest, old" for 25 cents at sale of W. H. Wallace estate; Isaac Perkins, admr., certified that Weeks had balance of $52.26 due from Wallace estate; testified before Justice Beaubien that a claim held by the admr. against Antoine Wilmette [Ouilmette] was paid by Wilmette to Wallace in presence of Weeks (PF). Wentworth said that he married the divorced wife of Caldwell, evidently meaning Emily Hall Caldwell, that he was a discharged soldier and worked for John Kinzie. Mentioned in *Wau-Bun* as "Mr. Weeks," an employee at Laughton's.

WELLMAKER, John. Voted, July 24 and Nov. 25, 1830.

WENTWORTH, George P. Voted, July 24, 1830.

WILMETTE, Antoine. See Antoine Ouilmette.

WOLCOTT, Alexander, Jr. Physician and U.S. Indian agent at Chicago. Assessed on $572 personal property, 1825. Appointed judge of election, Dec. 8, 1825, June 5, 1826, June 5, 1827, and July 7, 1828, receiving $1.00 compensation for each day's service (CR). Appointed admr. estate of John Crafts, April 24, 1826; visited Peoria, May, 1826, June, 1827, April, 1828; Mackinac, June, 1826, and Detroit and New York, July, Aug., Sept., 1826, in settlement of Crafts estate; received, April 10, 1827, from Franklin Brewster $97 for medicine and attendance upon W. H. Wallace and for boarding men five weeks; received, May 11, 1827, $8.00 for appraising property of Wallace, including three days at the Laframboise settlement; bought bread trough and other articles at sale of Wallace estate, April 27, 1827. Bid in for $254.87½ all property offered at sale of John Kinzie estate, April 28, 1828 (PR, PF). Judge of election, voted, May 11, 1828; judge of election, Aug. 4 and Nov. 3, 1828. Sworn in as justice of the peace, Sept. 10, 1828 (supplement, CR). Witnessed signature of James Kinzie who received for Alexander Robinson $3.66 from W. H. Wallace estate, Sept. 25, 1829 (PF). Voted, July 24, 1830. Will executed Oct. 18, 1830; equal shares to Ellen, wife, and Mary Ann, daughter; witnessed by Margt. Helm, David Hunter, and Marie Hunter; recorded July 2, 1831, at St. Ignace, Mich. (Liber I. p, 10, records of Mackinac Co., Mich.).

WOLCOTT, Mary Ann. Daughter of Alexander and Eleanor Wolcott. Shared jointly with mother in father's will.

WYCOFF, Peter. Voted, July 24 and Nov. 30, 1830. Wentworth said that he was a discharged soldier and worked for A. Clybourn.

NOTE

Sixty-nine men on Oct. 20, 1828, petitioned the Illinois General Assembly to set off a new county from Peoria to be named Michigan County. Proposed boundaries embraced all territory in Illinois north of the Kankakee River and east of the Fox River. It appears that the legislature did not act on the petition. Among the signers were forty-three men named in the foregoing list of inhabitants. Other Chicago names on the petition were Oliver Mett, George Furkee, Bazil Displat, Francis Lavaye, John Clyburn, Thomas Clyburn, Charles Shelifore, B. Tousille, Samuel G. Gulpin, Joseph Furhka, Gabriel Abe, Nicholas Grence, Abraham Martin, Paul Primo, Henry Buche, Joseph W. Pierre, Joseph Babby, and John Willsiver. Eight other men, including Probate Judge N. J. Hyde and County Commissioners George Sharp and Isaac Egman of Peoria County, signed the petition.

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some sudden, terrific challenge to the sanctity and repose of the silent places of the wilderness. It was terrifying, appalling! The horse, terrified by the suddenness of it all, made a spring to one side, and the rider, taken thus unawares, awoke to a realization that he had suddenly shifted from a position astride the horse's back to a position dangerously near the animal's belly, with both hands entwined in the mane and the heel of one foot hooked over its backbone. But he was young and wiry and clung to that horse like a woodtick, although he acknowledges that he would be all to the bad were he to attempt a similar stunt in this day. He succeeded in regaining his position astride the horse, but after that "dirty Irish trick" he found that his interest had evaporated considerably. The way that engineer held his sides and laughed did not help him in the least, and for many years afterwards, he says, he cherished an animosity and deep distrust of locomotive engineers generally.

"Tall oaks from little acorns grow," and industrial enterprises, awe-inspiring in their immensity, have, for the most part, been evolved from modest beginnings. It's a long trail and an interesting one that connects the happen-

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ings of that far-off Fourth of July in 1853 with the tremendous developments of the twentieth century in and about Kankakee, and they are few indeed who, having lived through so interesting a period, can recall so accurately and entertainingly the salient points of history as can Mr. Powell.

Billy Caldwell, "The Sau-ga-nash"

Prominent among the head chiefs of the Pottawattomie Nation was the half-breed, Billy Caldwell, who termed himself "The Sau-ga-nash," or The White Man. Although he and his band were not residents of the territory along the Kankakee river, yet they were frequent visitors here, spending many months at a time encamped on the river in the eastern part of the county, near the village of Chief Yellow Head, where they put in their time hunting and fishing. Billy Caldwell was a brother-in-law of old Chief Yellow-Head, and the close proximity of their camps on the Kankakee and the terms of peace and amity on which they lived may have been influenced largely by this relationship. This chief was well and favorably known by Hubbard, Vas-

Shabbona – p 137

seur and Bray, the first white men in Kankakee county.

Billy Caldwell, from the time of the battle of Tippecanoe, at which time he, with Chabbona, was allied with Chief Tecumseh, was always a staunch friend of the whites and of the United States Government. A notable example of his influence and friendliness is shown in the days following the Fort Dearborn massacre. The remnants of the garrison that had escaped the tomahawk at the first onslaught had been gathered in the Kinzie and Ouilmette homes, and Black Partridge and other Pottawattomie chiefs had about exhausted their resources in their efforts to hold back the savage horde that thirsted for their blood, when Billy Caldwell suddenly appeared. Black Partridge with much trepidation inquired, "Who are you?" To which Caldwell replied, "A man. Who are you?"

"A man, like yourself; but tell me WHO you are," spoke Black Partridge, meaning by that, "Which side are you for?" And the reply came, "I AM A SAU-GA-NASH!" There was life in that answer for the terror-stricken whites, for that answer meant, "I am a white man, prepared to go to any lengths to save my friends."

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Through his persuasive powers and uncompromising attitude, he finally prevailed on the savages to accept a few presents and leave the place.

The United States Government, in consequence of these evidences of Caldwell's friendship and helpful services towards the whites, rewarded him substantially in almost every treaty entered into subsequently with the Pottawattomie Nation. By the treaty concluded July 29, 1829, ratified January 2, 1830, Billy Caldwell was given two and one-half sections of land lying on the Chicago river. By the treaty concluded October 20, 1832, and ratified January 21, 1833, he was to be paid annually during his lifetime $600 per year. By the treaty of 1835 he was granted an additional annuity of $400 per year. By certain other treaties following in the course of years he was awarded additional small annuities that brought the total thus paid him by the government, up to a very respectable figure. He was worthy in every sense of the liberal dispensations awarded him by the Government, and it is pleasing to know that in this case, at least, full justice was done.

It is recorded that at the Fort Dearborn

massacre at Chicago, Captain Heald was taken prisoner by a Pottawattomie from the Kankakee river, who had a very strong personal regard for him and who, on beholding the distress and enfeebled condition of Mrs. Heald, released him that he might accompany her to a place of safety on the St. Joseph river. Great was his mortification, however, on reaching his village on the Kankakee river, to find that his people were greatly displeased with his action. So insistent was the clamor that he produce the prisoner that, accordingly, he set out for St. Joseph river to recover him. In the meantime Mr. and Mrs. Heald made their escape to Mackinac, being delivered into the hands of the British as prisoners of war.

Tradition has not preserved to us the name of this magnanimous chief, neither is there the slightest information available as to the particular village he belonged to here on the Kankakee river. But this we do know concerning him, and that is, following the incident of the prisoner's release, the Pottawattomie chief forsook his own name and adopted in place that of Captain Heald, and signed to the treaty of 1833 is the name "Captain Heald" by his mark. We who abide in the Valley of

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the Kankakee today should get much satisfaction and pleasure from the knowledge that men of the distinctive type and rugged character of Billy Caldwell, "The Sau-ga-nash," and "Captain Heald," aborigines though they were, pitched their tepees under our wide-spreading oaks and followed the winding trails of woods and streams where our homes are in a day when its primeval beauty and bounteousness rivaled the Indian dream of "The Happy Hunting Ground."

Chief "Chabbona," The Grand Old Man

According to Indian tradition, the Pottawattomie Chief Chabbona, or "Shaub-e-nee," as designated by Gurdon S. Hubbard, was born about the year 1775 at a point somewhere in the Kankakee Valley on the river. By some it is contended that his birthplace was in the territory now incorporated within the western bounds of Kankakee county and not far from the "Rock Village" of old Chief "Shaw-wa-na-see," in Rockville. This may or may not be the case. The writer has industriously scanned the various treaties entered into by the United States and the Nation of the Pottawattomies where "Shaub-e-nee" appears as a signatory,

hoping thereby to uncover some data that would serve as a clue in solving the mystery of his birthplace. Nothing was found in these records, however, that would throw any light on the subject, and the probabilities are that the assumption of his birth in Kankakee county is based altogether on hearsay evidence (for Shaub-e-nee lived much in Kankakee county during his long lifetime and was known by many of the early settlers), and necessary allowance must be made for all the defects and deficiencies so characteristic of statements handed down verbally from generation to generation.

All accounts agree that Shaub-e-nee was a magnificent specimen of physical development, standing something over six feet in height, with massive head, an impressive countenance and a benign and friendly disposition that served the white settlers in the wilderness many and many a friendly turn. In the early 30's he rode for days and nights among the white settlers, warning them of a contemplated massacre of the whites and which later came to pass, being known as the "Indian Creek Massacre." By reason of "Shaub-e-nee's" friendly warning the fatalities were very few. Shaub-e-nee's keen

perception and active intellect long foresaw the absorption of the domain of the red man by the white race, and in the councils of his people he urged moderation and general acquiescence to the system by which the Indian fell back as the white wave rolled on, as if realizing the utter futility of resistance. By the treaty of 1835, Shaub-e-nee was granted two sections of land at Paw-Paw Grove, in Lee county, and by later treaties small annuities of cash. When his people agreed to remove west of the Mississippi river, at the time of the exodus he went along with them. For many years, after their removal to the west, on the approach of spring, large bands of the Pottawattomies of the Kankakee Valley returned to their old familiar haunts amid the oaks and hard maples, pitching their camps as of old, spending their time hunting and fishing, a privilege they enjoyed under the treaty.

Mrs. Mary Baltazor, daughter of the pioneer, Dominick Bray, born seventy-seven years ago at the home in Bourbonnais township, knew Shaub-e-nee well. He was a frequent visitor at their home in the old log-house and often sat down to a meal with them. As a child she understood the Pottawattomie tongue and

often conversed with him. Their camp was not far away, over in the Cooper woods, and she gives an amusing instance of how, on one occasion, when asked to partake of a meal with the family, he sat himself down and, after piling his plate high with food, proceeded to shovel a goodly portion of it into a wooden pail he had brought along, evidently for that purpose, which he later carried back to camp, but whether for himself or his squaw she does not know.

Mr. Elias Powell tells us that in the spring and summer of 1849, Shaub-e-nee's village, containing something over one hundred warriors and squaws and children, was pitched in the maple grove on the Hawkins farm, across the river from their place. They had been hunting out on Grand Prairie, away to the southwest, where herds of deer abounded in that day. On the way back the water in the river was very high, but the warriors, undaunted, urged their ponies into the flood near to where Wiley creek flows into the river and started across, one after another. Chief Shaub-e-nee and his daughter, a rather comely young woman, had in charge a number of ponies which were heavily laden with venison secured on the hunt, and

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the former arranged with Mr. Powell to carry it across the river for him in his boat. The old chief stood in the boat and superintended the loading of the venison, which was a vile, unsavory mess that smelled to heaven. He stood amidship and balanced the light craft from time to time, motioning for more and still more cargo until the sides of the boat were scarcely three inches above the water. Two loads were thus safely ferried across the river and deposited on the shore opposite their camp, but the young boatman was all but asphyxiated by the awful stench of meat days old and in an advanced state of decomposition. For this service Mr. Powell received the munificent sum of twenty-five cents a load. The ponies, relieved of their burdens, took to the water and swam across to the opposite side and made their way to camp.

Mr. Powell recalls that Shaub-e-nee was towering in stature, and of a mien and dignity most impressive. He at that time must have been close to seventy-five years of age.

For many years the old chief and his people came back from western Iowa, and during the spring and summer until early fall frequented the old haunts on the Kankakee. But their

numbers grew less as time passed on, until finally the pilgrimages ceased altogether. But for Shaub-e-nee and his squaw, memory could not quite relinquish the old-time traditions and the call of the land of their birth stirred their wild natures too deeply to go unheeded, and they finally came back to Morris, Ill., where the citizens, aided in a small way by the government, provided them with a small piece of ground and a home. Here Shaub-e-nee died on July 17, 1859, having attained the age of eighty-four years. His wife, "Pok-a-no-ka," a woman of enormous proportions and so fleshy as to be almost helpless, was drowned at Pine Bluff, in Mazon creek, in 1864. They lie side by side in a little burial plat in the Morris cemetery, and a citizen, Jim Jones, caused a huge boulder to be placed at their graves which bears their names.

The Exodus of the Pottawattomie Nation

The passing of the Nation of the Pottawattomies from the lands so long occupied by them in the Valley of the Kankakee might properly constitute the theme of an epic strong, colorful, vibrant with that appeal to human interest and sympathy such as, in a measure, characterized

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the wanderings of Ulysses. It is to be regretted that the masterful genius of a Remington could not have been employed to preserve for us in this day the shadow of a passing race, moving onward—ever onward—before the white man. His art would have made clear many details concerning this primitive people, whose inheritance was the woods, the streams, the plains and all therein contained, besides depicting something of the grief and helplessness and utter despair that encompassed them when the dread hour struck and the word was given to abandon the empire of their fathers.

The government in the various treaties enacted with the Pottawattomies dealt on a basis of broad liberality with them, as a matter of fact, and at no time imposed drastic conditions. The clause in the treaties by which they agreed to vacate the land, allowed them generally three years, ere the transfer was made. This three-year interval was granted at the request of the Indians themselves, who urged that the removals could thus be accomplished gradually and the minds of the older ones be made more settled and at ease over the prospect of change of habitation. For the Indian youth the removal to lands west of the Mississippi was an

adventure that met with the unqualified approval of their youthful natures. For the older warriors and chiefs, however, there was no such happy outlook. Home for them, with its associations and traditions, was what it is in this day for you. To many the impending change was a thing little understood, a something decreed by a mysterious higher power against which it were futile to even protest. The Great Father at Washington so willed, and his will must be obeyed.

During the time between 1832 and 1850 various bands and villages of the Pottawattomies were transferred to west of the Mississippi, in the region of Council Bluffs. Noel LeVasseur and Alexis Bergeron, of Bourbonnais, and A. S. Vail, of Momence, were employed as government agents in charge of the removals, together with Dominick Bray and others. Only fragmentary accounts have come down to us in this day touching upon the exodus of this people, and these accounts in the main, unfortunately, are most prosaic and uninteresting, generally a summary of dry detail such as is best expressed in figures. Of those actively engaged in conducting the Indians to their new home, "Uncle Sid" Vail, of Momence, apparently, was the only one

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whose sensibilities were touched by the tragedy, the sorrow and distress involved in this "breaking of home ties." Many of the Indians were well known to the white families residing along the river, and prior to their departure they called upon these settlers and bade them good-by with manifestations of sorrow and deep regret. Mr. Vail was a man to catch the spirit and significance of these unique processions of the aborigines, with their primitive household effects, moving in somber, picturesque line over the prairies, afoot and horseback, with lodge-poles dragging at the horses' sides, the whole forming a picture, etched on the wilderness background, that for color and detail surpassed the conjurings of the imagination.

He has told how, in the year 1843, a village of the Pottawattomies away to the east of Momence started on the long pilgrimage to the west under the guidance of Alexis Bergeron. It was late in the afternoon of a summer's day when the savage cavalcade reached the Kankakee river and at a point just at the south approach to the bridge that now spans the river at Momence, proceeded to cross. Those on horseback started into the river first, followed by braves and squaws on foot. Many of the

ponies had the lodge-poles fastened to their sides, the ends of which dragged on the ground, and platforms were constructed on these, whereon the younger children rode. They angled across the south channel in the direction of the northwest and up over the spit of land of the island and then across the north channel, and as they did so the moving throng was suddenly enveloped in a purple mist that seemed to rise from the surface of the water, the effects of sun and cloud and refracted light, until the motley procession seemed as though suddenly transformed into some strange, colorful phantasy of moving forms and equipage, a mirage that seemed likely to dissolve before one's eyes and vanish in thin air. Last in this procession came an aged blind squaw. With her left hand she clutched the blanket of an Indian girl who strode before her. Her head was thrown back in the characteristic attitude of the blind, as though her sightless orbs beheld something of the transient beauty that lay on river and woods. Her hair, long and unkempt, was blown hither and yon by the winds, and her right arm was extended as though fearful of some unseen object that barred the way. She who led the way and whose blanket she

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clutched paid not the slightest heed, except to show impatience when her tottering steps faltered on the declivity that led down to the water's edge. Into the water they plunged unhesitatingly, following the host that moved ahead, and she who preceded her spoke no word of cheer, or encouragement, nor slackened her pace, nor even once looked back. It is the Indian creed that misfortune bears the burden of its misery alone. The purple dusk fell upon her streaming hair, and the tattered blanket that floated on the surface of the stream about her was, for the moment, transformed into a vestment of royal hue. But there was abject terror and helplessness depicted in the uplifted bronze face of her who toiled alone, waist deep in the stream, a purple wraith in the wake of the savage pageant. This incident of the passing of the Pottawattomies was registered in the memory of Mr. Vail with all the sharpness of detail of a snapshot, and during the long interval in which he lived and on those numerous occasions during which he entertained those about him with stories of the primeval wilderness and its people, it was often alluded to.

American Indian Center
1630 West Wilson Avenue
Chicago, Illinois 60640
Telephone: 275-5871

The American Indian Center is a non-profit organization endorsed by the Chicago Association of Commerce and Industry. Your contribution is tax deductible.

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Chicago's American Indian Center . . .

. . . A Bridge Between Two Worlds

From 16,000 to 20,000 American Indians make Chicago their home. The American Indian Center was established in 1955 as a self-help and service organization—operated by and for Chicago's Indian population.

The Center provides a wide range of services which help Indians participate in the mainstream of urban life and, at the same time, preserve their rich heritage as native Americans.

The American Indian Center building is located on the west edge of Chicago's Uptown area and its poverty zone, where some 13,000 Indians have settled. The Center is a place where they can be themselves, come together in the old familiar ways, and find friends. There they may also find help in an urban world which is a strange, perplexing place for many.

AN ESKIMO CHILD (right) shows Headstart classmates that he comes from the "top of the world!

THE URBAN WORLD

The Center's Family Services Program helps Indian people deal with problems such as poverty, unemployment, ill health, and inadequate housing. About 3,000 persons were counseled last year. The Center provides food, clothing, and cash assistance when necessary. Counselors refer Indians to appropriate public and private agencies when more extensive help is needed.

Education is an ever-present concern. American Indian children have one of the highest drop-out rates in the nation, over 60%. The American Indian Center conducts a Headstart Program for 44 preschoolers. It has an "Explorers Program" which provides after-school tutoring, with the help of volunteer tutors from nearby schools and colleges, for about 60 children who attend Chicago public schools. For people over 19, weekly G.E.D. (General Educational Development) classes lead to the equivalent of a high school diploma.

During the summer months the Explorers Program becomes the Day Camp which exposes children from 5 through 13 to Chicago's many exciting resources. For children who have few opportunities, it provides healthy outdoors, recreational, and educational experiences. Last year, under Center supervision, 305 youngsters visited forest preserves, museums, airports, and newspaper plants.

Teenagers drop in for activities six nights a week and attend a weekly teen club meeting. Adult activities include a woman's club, a "Heavies Club" (reducing), softball, and karate.

AN URBAN AMERICAN INDIAN, a commercial artist, shows his painting of a traditional Indian warrior.

FAMILY SERVICES COUNSELOR advises a mother whose child is having problems.

THE TEENAGER pictured on the front cover made his tribal apparel in the American Indian Center's arts and crafts classes.

SUMMER DAY CAMPERS rally at the Center for a trip to Chicago's Lincoln Park Zoo.

PRINCIPAL ACTIVITIES AT CENTER

- Baseball, volley ball, Karate
- Explorers and Day Camp, 5-13 years
- Family Counseling
- G.E.D. (General Educational Development)
- Head Start, 3-5 years
- Heritage classes (dancing, singing, beading, making apparel)
- Indian language classes
- Men's and Women's Clubs
- Alcoholics Anonymous
- Tribal Clubs
- Chicago Indian Artists Guild
- Pantry (Foods for Emergencies)
- Thrift Shop

THE INDIAN WORLD

Throughout all its educational programs such as Headstart, Explorers, and Day Camp, the American Indian Center fosters pride in Indian children and an appreciation of their rich cultural backgrounds.

Arts and crafts classes help retain native American skills among adults and children alike. Many youngsters make their own tribal dance attire to wear at the popular powwows held at the Center. Two tribal language classes are taught. Plans are being considered to offer Indian cooking classes for young people.

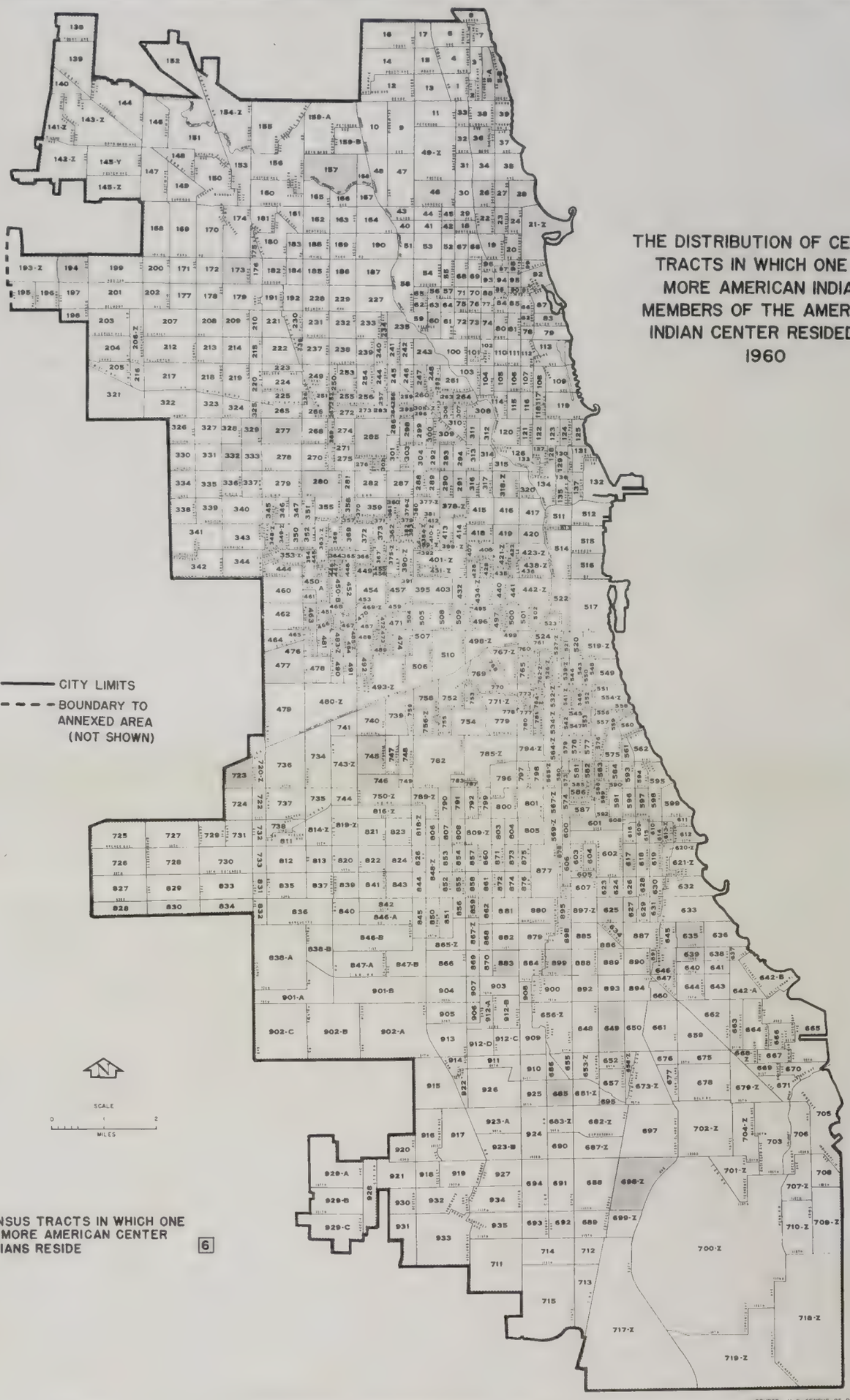
The newly formed Chicago Indian Artists Guild has space for exhibits at the Center. The Guild promotes the work of local Indian artists and encourages talented Indian youngsters to develop their skills. Art classes are held for young people.

Clubs for American Indian powwow lovers teach singing (chanting) at the drums and traditional dances. There is even a canoe club.

• • •

The Center is the only Indian-owned property in Illinois. Funds are needed to keep the self-help organization going and to maintain the building.

The 1974-1975 budget for services and building upkeep exceeds $300,000. To meet ever-increasing demands for services, and to weather the inroads of inflation, a great deal more is needed. Your help will be deeply appreciated.



THE DISTRIBUTION OF CENSUS TRACTS IN WHICH ONE OR MORE AMERICAN INDIAN MEMBERS OF THE AMERICAN INDIAN CENTER RESIDED IN 1960

CENSUS TRACTS IN WHICH ONE OR MORE AMERICAN CENTER INDIANS RESIDE

6

SOURCE: U.S. CENSUS OF POPULATION AND HOUSING 1960

Our own American Indian Center

Chicagoland has among its citizens over 10,000 American Indians who have made our city their home. They come from the Great Plains and from the Wood Lands; from the Everglades and from the Desert Country. In Chicago, no one neighborhood is their own. They have made their homes in all the areas of Chicago but there is one place where all can meet...can come together in the old familiar ways and talk about family and friends, about jobs and opportunities, and about problems met. At their own Center, Indians of over 50 different tribes have met to visit and take part in the activities which they have planned. Some may come for that great lift to morales that come from a fine social evening with friends who understand you. For all there is the opportunity for a truly rewarding experience, the chance to really take part, to take responsibility in building an Urban service institution of real stature that is their very own.

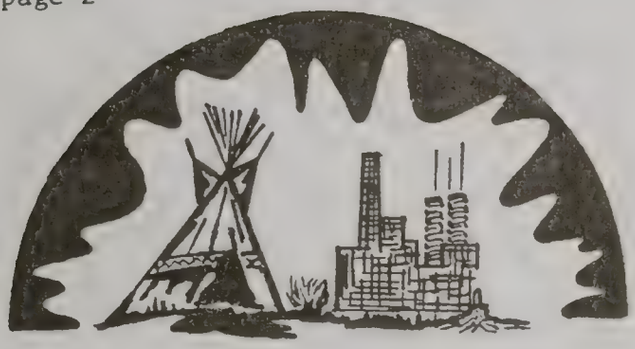
Since the American Indian Center is a non-profit organization of American Indian citizens in a program of self-help and mutual service, it follows that most of its membership is American Indian. However, all membership and Agency staff positions itself are open to anyone who is interested and qualified. There are non-Indians on the Center Board and members of other minority groups have served in various staff positions. This policy continues.

In November of 1967, the Agency purchased a five-story building as its permanent headquarters using a bequest that had been received and restricted for this purpose several years ago. As a part of the purchase agreement, the fourth floor of the building has been leased rent-free to a Masonic Lodge organization for the next four years. The first two floors of the building are currently used for Agency activities. The second floor has a stage and one large auditorium which will accomodate over 500 people. All floors of the building have kitchen and washroom facilities and an electric elevator serves the top four floors.

The Agency is open from 10 AM to 10 PM on the average for six days each week. Most Saturday evening programs extend to midnight except during the hot summer months. While the 10PM closing time is kept flexible and is the earliest closing time, it is not the rule. And although normally closed on Sundays, the Center is open when activities warrant it.

One central problem faced by the Agency and one which will continue to remain central in considering Agency activities is the problem of communicating to newcomers to the Center that the Indian Center is <u>theirs</u> and should represent their efforts and their achievements. The acceptance of responsibility for fashioning the Center to be whatever it is, and accepting its achievements as a <u>participant</u> rather than as a <u>beneficiary</u> is an idea difficult to communicate to those people who have long been accustomed to dealing with institutional resources that propose handouts of services. How to include the newcomer in 'Center activities as a responsible participant and partner is a topic on the agenda of every Board of Directors meeting and of the staff conferences as well since by definition, the major goals are also theirs.

While the overall aim of the Agency is toward the progressive improvement of the level of participation of the American Indian in the life of the city, specific programs or goals are broken down into ECONOMIC, EDUCATIONAL, and SOCIAL areas while recognizing that these three cannot



effectively be separated. Program emphasis is not static, nor determined by series of administrative formulas, but shifts between these three major areas in direct response to areas of highest interest among the people for whom the Center's program is designed to serve.

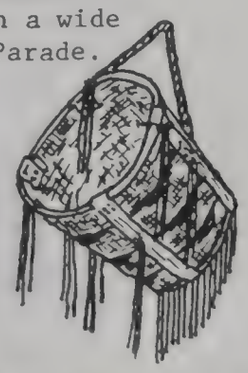
The Board of Directors and those in positions of responsibility in Center member organizations are that part of the membership most immediately and directly in contact with the demands of Urban life on the one hand, and the needs and interests of the Center membership on the other. In this general structure, the Agency staff has a particular responsibility to bring up-to-date, the information and meaning of the resources and demands of the larger Urban community to the attention of the membership of the Indian Center. The Staff is a resource group; the Center and its achievements are the responsibility and achievements of its membership.

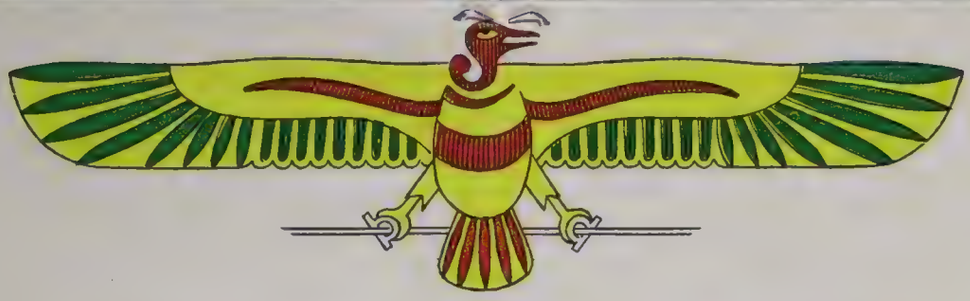
The Family Service program of the Center is represented on staff by one Caseworker and volunteer assistance. Since the program tends to reach a whole group rather than cover a single geographic area or a limited problem area, the services reaches this group in some depth -- usually with assistance in an unexpected but devastating crises faced by a family group that has been self-sustaining for some period of time. While family services often do require some immediate and direct assistance, ultimately most cases are referrals to appropriate public and private agencies and to other community resources of which the client may be unaware, or may be unable to relate to effectively without help of a caseworker.

The general Center program of recreation and informal education provides some measure of that social life which is necessary as a sustaining resource for the Indian family seeking a rewarding and productive life as members of the Chicago community.

Most popular and important single activity is the 2nd-Saturday-of-the-month family night or POW-WOW to which all are welcome. Organized groups provide for and carry out social and athletic activities as part of the recreational program. Athletic teams take part as members of already existing community leagues using public facilities rather than within the Center itself. Baseball, softball, basketball and bowling teams are included. Friday night is Youth Group ('teens) night at the Center with some limited recreational equipment available; monthly teenage dances are also sponsored by the Youth Group. In addition to the family and teenage groups there are 20 mixed groups organized around special interests. Examples are the Canoe Club, various tribal clubs, Boy and Girl Scout troops, "WARRIOR" newsletter staff, A.A. Group, Women's Club, extensive Board committees, and the Young Tribal Organization. In addition to this, the Center expresses itself in many ways through the Public Services Department of Radio station WJJD on Sundays at 10:30 A.M. The Center's Indian Singers and Dancers (both young and old) are rapidly becoming famous in Chicagoland for their fine performances in programs on Indian tribal and ceremonial dancing. They have served in a wide variety of programs from small club meetings to the St. Patricks Day Parade.

But perhaps the most important of the programs of the Center is the operation itself! Its program is their own and so is the responsibility of carrying it out well and successfully. The members of the Center are taking part in the life of Chicagoland as participation citizens, and the experiences which this greater program provides are most educative and truly rewarding!





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AMERICAN INDIAN CENTER

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19TH ANNUAL

FALL POW-WOW

NOV. 3, 4 & 5, 1972

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11TH ANNUAL

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POW-WOW TIME

11TH ANNUAL
AMERICAN INDIAN
POW WOW

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Enclosed is payment of $_____

Please send _____ Adult tickets at $1.00 each
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____ I will be unable to attend the Pow-Wow. Please donate my tickets for the use of underprivileged children who could not otherwise attend.

NAME _____ STREET ADDRESS _____

CITY _____ STATE _____

Please send me _____ more of these Pow-Wow notices to give to my friends.

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American Indian Center

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OUR OWN AMERICAN INDIAN CENTER

Chicagoland has among its citizens over eight thousand American Indians who have made our city their home. They come from the Great Plains and from the Woodlands; from the Everglades and from the Desert Country. They come to make their way, to raise their families, to "take part" in Chicago. No one neighborhood is their own. They have made their homes in all the major areas of Chicagoland.

But there is one place where all can meet, can come together in the old familiar ways and talk about family and friends, about jobs, and problems met and about opportunities. At their own American Indian Center, Indians of over eighty different tribes have met to visit together and to take part in the programs of their Center. Some may come to get much needed help, others may come to give it. Some may come for that great life to morale that comes from a fine social evening with friends who understand you. For all, there is the opportunity for a truly rewarding experience, - the chance to really take part, to take responsibility in building an urban self-help and service institution of real stature that is their very own.

The American Indian Center has a social and recreational program, under the leadership of a group program director. Perhaps the greatest part of this program for many is the chance to get together for a good visit of an evening. Here, with a bite to eat and a friend to talk to, with the rythmic throb of the drum and the voices of the singers as they chant the old songs, "as we dance and we visit with the others, we feel at home."

THE "OPEN SOCIAL"

The American Indian Center has a social service and welfare program. A thoroughly trained and experienced case-worker gives practical help and counsel when this is needed. Although this type of work is largely referral work for the Center, where the Indian Chicagoan is guided to the social agency which can best serve his need, the Center has its share of those emergencies which must be met right away as well.

ARTS AND CRAFTS OF THE AMERICAN INDIAN
Chicago Tribune Photo

The American Indian Center has an Indian Arts and Crafts program. For the Indian craftsmen and artists of the reservation and the settlements, the marketing of their work presents a very real difficulty. Through the Indian Center Gift Shop and through its Indian Arts and Crafts Fairs, the American Indian Center is able to foster and encourage this rich contribution of Indian culture. In addition, the income from these ventures is an important source of funds to carry out the work of the Center.

For the younger set there are the supervised arts and crafts groups, and, in the summertime months, there is summer camping with its great opportunities for new friendships, and new citizenship-building experiences. A summer "Visitation" program brings our Indian youngsters as guests to visit for a week or so in the homes of our non-Indian friends.

SUMMER CAMP DAYS

THE "LITTLE LEAGUERS"

A group of the younger people, the "Thunderbirds" have their own organization in which to take responsibility for their own program activities. There is square-dancing and rock and roll, and basketball and baseball teams, and a good box-social once in a while, and movies on Saturday night. The Indian Center "Volunteers" orchestra plays for the regular young-people's dance night.

CENTER "WARRIORS"

AMERICAN INDIAN DANCE CLUB

The Dance Club of the American Indian Center is rapidly becoming famous in Chicagoland for their fine performances in programs of Indian tribal and ceremonial dancing. They have served in a wide variety of programs, from the small Lodge or Women's Club meeting to the St. Patrick's Day Parade! They are available too for that special program, at a very nominal fee. To arrange for their services, call the American Indian Center. Their contributions help keep our Center going.

But perhaps the most important of the programs of the American Indian Center is the operation of the Center itself. The Center is unique among social agencies. Its board of directors is elected directly by the membership of the Center. Its program is their own, and so is the responsibility of carrying it out well and successfully. The members of the Center are building a responsible social agency of their very own. In doing this, they are taking part in the life of Chicagoland as participating citizens, and the experiences which this greater program provides are most educative and truly rewarding.

The American Indian Center is a member of the Welfare Council of Metropolitan Chicago, and is also a "Red Feather" agency, receiving some financial assistance from Chicago's Community Fund. But by far the greater portion of the money necessary to carry out the work of the Center must be raised by the Center itself, through its staff and its membership effort.

The Center is organized as a non-profit agency under the laws of the State of Illinois, and has been endorsed by the Chicago Association of Commerce and Industry for the year ending December 31, 1960. A grant from the Emil Schwartzhaupt Foundation has helped it part way through the difficult early period of organization for self-management.

Welcome to Our American Indian Center

We Hope To See You There

BOARD OF DIRECTORS COMMITTEE MEETING

CHRISTMAS AT THE CENTER

THE AMERICAN INDIAN CENTER

PURPOSES

To promote the affiliation of the American Indians of all tribes who reside in the Chicago Metropolitan Area and their non-Indian friends into an educational, civic and cultural organization; to establish and operate an Indian center; to promote fellowship among the American Indian people of all tribes living in the Chicago Metropolitan Area and to create bonds of understanding and fellowship between Indians and non-Indians living in the Chicago Metropolitan Area; to stimulate the natural integration of the American Indians into the community life of the City of Chicago; to foster the educational and economic advancement of American Indian people; to encourage artistic and avocational pursuits by American Indian people; and to preserve and foster American Indian arts, crafts and cultural values.

From Articles of Incorporation

WELCOME TO OUR CENTER

Our News Bulletin, the "WARRIOR" is issued twice each month and is mailed to all members of our Center, For our "From Our Readers" page, we look to you for your ideas and suggestions as to how to improve our Bulletin and the programs of our Center.

Membership fee for regular INDIAN membership in our Center is $1.00 per year. For those of you who would like to help with a more substantial contribution to keep our Center going the following memberships are provided.

Our American Indian Center welcomes to membership all who are interested in Indian affairs and in our Center Program, regardless of race, creed, or color. We need your help and support.

Enclosed is my payment of $_____. I wish to join you in membership in The American Indian Center as

_____	Contributing Member	5.00
_____	Sustaining Member	10.00
_____	Supporting Member	25.00
_____	Organizational Membership	15.00
_____	Life Member	100.00

I understand that I will receive the "WARRIOR" free as a member of the Center.

Name _____

Address _____

City _____ State _____

Tribal affiliation (if any) _____

SEE YOU AT THE CENTER!

THAT A PEOPLE SHOULD TRIUMPH...

the American Indian Center was established in 1955, providing a wide range of services to help the American Indian participate in the mainstream of life in Chicago's communities and, at the same time, enable him to retain his rich heritage. Some 16,000 American Indians who make Chicago their home, find the American Indian Center the one place where they feel free to come and be as they are, to come together with each other in the old familiar ways and talk about family, friends, jobs, problems, and opportunities.

Center programs for the entire family give each member the opportunity to take a part and responsibility in building a better life for himself. A member-participant enterprise, the American Indian Center Board of Directors, the membership, and most of the staff are Indian. All programs and activities are developed and carried out by the membership. But perhaps more important, is the symbol of unity the American Indian Center has become among the Indians of some 80 different tribes living in Chicago.

The American Indian Center building, located at 1630 Wilson Avenue, is on the west edge of the Uptown area and its poverty zone, where most of Chicago's Indian population has settled. The building is the only Indian land in the State and the members are justly proud of the strides they have made in acquiring it. But they need funds to run their self-help and service organization.

The 1972 budget for the Center service areas—Family Services, Day-Camp, Group Services—and the upkeep on the building total $264,000. But to meet ever increasing demands for expansion of current programs including special educational projects such as an accredited High School, Operation Head Start for small children and the Explorers for middle graders, the need is even greater.

The conditions in which Indians live today reflect a world in which every basic aspect of life has been transformed by the white man. If we are to recognize the inherent right of all people to retain their heritage, we must allow a place in our society for the Indian. And we will be the richer as a society, for through the American Indian Center the Indian brings the full contribution of his culture to our life in the city. That a people should triumph...your help is invited.

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Under this service fall programs for the entire family that include participation in Chicago's social, recreational, and cultural institutions, as well as traditional tribal associations. Special provision is made for children and youth through membership in young-adult organizations and in the Explorers Program for grade-school youngsters.

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Family and individual problems such as poverty, unemployment, ill health, and inadequate housing are dealt with in the Family Services area. Food, clothing, minimal medical care, and cash assistance are available.

8,000 persons were counselled last year and an estimated 8,500 will be served this year. The Center relates Indians to appropriate agencies in instances where more extensive help and counselling is required.

DAY-CAMP:

This service provides healthy, outdoor, recreational, social, and educational experiences for Indian children ages 6 through 12. Last year, under Center supervision, 305 youngsters visited public parks, beaches, forest preserves, camp grounds, museums, airports, and newspaper plants.

At the same time, a program of discussion and study around school subjects was carried on. Particular emphasis was placed on American Indian history and culture.

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I know not if the voice of man can reach to the sky;
I know not if the mighty one will hear as I pray;
I know not if the gifts I ask will all granted be;
I know not if the word of old we truly can hear;
I know not what will come to pass in our future days;
I hope only good will come, my children, to you.

—Pawnee prayer—

The American Indian Center is a non-profit organization endorsed by the Chicago Association of Commerce and Industry and a member of the Council for Community Services in Metropolitan Chicago. Contributions to the American Indian Center are tax deductible.

AMERICAN INDIAN CENTER
1630 West Wilson Avenue
Chicago, Illinois 60640
Telephone: 275-5871

Designed by: Clinton E. Frank Inc.
Produced by: Wells Burnette Associates, Inc.

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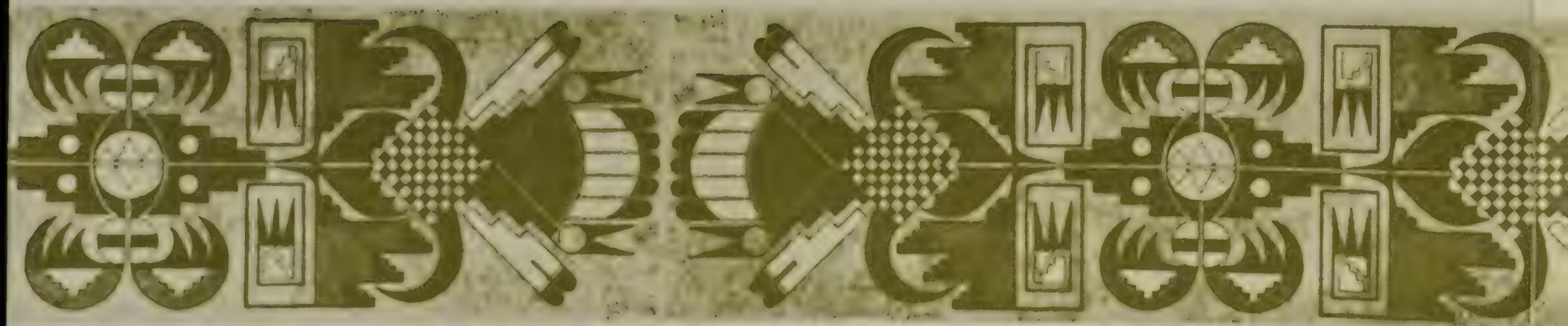
THE AMERICAN INDIAN CENTER



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The 1971 budget for the Center service areas—Family Services, Day-Camp, Group Services—and the upkeep on the building total $204,909. But to meet ever increasing demands for expansion of current programs and the initiation of many others, a need of $302,000 is projected.

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The American Indian Center is a non-profit organization endorsed by the Chicago Association of Commerce and Industry for the year ending December 31, 1971, and a member of the Welfare Council of Metropolitan Chicago. Contributions to the American Indian Center are tax deductible.

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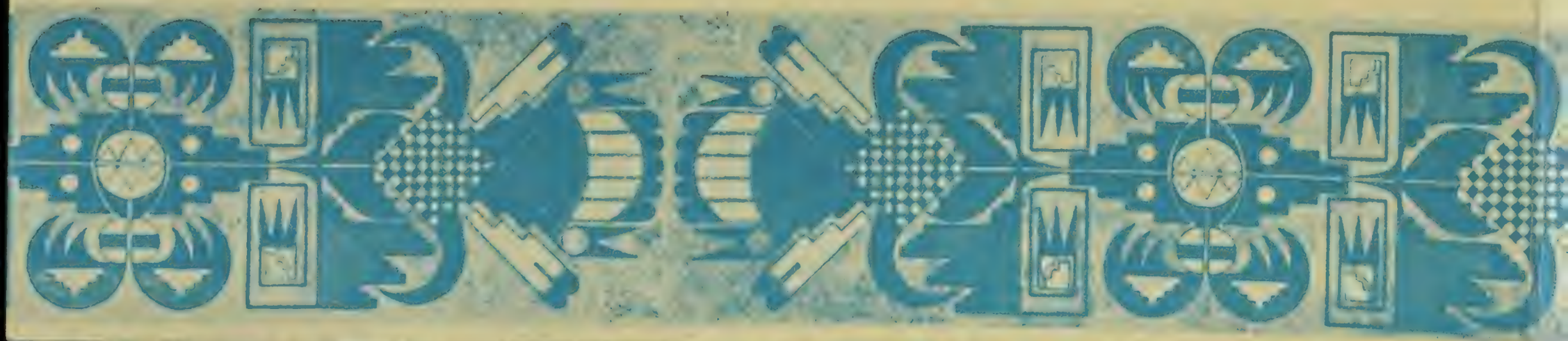
THE AMERICAN INDIAN CENTER



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Executive Director:

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Winnebago

Chicago's American Indian Center . . .

. . . A Bridge Between Two Worlds

From 16,000 to 20,000 American Indians make Chicago their home. The American Indian Center was established in 1955 as a self-help and service organization—operated by and for Chicago's Indian population.

The Center provides a wide range of services which help Indians participate in the mainstream of urban life and, at the same time, preserve their rich heritage as native Americans.

The American Indian Center building is located on the west edge of Chicago's Uptown area and its poverty zone, where some 13,000 Indians have settled. The Center is a place where they can be themselves, come together in the old familiar ways, and find friends. There they may also find help in an urban world which is a strange, perplexing place for many.

AN ESKIMO CHILD (right) shows Headstart classmates that he comes from the "top of the world!"

THE URBAN WORLD

The Center's Family Services Program helps Indian people deal with problems such as poverty, unemployment, ill health, and inadequate housing. About 3,000 persons were counseled last year. The Center provides food, clothing, and cash assistance when necessary. Counselors refer Indians to appropriate public and private agencies when more extensive help is needed.

Education is an ever-present concern. American Indian children have one of the highest drop-out rates in the nation, over 60%. The American Indian Center conducts a Headstart Program for 44 preschoolers. It has an "Explorers Program" which provides after-school tutoring, with the help of volunteer tutors from nearby schools and colleges, for about 60 children who attend Chicago public schools. For people over 19, weekly G.E.D. (General Educational Development) classes lead to the equivalent of a high school diploma.

During the summer months the Explorers Program becomes the Day Camp which exposes children from 5 through 13 to Chicago's many exciting resources. For children who have few opportunities, it provides healthy outdoors, recreational, and educational experiences. Last year, under Center supervision, 305 youngsters visited forest preserves, museums, airports, and newspaper plants.

Teenagers drop in for activities six nights a week and attend a weekly teen club meeting. Adult activities include a woman's club, a "Heavies Club" (reducing), softball, and karate.

AN URBAN AMERICAN INDIAN, a commercial artist, shows his painting of a traditional Indian warrior.

FAMILY SERVICES COUNSELOR advises a mother whose child is having problems.

SUMMER DAY CAMPERS rally at the Center for a trip to Chicago's Lincoln Park Zoo.

THE TEENAGER pictured on the front cover made his tribal apparel in the American Indian Center's arts and crafts classes.

PRINCIPAL ACTIVITIES AT CENTER

- Baseball, volley ball, Karate
- Explorers and Day Camp, 5-13 years
- Family Counseling
- G.E.D. (General Educational Development)
- Head Start, 3-5 years
- Heritage classes (dancing, singing, beading, making apparel)
- Indian language classes
- Men's and Women's Clubs
- Alcoholics Anonymous
- Tribal Clubs
- Chicago Indian Artists Guild
- Pantry (Foods for Emergencies)
- Thrift Shop

THE INDIAN WORLD

Throughout all its educational programs such as Headstart, Explorers, and Day Camp, the American Indian Center fosters pride in Indian children and an appreciation of their rich cultural backgrounds.

Arts and crafts classes help retain native American skills among adults and children alike. Many youngsters make their own tribal dance attire to wear at the popular powwows held at the Center. Two tribal language classes are taught. Plans are being considered to offer Indian cooking classes for young people.

The newly formed Chicago Indian Artists Guild has space for exhibits at the Center. The Guild promotes the work of local Indian artists and encourages talented Indian youngsters to develop their skills. Art classes are held for young people.

Clubs for American Indian powwow lovers teach singing (chanting) at the drums and traditional dances. There is even a canoe club.

. . .

The Center is the only Indian-owned property in Illinois. Funds are needed to keep the self-help organization going and to maintain the building.

The 1974-1975 budget for services and building upkeep exceeds $300,000. To meet ever-increasing demands for services, and to weather the inroads of inflation, a great deal more is needed. Your help will be deeply appreciated.

WELFARE COUNCIL OF METROPOLITAN CHICAGO

DIVISION ON RECREATION AND INFORMAL EDUCATION

Service Report For

AMERICAN INDIAN CENTER, Inc.

Chairman of the Board.....William Red Cloud

Executive Director.....Robert W. Rietz

October 1, 1963

A. PURPOSE AND OBJECTIVES OF THE AGENCY

Through their American Indian Center, the Indians of the Chicago community provide an essential resource to aid in the achievement of a rewarding and effective citizenship participation in the life of their new community, while holding to important and sustaining cultural values perhaps uniquely their own. Through this effort, they are able to enlist their own resources, together with those of the larger community, in dealing, also, with personal and family problems incidental to the achievement of these goals in their new urban environment, in a program of self-help and mutual service.

B. AREA SERVED

The Center is a city-wide agency, located at the approximate geographic center of the areas of highest concentration of the American Indian population. However, its program has been designed both to maintain the city-wide character of its services and opportunities, and to provide for increasing local and direct neighborhood and community-area participation as well. (See map attached.) Services of the Center program are available to all American Indians of the Chicago area, without membership requirement, and the Center itself, and Center membership, are open to all American Indians and their non-Indian friends. While only American Indian members may vote in the election of the board of directors, non-Indian members share fully in all other activities and responsibilities of the agency. Membership is an indication of interest and the acceptance of responsibility in the Center program, rather than the acquisition of special privilege.

C. BOARD OF DIRECTORS

An indigenous board, elected directly by and from the membership of the agency, carries the primary responsibility for all of the program and activities of the Center. The present board is composed of twelve Indian and three non-Indian members, with the only restriction to election to board membership being that no one tribal group may be represented in such numbers as to numerically dominate the board group of fifteen members. As such, the board is composed of lay people, drawn from Center membership. Board meetings are held each month, with an average attendance of twelve members, and with special meetings as required.

Since the agency is a self-help and service organization, it follows that its board of directors is that part of its membership with final and most direct responsibility for the agency program in its entirety. Any surrender of this responsibility would undermine the effective character of the learning experiences involved, for both Indian and the larger community, and, with reference to the primary purposes of the agency, would be more self-delusion than actual self-help with responsibility for success or failure. Board members are required to serve on standing committees which are responsible for major program activities of the agency, including fund-raising, and which also meet regularly to carry out these responsibilities.

Board members are elected for three-year terms, which are staggered so that five board positions are filled each year. The elections are held with the use of election equipment (including ballot-boxes, voting booths, voting manuals, etc.) borrowed from the Chicago Board of Election Commissioners, in order to maximize the educative benefits of the election activity, while judges and clerks of the election committee follow the standards and procedures as laid down for regular municipal elections.

D. PROGRAM

As a self-help and service agency, it follows that the most important program activity of the Center is the operation of the Center itself, with major benefits following from the nature of the experiences which develop and are provided through this overall effort; benefits for both the American Indian and for the larger community itself.

With the board of directors directly responsible for the program of the agency, and directly participating in carrying it out and accomplishing its purpose. The program of the agency is literally under constant review, in addition to regular, formal review at the monthly board meetings, in the form of committee and staff reports, evaluations, and recommendations.

For example, it is an integral part of the program of the agency that its board of directors is that part of the Center membership in direct operational contact with both the needs and requirements of the larger community as it is represented, and the needs and requirements of its Indian Center membership and participants. If the board is to function effectively, it must have as thorough an understanding of the important requirements and resources of the urban environment as it is possible for it to develop; at the same time, it has the responsibility of interpreting these requirements and resources to its own membership in program activities, and interpreting the needs and requirements of its own membership to representation from the larger community as well. It would be difficult to conceive of a more truly effective, efficient, and durable educative experience for all involved than the requirements of this two-way understanding and interpretation situation of the Center board.

This is particularly so because, of course, this type of rewarding experience is not restricted to the board, but instead is extended through the Center membership itself and to those of the larger community reached by contact through the Center program as well. Since standing committees are made up of board members and the general membership, and since it is in the nature of the activities sponsored by the standing committees that they involve participation from among the entire membership and participant Center group, the operational setting provides for direct responsible participation throughout the Center membership, along with board, staff and non-Indian participants.

To strengthen further this opportunity for achievement of the central purposes of the agency, all officers of all standing committees and of all other clubs and associations of the Indian Center together form a central Program Committee, in addition to the program committee of the board. This general

program committee meets each month to draw up and to activate a monthly Center calender of events, and its sub-committees and member organizations rotate responsibility for planning and carrying out the Saturday evening family night program of the Center as well.

In addition, the Center annually sponsors two major events, an annual American Indian Exposition held in the spring, and an annual fall Indian Pow-Wow. Both are fund-raising and social events of the highest importance for the Center and its membership. In accordance with the central Center principle of self-help, a chairman for the Pow-Wow and Exposition is elected directly by vote of the Indian membership each year. Seven major committees are formed, which carry out the actual work and responsibility of these two major events: the Program, Tickets Sales, Seating, Publicity, Ways and Means, Food and Accomodations, and Arts and Crafts committees. These events then provide for direct personal responsibility for several hundred people in both planning and actual execution. Perhaps these two affairs could be carried out more efficiently, money-wise, by professional technicians who would take over for the Center, but the result would be far less efficient program-wise, and it would not represent the Indian achievement that it now does. When it is necessary to secure professional assistance in publicity and promotion, the board does so on a temporary basis and with the service geared to the requirements of the policy and structure of the Center program.

The extent to which this central principle of self-help and responsibility is actually achieved varies, of course, from time to time and from situation to situation. Nevertheless, its achievement remains the central program goal of the Center. The success of a Center activity is measured against two standards; first, the success of the immediate objectives, whether this be a picnic, a baseball team, an entire athletic or youth program, or an annual Pow-Wow; second, the degree to which the activity is conceived, planned, and executed by those it is designed to serve.

Immediate objectives of the Center's program of activities are in two major areas: 1) a Family Service program of guidance, counseling, and emergency assistance to families facing problems too severe to be met alone, and 2) a program of Recreation and Informal Education.

The family services program of the agency is represented on staff by one professional case-worker with stenographic assistance. During the first nine months of this year, this has meant working with over 1100 cases requiring some form of immediate financial assistance alone. This figure is that of family units involved, and does not reflect the many times that a family unit may require assistance for more than one problem situation during the course of this period. Other forms of direct assistance include food, clothing and medicines. Since the Center services reach largely a special group, rather than a geographic area, its family services and casework program reaches this group in depth, and problems will range from the attempted rehabilitation of a skid-row alcoholic to sharing in the devastating and unexpected crisis met by a family that has been self-sustaining for some period of time. While family services often do require some immediate and direct assistance, ultimately most cases are referrals to appropriate public and private agencies and to other community

resources of which the client may be unaware, or be unable to relate to effectively, alone. In addition, since by far the majority of family service cases involve employment problems, the service has involved the development of contacts with employers to provide immediately available resources for job opportunities.

The Center program of recreation and informal education provides some portion of that social life which is necessary as a sustaining resource to the effort of the American Indian family seeking a satisfying and rewarding life as members of the Chicago community. Most important single activity remains the Saturday family night and open social gathering, to which all are welcome, both Indian and non-Indian. Like most Center activities, this is attended by entire families, and by all ages from infants to grandparents, with anywhere between fifty and five-hundred in attendance, depending upon the season and the occasion. The sustaining value of this comradeship should not be underestimated, nor should the value of the information which people are able to provide for one another in the relative security and freedom from tension of this informal social setting. The various clubs and committees of the Center take turns in acting as hosts for these Saturday night gatherings, and in providing the program of recreation for the evening.

An organized youth group provides for and carries out social and athletic activities as part of the recreational program. Athletic teams take part as members of already existing community leagues, whether public or private, rather than at the Indian Center itself. Friday night is youth night at the Center, with ping-pong and other, limited, equipment available in the youth room, which it is the responsibility of the youth group to maintain. A summer camp program provided camping experiences for one hundred twenty four Indian youngsters this year, at a number of different summer camps maintained by other community organizations.

In addition to the family and teen-age groups are the mixed groups organized around special interests. Like all Center groups, these are made up of both American Indian and non-Indian members and participants. Examples are the Center Women's Club, the American Indian Dance Club, Bowling Clubs, both senior and junior, and the Camera Club, Men's Club, Athletic Clubs, and the Center group of Alcoholics Anonymous.

Because of the elective character of the positions of responsibility in the operating committees and clubs of the Center, the opportunity to serve in a position of direct responsibility is open to everyone who uses the Center so that this kind of experience is shared among a high proportion of the general membership.

Both major annual social and fund-raising events of the Indian Center, the fall Indian Pow-Wow and the spring American Indian Exposition are primarily program activities. Several hundred people share in the responsiblity and the performance of the work involved in these affairs which generate a wide variety of activities and experience in social, cultural, and business affairs, with close working contacts with a corresponding variety of local business, social, civic, and service groups.

The American Indian is perhaps the fastest-growing ethnic minority in America today. Reservation resources, long inadequate and inadequately developed, continue to dwindle and be lost to Indians, in the face of this population increase. Migration to the larger cities is increasing and will continue to increase. Intervening rural and small-town areas cannot provide the job opportunities, the relative freedom and anonymity of the large urban center, and the movement is a logical one. However, in this change from a tribal to an urban environment, something over one-third of the number of American Indians who come to Chicago to live will have returned to the reservation areas within a year of their arrival. Of those who remain, a significant number will also return to their original homes over a period of years. This tribal-urban interchange and migration represents a developing full-scale social movement, with concurrent important effect in both major American Indian social groupings, the tribal and the urban. There are now more American Indians living in the Chicago area than there are on most Indian reservations of the United States. Every major Indian tribe is represented at the American Indian Center, and many of the smaller and more distant groups as well, from Florida to Alaska. American Indian newcomers come from distinctive tribal groups which should be respected as such, and not from some homogeneous or identical "Indian" background. Because of the nature and extent of this social movement, the American Indian Center may literally be called upon during the year to provide essential services, with important implications for Indians everywhere, for a greater number of American Indians than will appear in a census figure for any single day, in the city. The program of the Center must recognize this important characteristic of the group it serves, with services that try for more than passing value.

At present, the agenty has a major interest in the problem of better and more quickly incorporating the newcomer and those who use the family services of the Center into the full program of Center activities as more fully participating members. This is going to involve still close liaison between group work and case-work staff and Center committees, and will require a greater degree of family visitation and follow-up than has been the case up to now.

E. PERSONNEL

The executive of the agency has a master-s degree in anthropology, with some fourteen years of experience in working with American Indian groups; nine years on American Indian reservations and five as director of the Indian Center.

The Agency case-worker has a masters degree in social case-work, with eight years of experience in this field, largely working with American Indians. The program director of the agency has had two years of college work and two years of experience in working with Indian groups. With the exception of the executive, all staff members of the Center are American Indians.

As will have been noted from this report thus far, much of the work of the Center is accomplished by volunteers, both Indian and non-Indian. While adequate opportunity for in-service training is provided by supervisory staff, it has not

been possible as yet to work out a further program of formal training in the professional field. However, internes in service have been utilized, as well as interested students in social work and allied fields.

A new statement of personnel policies is in the process of development at this writing. No special benefits are now provided for staff with reference to medical, retirement, or regular salary increments following experience and tenure. The agency was without a case-worker for several months of this year, but has had no other serious problem of staff turnover.

F. PHYSICAL PLANT

The agency rents the second floor of a retail store and office building at the corner of Sheridan Road and Broadway, having moved from its previous location during June of this year. A great deal of work has been accomplished in remodeling the space to serve the Center program, so that almost the entire Center has been freshly decorated.

A large hall serves as meeting place, and for the Indian dancing and other large-group programs of the Center. A kitchen, equipped with stoves, sinks, refrigerator, freezer, and counters and equipment for serving is located in one corner of this larger room. In addition, a youth room provides for the young peoples activities, with a small children's room for the arts and crafts and other supervised recreation for the very young. Other rooms include a special activities room used largely by the Camera Club, a room for used clothing and useful contributed articles, offices for the case-worker, program director, executive, and clerical staff, two wash rooms, and two rooms devoted to the display and sale of Indian arts and crafts. The agency is open from 10 A.M. to 10 P.M., on the average, six days each week. Most Saturday evening programs extend during the remainder of the week. The evening hours have been kept flexible in this manner, with 10 P.M. as the expected closing time, rather than the strict rule.

1963 BOARD MEMBERS

BEARSKIN, Benjamin
454 West North Avenue
Chicago, Illinois
WH-3-3205
Winnebago-Sioux

BIRD, Nathan (Vice-Chairman)
624 North Willow
Chicago, Illinois
Winnebago

FOX, David
1459 West Warner
Chicago, Illinois
LA-5-8262
Ottawa

KNOWS GUN, Franklin
2943 North Halsted
Chicago, Illinois
BI-8-4521
Cheyenne-Crow

MASON, Thomas
849 West Barry
Chicago, Illinois
BI-8-6280
Chippewa

NAQUAYOUMA, Ernest, Sr.
1844 North Halsted
Chicago, Illinois
MI-2-7396

REDCLOUD, William (Chairman)
1225 West Melrose
Chicago, Illinois
525-1170
Chippewa

SAMPSON, Carl
3707 North Clifton
Chicago, Illinois

Umatilla

Daniel Battise
1431 West Barry Avenue
Chicago, Illinois
DI-8-8199
Alabama

BORMAN, Leonard
Anthropology Service
Veterans Administration Hospital
CN-2-1900 Ext. 497

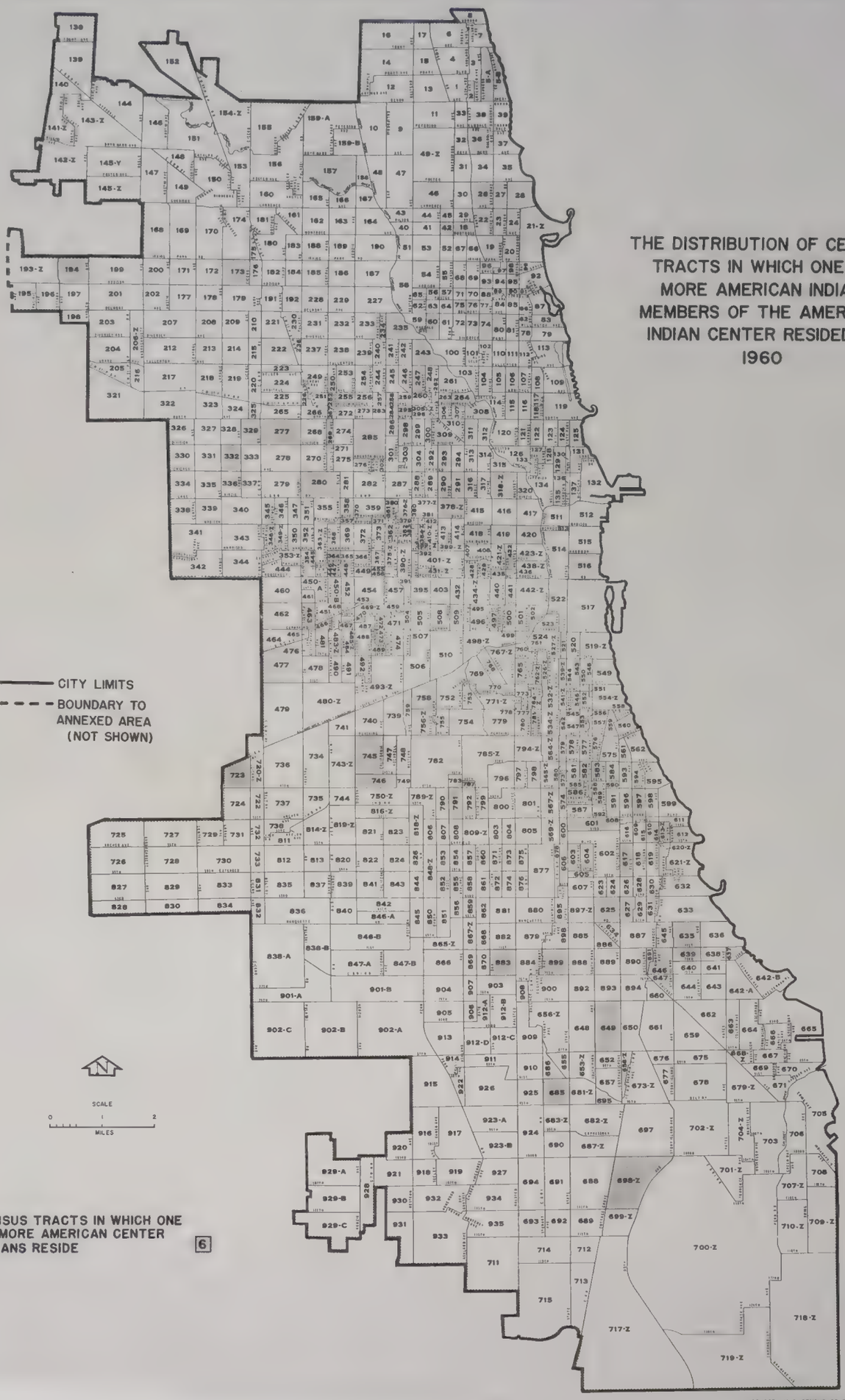
JOHNS, Edith (Treasurer)
2861 North Broadway
Chicago, Illinois
WE-5-5399
Winnebago-Nez Perce

MANDAN, Rose Marie (Secretary)
2206 North Milwaukee
Chicago, Illinois
AR-6-2978
Mandan-Hidatsa

MERRICK, Frank
1970 North Halsted
Chicago, Illinois
BU-1-5106
Sioux

POWELL, Fr. Peter J.
919 Belden
Chicago, Illinois
528-4360

Rosen, Jack
1839 West Touhy
Chicago, Illinois
SH-3-4285



THE DISTRIBUTION OF CENSUS TRACTS IN WHICH ONE OR MORE AMERICAN INDIAN MEMBERS OF THE AMERICAN INDIAN CENTER RESIDED IN 1960

CENSUS TRACTS IN WHICH ONE OR MORE AMERICAN CENTER INDIANS RESIDE

6

SOURCE U.S. CENSUS OF POPULATION AND HOUSING 1960

OUR OWN AMERICAN INDIAN CENTER

Over twelve thousand American Indian people make their homes in the neighborhoods and communitys of the Chicago area. They have journeyed the long trails from the Great Plains to the Woodlands, the Everglades to the Desert Country, to find a life for themselves and for their children in the life of the city. And the People have come to Chicago from over seventy different tribal groups of the Indian nations.

But there is one place where all can meet; can come together in the old familiar ways and talk about family and friends, about jobs, and problems met and conquered, and about opportunities. Some may come to get much-needed help, others may come to give it. Some may come for that great lift to morale that comes from a fine evening with friends who know and understand you. For all who come there is the shared opportunity for a truly rewarding experience, - the chance to really take part, to be effective, to take responsibility in building an urban service institution of real stature, that is our very own.

The American Indian Center has a sustaining social and recreational program under the leadership of a group program director and in terms of the needs and desires of the People. Perhaps the most popular happening in this program is the chance to get together at the Saturday evening Pow-Wows for a good visit. Here, with a bite to eat and good friends to talk to, with the rythmic throb of the great drum and the voices of the singers as they chant the songs of the People, as we listen and we dance and we visit with the others, we are at home.

The American Indian Center has a social service and family welfare program, where a thoroughly trained case-worker gives practical help and counsel when this is needed. Although many times people can be helped by guidance to the proper agency or service of the city, our Indian Center has its share of those emergencies which must be met immediately and directly, as well.

But perhaps the most important of all of the many programs of the American Indian Center is the operation of the Indian Center itself. The Center is unique among social agencies. Our board of directors is chosen by election by the members of our Center. Its program is our own, and so is the responsibility of carrying it out well and successfully. Our members are building a responsible social agency of our very own. In doing this, we are taking part in the life of the Chicagoland community by making a very real contribution toward a better life for all.

See you at the Indian Center!

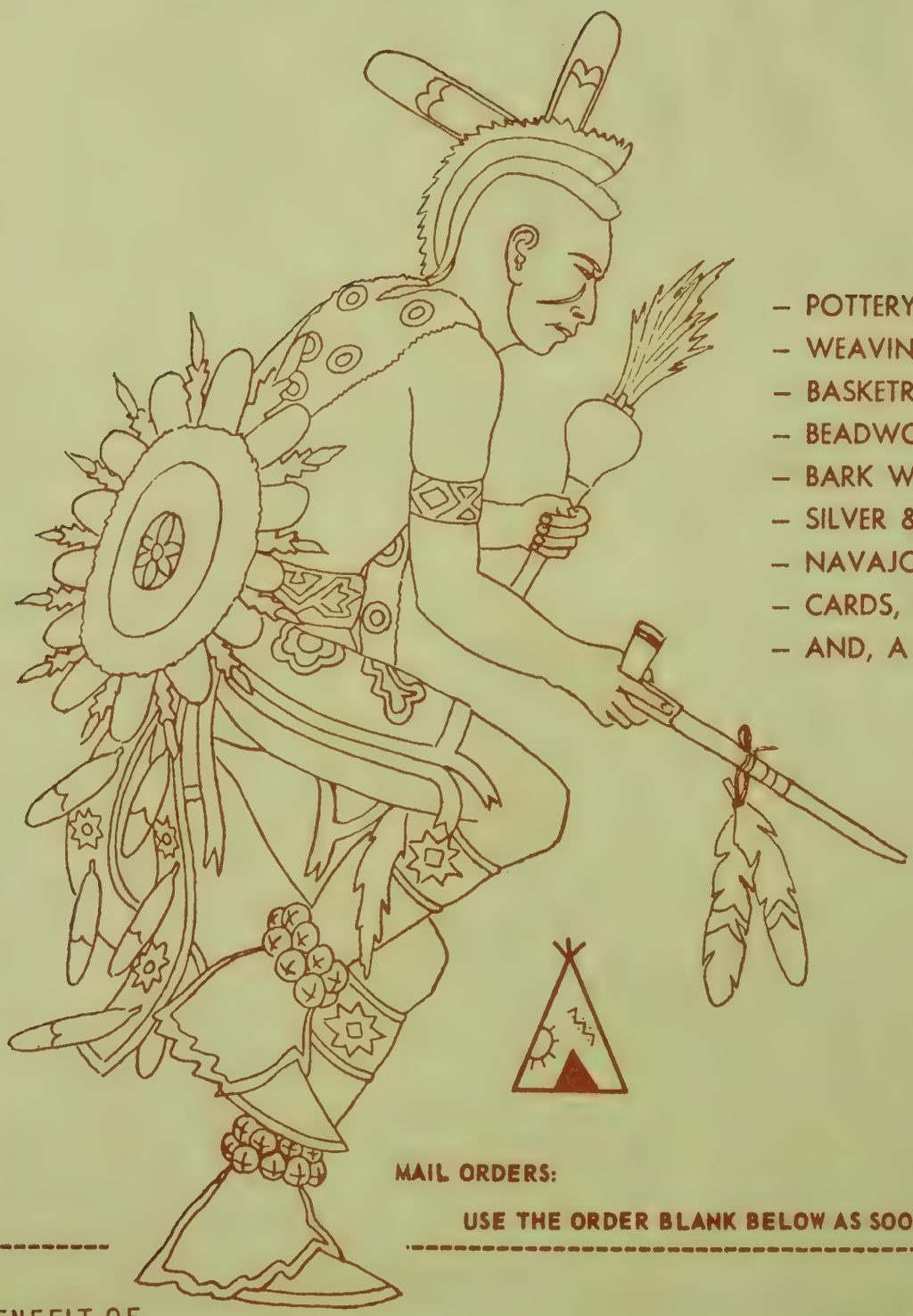
Contributions to our American Indian Center are deductible for Income Tax purposes. Your contributions make our American Indian Center possible.

ENDORSED BY THE CHICAGO ASSOCIATION OF COMMERCE AND INDUSTRY FOR THE YEAR ENDING DECEMBER 31, 1968

Printed at the American Indian Center

15TH ANNUAL
AMERICAN INDIAN CENTER
ALL INDIAN

POW WOW



- POTTERY
- WEAVING
- BASKETRY
- BEADWORK
- BARK WORK
- SILVER & TURQUOISE
- NAVAJO RUGS
- CARDS, PRINTS & SOUVENIERS
- AND, A LOT MORE!

NOVEMBER
22-23-24 1968

Chicago Ave. Armory
234 E. Chicago Ave.

- CEREMONIAL DANCES
- NATIVE ARTS & CRAFTS
- INDIAN VILLAGE
- TRIBAL SONGS

and MIDWEST CHAMPIONSHIP INDIAN DANCE CONTEST

MAIL ORDERS:

USE THE ORDER BLANK BELOW AS SOON AS YOU CAN

BENEFIT OF

AMERICAN INDIAN CENTER

1630 West Wilson Avenue
Chicago, Illinois 60640

A Non-profit Organization

Enclosed is payment of $_____

Please send _____ Adult tickets at $1.50
_____ Children's tickets at .75 (Children under 12)

____ I will be unable to attend the Pow-Wow. Please donate my tickets for the use of underprivileged children who could not otherwise attend.

NAME _____ STREET ADDRESS _____

CITY _____ STATE _____

Please send me _____ more of these Pow-Wow notices to give to my friends.

PROCEEDS TO THE AMERICAN INDIAN CENTER SELF-HELP AND SERVICE PROGRAM.

American Indian Center

PHONE 784-8348 • 4605 NORTH PAULINA STREET
CHICAGO, ILLINOIS 60640

MEMBER: WELFARE COUNCIL OF METROPOLITAN CHICAGO • SOCIAL SERVICE EXCHANGE

BOARD OF DIRECTORS

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LEROY WESAW
Pottawatomie

Vice Chairman
WILLARD LAMERE
Winnebago

Treasurer
EDITH JOHNS
Winnebago - Nez Perce

Secretary
DOROTHY WESAW
Pottawatomie - Mohawk

ANDREW AITKEN
Chippewa

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FRANK FASTWOLF
Sioux

LENORE GEORGE
Cayuga

LEONARD HARE
Sioux

JACK ROSEN

VIC RUNNELS
Sioux

JESS SIXKILLER
Cherokee

ETHEL WALKER
Sioux

JOE WHITE
Winnebago

To Our Members and
Friends, of the
Chicagoland Community:

Now is the time when we look to one another for the strength that comes from the sharing of a common effort. As you know, the number of American Indians coming to our city continues to grow. They are coming from every major Indian reservation in our country, and from every major tribe. And they come in search of the way to a better life for themselves and for their families, and for those who are to come, our future American Indian citizens.

Through our own American Indian Center. we have taken the responsibility to be ready with what is needed, often desperately needed, if this private war on poverty and disadvantagement is to be won. We have all known something of the hard times, and we know what it can be like. We have all known something of the desperate discouragement of personal, family and social crises too severe to be met and conquered all alone. And perhaps we have all known something of what it is like for a youngster in such a family in the days of the Christmas and the holiday times.

The time of the cold is here again, and the time of Christmas too. And the need for what we are able to do together for one another grows greater with each of these days as they come to us, the one following another again and again and on through the months of the winter ahead. The need for a place to stay, right now, tonight; the need for some help until that first pay check comes; the need of a youngster for the help with the school-work of an education that some day will make all the difference; the need of a family when the understanding has somehow been lost; and the simple, powerful need of all, to be with others in an effort and a place where meaning is found for so much of our lives.

The contribution that you make to this makes all this possible, for it is you who are the only source for the funds for the work of our self-help and service. We ask you now to share in the life and the search of these days with your own contribution. Please send to us what you can.

With the very best of good wishes,

Leroy Wesaw

Leroy Wesaw
Chairman

Endorsed by the Chicago Association of Commerce and Industry for the Year Ending December 31, 1967

An independent self-help organization of Chicago's American Indian Citizens

A Non-Profit Organization

May your Christmas
be merry,
and may the days
of your new year
be good days

Printed at the American Indian Center with volunteer help, on equipment made possible through a gift of the Service Club of Chicago.

American Indian Center

American Indian Center

PHONE 275-5871 • 1630 WEST WILSON AVENUE
CHICAGO, ILLINOIS 60640

MEMBER: COUNCIL FOR COMMUNITY SERVICES IN METROPOLITAN CHICAGO

BOARD OF DIRECTORS

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Sioux

Vice Chairman
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Sioux-Oneida

Treasurer
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Oneida

Secretary
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Menominee

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Chippewa-Navajo

AMOS CHUPCO
Creek

TOM GREENWOOD
Cherokee

NEWMAN JONES
Seminole

ELMIRA McCLURE
Potawatomi

DAN McLEMORE
Cherokee

ELI POWLESS
Oneida

PATRICIA RENSCH
Oneida

IRA SAILOR
Chippewa

MARVIN TAHMAHKERA
Comanche

ALFORD WATERS
Ponca-Otoe

December 1972

Dear Friends:

Your help and encourgement over the years has been greatly appreciated by American Indian people of Chicago. As a result of your generosity the American Indian Center has been able to increase its services to American Indian people in Chicago tremendously during the past twenty years.

> O Great Spirit;
> Grant that those whose plight is no better than ours enjoy an improved situation in 1973.
> Grant that those whose situation is only a little better than ours forge further ahead in 1973.
> Grant that those whose situation is much better than ours continue to enjoy success in 1973.
> Grant that all may enjoy a Merry Christmas and a Happy New Year in 1973. Amen.

Twenty years! A generation! Over this period of time many of our Indian people have been helped by the contributions made by many, many generous people to the American Indian Center of Chicago. Those contributions made it possible for the American Indian Center to help hundreds of Indian people to improve their lot in life. We now have Indian people who own their own homes; who live in the suburbs; who have achieved better educations; who have advanced to the upper echelons of corporate structures; and, Indian people who are in the intermediate stages of making happy, successful lives for themselves; all because of their direct or indirect association and participation in the programs which your contributions have made possible at the American Indian Center.

But much remains to be done. The successes of hundreds is but of little consolation to the thousands who are yet at the bottom of the pile. They need your help to enable them to help themselves. The needs are now; your contributions are needed now. Thank you.

Sincerely,

Roger D. Harper
Executive Director

RDH/mc

Printed at the American Indian Center.

Contributions to our American Indian Center are deductible for income tax purposes.

ENDORSED BY THE CHICAGO ASSOCIATION OF COMMERCE AND INDUSTRY
AN INDEPENDENT SELF-HELP ORGANIZATION OF CHICAGO'S AMERICAN INDIAN CITIZENS
A NON-PROFIT ORGANIZATION

August 23, 1971

Dear Member:

Due to a number of recent events, the Semi-Annual General Membership meeting has not been held. The tentative date of September 18th, 1971 has been cancelled.

The services of Miss Faith Smith, Acting Executive Director has been terminated by the Board of Directors, effective the evening of August 20th, 1971.

Mr. Bill Redcloud has been appointed as temporary Acting Executive Director until such time as direction is received from the Board of Directors.

The resignation of Mr. Bill Whitehead, Director of Special Services was accepted the evening of August 20th, 1971.

A complete audit on the financial situation of the American Indian Center has been called for by the Finance and Budget Committee. When this audit has been accomplished a Semi-Annual General Membership Meeting will be called to report the findings to the general membership. Also, at that time a report from each Director will be given.

During these times, I am respectifully requesting your patience and continued support to the American Indian Center.

Sincerely yours,

Marvin L. Tahmahkera, Chairman
Board of Directors
American Indian Center

MLT/rt

American Indian Center

PHONE 275-5871 • 1630 WEST WILSON AVENUE
CHICAGO, ILLINOIS 60640

MEMBER: WELFARE COUNCIL OF METROPOLITAN CHICAGO

BOARD OF DIRECTORS

Chairman
MARVIN TAHMAHKERA
Comanche

Vice Chairman
DUANE BEGAY
Navajo-Chippewa

Treasurer
ROGER HARPER
Chippewa

Secretary
CAROL MORRISON
Chippewa-Delaware

EUGENE BEGAY
Navajo-Chippewa

CHARLENE COOPER
Oneida

NANCY DUMONT
Assinboine-Sioux

DAVID FOX
Ottawa

LINDA JENNINGS
Oneida

NEUMAN JONES
Seminole

LEONARD HARE, JR.
Sioux

TITUS MARKS
Seminole

ANN MARR
Mohawk

MATTHEW WARBONNET
Sioux

PATRICIA WESAW
Mohawk

December 6, 1971

Dear Friend:

I am an American Indian, a member of the Chippewa tribe. I was born on a reservation in Minnesota -- but like 16,000 other Indians from 100 different tribes, I came to Chicago to earn a living and to seek a better life for my family.

The American Indian Center has meant a great deal to us. Let me tell you why -- and why we need your help.

The Center, now in its 18th year of operation, is a self-help service agency entirely owned and operated by Indians living in Chicago. It has helped many of us weather emergencies as we adjusted to city life. It provides counseling, cultural, and educational programs for our people. Every service and activity developed at our Center is an achievement of Indian people here.

The Center also is a place where we can relax, be with others, hold family gatherings, and preserve our ancient traditions. Many of us do not share the prevalent Judeo-Christian heritage of other Americans. We want to participate in the mainstream of American life, yet we want to retain our own rich identity.

We are committed to the goal of helping ourselves, and are grateful for community cooperation which enables us to maintain our own agency.

Due to current economic conditions, however, resources of the Center are stretched to the limit. Our people are among those hardest hit by increased cost of living, unemployment, and cutbacks in public aid. We desperately need financial help. Your tax-deductible gift will enable the American Indian Center to continue its vital services.

Your contribution will be greatly appreciated.

Sincerely,

Bill Redcloud

Bill Redcloud
Executive Director

American Indian Center

PHONE 935-9061 • 738 W. SHERIDAN ROAD
CHICAGO, ILLINOIS 60613

MEMBER: WELFARE COUNCIL OF METROPOLITAN CHICAGO
SOCIAL SERVICE EXCHANGE • LAKE VIEW CITIZENS' COUNCIL

Winter 1966

BOARD OF DIRECTORS

Chairman
WILLIAM REDCLOUD
Chippewa

Vice-Chairman
PHILLIP LONGIE
Sioux

Secretary
NEIL VOLKMAN
Chippewa

Treasurer
ETHEL WALKER
Sioux

ANDREW AITKEN
Chippewa

BENJAMIN BEARSKIN
Winnebago

NATHAN BIRD
Winnebago

EASTMAN FACTOR
Seminole

FRANK FASTWOLF
Sioux

LENORE GEORGE
Seneca

WILLARD LaMERE
Winnebago

EDITH JOHNS
Winnebago-Nez Perce

JACK ROSEN

LEROY WESAW
Pottawatomie

JOSEPH WHITE
Winnebago

Mr. Virgil T. Vogel
11243 South Homewood Avenue
Chicago, Illinois

Dear Mr. Vogel:

These good days of Christmas and the New Year are also very challenging days for a self-help and service agency like our own American Indian Center. Winter days, and family days, when problems of underemployment, of adequate food, clothing and shelter, the basic needs, have a special critical quality about them, and with the holiday season, a special poignancy, too.

So far this year, over five thousand family members have found emergency help in critical problems, through working them out in our family services program alone, and our resources are strained to the limit. Almost as many have found sustaining meaning and purpose for life in the city in the activities of our own American Indian Center, geared to participation in the life of the city community and our own basic Indian cultural values. For example, over two hundred and fifty youngsters in our "Explorers" program this year found that school-work and education can be a very rewarding experience of exploring the world in which some day they will be taking a responsible part.

Your personal gift to help keep our American Indian Center going will be very deeply appreciated, and now is the time of year when we do need your help and encouragement the very most. Please send us what you can.

May this be your finest holiday season,

Sincerely yours
William Red Cloud
William Red Cloud
Chairman

Endorsed by the Chicago Association of Commerce and Industry for the Year Ending December 31, 1966

An independent self-help organization of Chicago's American Indian Citizens

A Non-Profit Organization

678

American Indian Center

PHONE 275-5871 • 1630 WEST WILSON AVENUE
CHICAGO, ILLINOIS 60640

MEMBER: WELFARE COUNCIL OF METROPOLITAN CHICAGO

BOARD OF DIRECTORS

Chairman
MARVIN TAHMAHKERA
Comanche

Vice Chairman
DUANE BEGAY
Navajo-Chippewa

Treasurer
ROGER HARPER
Chippewa

Secretary
CAROL MORRISON
Chippewa-Delaware

EUGENE BEGAY
Navajo-Chippewa

CHARLENE COOPER
Oneida

NANCY DUMONT
Assinboine-Sioux

STEVE FASTWOLF
Sioux-Oneida

DAVID FOX
Ottawa

NEUMAN JONES
Seminole

LEONARD HARE, JR.
Sioux

TITUS MARKS
Seminole

BILL REDCLOUD
Chippewa

MATTHEW WARBONNET
Sioux

PATRICIA WESAW
Mohawk

November 22, 1971

Dear Member:

A special Membership Meeting will be held on Sunday November 28, 1971.

Time: 2:00 P.M.

Place: American Indian Center
1630 W. Wilson
Tribal Hall

Purpose:

To report the decision of His Honor, Judge Francis Delaney concerning our American Indian Center and

to inform all members of actions which have been taken in the current situation of the AIC and the results thereof. Also to be determined are the future goals and directions necessary to unite the membership and the continuation and further development of its programs.

Marvin L. Tahmahkera

Marvin Tahmahkera
Chairman
Board of Directors of the
American Indian Center

MT/vh

Printed at the American Indian Center.

Contributions to our American Indian Center are deductible for income tax purposes.

ENDORSED BY THE CHICAGO ASSOCIATION OF COMMERCE AND INDUSTRY FOR THE YEAR ENDING DECEMBER 31, 1970
AN INDEPENDENT SELF-HELP ORGANIZATION OF CHICAGO'S AMERICAN INDIAN CITIZENS
A NON-PROFIT ORGANIZATION

American Indian Center

PHONE 275-5871 • 1630 WEST WILSON AVENUE
CHICAGO, ILLINOIS 60640

November 22, 1971

MEMBER: WELFARE COUNCIL OF METROPOLITAN CHICAGO

BOARD OF DIRECTORS

Chairman
MARVIN TAHMAHKERA
Comanche

Vice Chairman
DUANE BEGAY
Navajo-Chippewa

Treasurer
ROGER HARPER
Chippewa

Secretary
CAROL MORRISON
Chippewa-Delaware

EUGENE BEGAY
Navajo-Chippewa

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NEUMAN JONES
Seminole

LEONARD HARE, JR.
Sioux

TITUS MARKS
Seminole

BILL REDCLOUD
Chippewa

MATTHEW WARBONNET
Sioux

PATRICIA WESAW
Mohawk

Dear Member:

In the Courtroom of Judge Francis Delaney, the following decisions were made:

a) the general membership cannot remove elected members of the Board of Directors.

b) the present remaining ELECTED members are the Board of Directors:

1. Marvin Tahmahkera
   Chairman (term expires Jan. 1972)
2. Duane Begay
   Vice Chairman (term expires Jan 1973)
3. Roger Harper
   Treasurer (term expires Jan. 1972)
4. Carol Morrison
   Secretary (term expires Jan. 1974)
5. Eugene Begay (term expires Jan 1974)
6. Leonard Hare, Jr.(term expires Jan 1973)
7. Neuman Jones (term expires Jan.1973)
8. Nancy Dumont (term expires Jan. 1974)

c) the general membership General Election to fill the eight vacancies was set for Sunday January 15, 1972.

d) all books and records of the American Indian Center are available to any member of the Center -- including a list of the general membership.

The Attorney-General's Office of the State of Illinois has subpoenaed all books, records, and accounts of the American Indian Center for investigation, beginning with 1969 through the present. The findings of the Attorney-General's Office will be made known as soon as available.

Printed at the American Indian Center.

Contributions to our American Indian Center are deductible for income tax purposes.

ENDORSED BY THE CHICAGO ASSOCIATION OF COMMERCE AND INDUSTRY FOR THE YEAR ENDING DECEMBER 31, 1970
AN INDEPENDENT SELF-HELP ORGANIZATION OF CHICAGO'S AMERICAN INDIAN CITIZENS
A NON-PROFIT ORGANIZATION

In view of the past difficulties of the American Indian Center and the decisions of Judge Delaney, I sincerely urge each member to support the American Indian Center and its on going programs. Your participation and concern at this time is of great importance as each member is the life blood and muscle of the American Indian Center.

May the Great Spirit, with His infinite wisdom and love; permit each of us the strength to seek a better way of life for ourselves and others -- for this I pray.

Sincerely yours,

Marvin L. Tahmahkera

Marvin L. Tahmahkera
Chairman - Board of Directors
American Indian Center - Chicago

MLT/vh

WELFARE COUNCIL OF METROPOLITAN CHICAGO

DIVISION ON RECREATION AND INFORMAL EDUCATION

Service Report For

AMERICAN INDIAN CENTER, Inc.

Ca. 1966

Chairman of the Board . . . . . Nathan Bird

Executive Director . . . . . .Robert W. Rietz

1st year
at 738 Sheridan.

A. PURPOSE AND OBJECTIVES OF THE AGENCY

Through their American Indian Center, the Indians of the Chicago community provide an essential resource to aid in the achievement of a rewarding and effective citizenship participation in the life of their new community, while holding to important and sustaining cultural values perhaps uniquely their own. Through this effort, they are able to enlist their own resources, together with those of the larger community, in dealing, also, with personal and family problems incidental to the achievement of these goals in their new urban environment, in a program of self-help and mutual service.

B. AREA SERVED

The Center is a city-wide agency, located at the approximate geographic center of the areas of highest concentration of the American Indian population. However, its program has been designed both to maintain the city-wide character of its services and opportunities, and to provide for increasing local and direct neighborhood and community-area participation as well. (See map attached.) Services of the Center program are available to all American Indians of the Chicago area, without membership requirement, and the Center itself, and Center membership, are open to all American Indians and their non-Indian friends. While only American Indian members may vote in the election of the board of directors, non-Indian members share fully in all other activities and responsibilities of the agency. Membership is an indication of interest and the acceptance of responsibility in the Center program, rather than the acquisition of special privilege.

C. BOARD OF DIRECTORS

An indigenous board, elected directly by and from the membership of the agency carries the primary responsibility for all of the program and activities of the Center. The present board is composed of twelve Indian and three non-Indian members, with the only restriction to election to board membership being that no one tribal group may be represented in such numbers as to numerically dominate the board group of fifteen members. As such, the board is composed of lay people, drawn from Center membership. Board meetings are held each month, with an average attendance of twelve members, and with special meetings as required.

Since the agency is a self-help and service organization, it follows that its board of directors is that part of its membership with final and most direct responsibility for the agency program in its entirety. Any surrender of this responsibility would undermine the effective character of the learning experiences involved, for both Indian and the larger community, and, with reference to the primary purposes of the agency, would be more self-delusion than actual self-help with responsibility for success or failure. Board members are required to serve on standing committees which are responsible for major program activities of the agency, including fund-raising, and which also meet regularly to carry out these responsibilities.

Board members are elected for three-year terms, which are staggered so that five board positions are filled each year. The elections are held with the use of election equipment (including ballot-boxes, voting booths, voting manuals, etc.) borrowed from the Chicago Board of Election Commissioners, in order to maximize the educative benefits of the election activity, while judges and clerks of the election committee follow the standards and procedures as laid down for regular municipal elections.

D. PROGRAM

As a self-help and service agency, it follows that the most important program activity of the Center is the operation of the Center itself, with major benefits following from the nature of the experiences which develop and are provided through this overall effort; benefits for both the American Indian and for the larger community itself.

With the board of directors directly responsible for the program of the agency, and directly participating in carrying it out and accomplishing its purpose, the program of the agency is literally under constant review, in addition to regular, formal review at the monthly board meetings, in the form of committee and staff reports, evaluations, and recommendations.

For example, it is an integral part of the program of the agency that its board of directors is that part of the Center membership in direct operational contact with both the needs and requirements of the larger community as it is represented, and the needs and requirements of its Indian Center membership and participants. If the board is to function effectively, it must have as thorough an understanding of the important requirements and resources of the urban environment as it is possible for it to develop; at the same time, it has the responsibility of interpreting these requirements and resources to its own membership in program activities, and interpreting the needs and requirements of its own membership to representation from the larger community as well. It would be difficult to conceive of a more truly effective, efficient, and durable educative experience for all involved than the requirements of this two-way understanding and interpretation situation of the Center board.

This is particularly so because, of course, this type of rewarding experience is not restricted to the board, but instead is extended through the Center membership itself and to those of the larger community reached by contact through the Center program as well. Since standing committees are made up of board members and the general membership, and since it is in the nature of the activities sponsored by the standing committees that they involve participation from among the entire membership and participant Center group, the operational setting provides for direct responsible participation throughout the Center membership, along with board, staff and non-Indian participants.

To strengthen further this opportunity for achievement of the central purposes of the agency, all officers of all standing committees and of all other clubs and associations of the Indian Center together form a central Program Committee, in addition to the program committee of the board. This general program

committee meets each month to draw up and to activate a monthly Center calender of events, and its sub-committees and member organizations rotate responsibility for planning and carrying out the Saturday evening family night program of the Center as well.

In addition, the Center annually sponsors two major events, an annual American Indian Exposition held in the spring, and an annual fall Indian Pow-Wow. Both are fund-raising and social events of the highest importance for the Center and its membership. In accordance with the central Center principle of self-help, a chairman for the Pow-Wow and Exposition is elected directly by vote of the Indian membership each year. Seven major committees are formed, which carry out the actual work and responsibility of these two major events: the Program, Ticket Sales, Seating, Publicity, Ways and Means, Food and Accomodations, and Arts and Crafts committees. These events than provide for direct personal responsibility for several hundred people in both planning and actual execution. Perhaps these two affairs could be carried out more efficiently, money-wise, by professional technicians who would take over for the Center, but the result would be far less efficient program-wise, and it would not represent the Indian achievement that it now does. When it is necessary to secure professional assistance in publicity and promotion, the board does so on a temporary basis and with the service geared to the requirements of the policy and structure of the Center program.

The extent to which this central principle of self-help and responsibility is actually achieved varies, of course, from time to time and from situation to situation. Nevertheless, its achievement remains the central program goal of the Center. The success of a Center activity is measured against two standards; first, the success of the immediate objectives, whether this be a picnic, a baseball team, an entire athletic or youth program, or an annual Pow-Wow; second, the degree to which the activity is conceived, planned, and executed by those it is designed to serve.

Immediate objectives of the Center's program of activities are in two major areas: (1) a Family Service program of guidance, counseling, and emergency assistance to families facing problems too severe to be met alone, and (2) a program of Recreation and Informal Education.

The family services program of the agency is represented on staff by one professional case-worker with stenographic assistance. During the first nine months of this year, this has meant working with over 1100 cases requiring some form of immediate financial assistance alone. This figure is that of family units involved, and does not reflect the many times that a family unit may require assistance for more than one problem situation during the course of this period. Other forms of direct assistance include food, clothing, and medicines. Since the Center services reach largely a special group, rather than a geographic area, its family services and case-work program reaches this group in depth, and problems will range from the attempted rehabilitation of a skid-row alcoholic to sharing in the devastating and unexpected crisis met by a family that has been self-sustaining for some period of time. While family services often do require some immediate and direct assistance, ultimately most cases are referrals to appropriate public and private agencies and to other community resources of which the

client may be unaware, or be unable to relate to effectively, alone. In addition, since by far the majority of family service cases involve employment problems, the service has involved the development of contacts with employers to provide immediately available resources for job opportunities.

The Center program of recreation and informal education provides some portion of that social life which is necessary as a sustaining resource to the effort of the American Indian family seeking a satisfying and rewarding life as members of the Chicago community. Most important single activity remains the Saturday family night and open social gathering, to which all are welcome, both Indian and non-Indian. Like most Center activities, this is attended by entire families, and by all ages from infants to grandparents, with anywhere between fifty and five-hundred in attendance, depending upon the season and the occasion. The sustaining value of this comradship should not be under-estimated, nor should the value of the information which people are able to provide for one another in the relative security and freedom from tension of this informal social setting. The various clubs and committees of the Center take turns in acting as hosts for these Saturday night gatherings, and in providing the program of recreation for the evening.

An organized youth group provides for and carries out social and athletic activities as part of the recreational program. Athletic teams take part as members of already existing community leagues, whether public or private, rather than at the Indian Center itself. Baseball, softball, volleyball, basketball and bowling are included. Friday night is youth night at the Center, with ping-pong and other, limited, equipment available in the youth room, which it is the responsibility of the youth group to maintain. A summer camp program provided camping experiences for one hundred twenty-four Indian youngsters this year, at a number of different summer camps maintained by other community organizations.

In addition to the family and teen-age groups are the mixed groups organized around special interests. Like all Center groups, these are made up of both American Indian and non-Indian members and participants. Examples are the Center Women's Club, the American Indian Dance Club, Bowling Clubs, both senior and junior, the Camera Club, Men's Club, Athletic Clubs, and the Center group of Alcoholics Anonymous.

Because of the elective character of the positions of responsibility in the operating committees and clubs of the Center, the opportunity to serve in a position of direct responsibility is open to everyone who uses the Center so that this kind of experience is shared among a high proportion of the general membership.

Both major annual social and fund-raising events of the Indian Center, the fall Indian Pow-Wow and the spring American Indian Exposition are primarily program activities. Several hundred people share in the responsibility and the performance of the work involved in these affairs which generate a wide variety of activities and experience in social, cultural, and business affairs, with close working contacts with a corresponding variety of local business, social, civic, and service groups.

The American Indian is perhaps the fastest-growing ethnic minority in America today. Reservation resources, long inadequate and inadequately developed, continue to dwindle and be lost to Indians, in the face of this population increase. Migration to the larger cities is increasing and will continue to increase. Intervening rural and small-town areas cannot provide the job opportunities, the relative freedom and anonymity of the large urban center, and the movement is a logical one. However, in this change from a tribal to an urban environment, something over one-third of the number of American Indians who come to Chicago to live will have returned to the reservation areas within a year of their arrival. Of those who remain, a significant number will also return to their original homes over a period of years. This tribal-urban interchange and migration represents a developing full-scale social movement, with concurrent important effect in both major American Indian social groupings, the tribal and the urban. There are now more American Indians living in the Chicago area than there are on most Indian reservations of the United States. Every major Indian tribe is represented at the American Indian Center, and many of the smaller and more distant groups as well, from Florida to Alaska. American Indian newcomers come from distinctive tribal groups which should be respected as such, and not from some homogeneous or identical "Indian" background. Because of the nature and extent of this social movement, the American Indian Center may literally be called upon during the year to provide essential services, with important implications for Indians everywhere, for a greater number of American Indians than will appear in a census figure for any single day, in the city. The program of the Center must recognize this important characteristic of the group it serves, with services that try for more than passing value.

At present, the agency has a major interest in the problem of better and more quickly incorporating the newcomer and those who use the family services of the Center into the full program of Center activities as more fully participating members. This is going to involve still closer liaison between group work and case-work staff and Center committees, and will require a greater degree of family visitation and follow-up than has been the case up to now.

E. PERSONNEL

The executive of the agency has a master's degree in anthropology, with some fourteen years of experience in working with American Indian groups; nine years on American Indian reservations and five as director of the Indian Center.

The Agency case-worker has a masters degree in social case-work, with eight years of experience in this field, largely working with American Indians. The program director of the agency has had two years of college work and two years of experience in working with Indian groups. With the exception of the executive, all staff members of the Center are American Indians.

As will have been noted from this report thus far, much of the work of the Center is accomplished by volunteers, both Indian and non-Indian. While adequate opportunity for in-service training is provided by supervisory staff, it has not

been possible as yet to work out a further program of formal training in the professional field, However, internes in service have been utilized, as well as interested students in social work and allied fields.

A new statement of personnel policies is in the process of development at this writing. No special benefits are now provided for staff with reference to medical, retirement, or regular salary increments following experience and tenure. The agency was without a case-worker for several months of this year, but has had no other serious problem of staff turnover.

F. PHYSICAL PLANT

The agency rents the second floor of a retail store and office building at the corner of Sheridan Road and Broadway, having moved from its previous location during June of this year. A great deal of work has been accomplished in remodeling the space to serve the Center program, so that almost the entire Center has been freshly decorated.

A large hall serves as meeting place, and for the Indian dancing and other large-group programs of the Center. A kitchen, equipped with stoves, sinks, refrigerator, freezer, and counters and equipment for serving is located in one corner of this larger room. In addition, a youth room provides for the young peoples activities, with a small children's room for the arts and crafts and other supervised recreation for the very young. Other rooms include a special activities room used largely by the Camera Club, a room for used clothing and useful contributed articles, offices for the case-worker, program director, executive, and clerical staff, two wash rooms, and two rooms devoted to the display and sale of Indian arts and crafts. The agency is open from 10 A.M. to 10 P.M., on the average, six days each week. Most Saturday evening programs extend to midnight, however, while the 10 P.M. closing time is quite often extended during the remainder of the week. The evening hours have been kept flexible in this manner, with 10 P.M. as the expected closing time, rather than the strict rule.

Chi. Tribune Sept. 18. 1955

Kin of American Indians Relive Historic Pow-Wow

Descendants of American Indians in war dance at pow-wow in Thillen's stadium, Devon and Kedzie avs. The event, sponsored by the Chicago American Indian center, recalled last Indian pow-wow in city at Lake st. and west bank of Chicago river 120 years ago. [TRIBUNE Photo]

Sept 18, 1955

Indians from Illinois and several surrounding states conducted their second annual pow wow in Thillen's stadium, Devon and Kedzie avs., yesterday, under the sponsorship of the Chicago American Indian center, 411 N. La Salle st. The ceremonies, including native costumes, songs, and dances, will be repeated today. Beadwork, jewelry, baskets, and other examples of Indian craftwork are on display.

Nebraska Indian to head center

A Winnebago Indian from Nebraska is the new director of St. Augustine's Indian Center, at 4512 N. Sheridan Rd.

Matthew Pilcher, 40, was appointed by the Rt. Rev. Gerald Francis Burrill, Episcopal bishop of Chicago. He succeeds the Rev. Peter J. Powell, who founded the center in 1962.

News Jan 9-'71

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Rep. Robert McClory (R-

News 3-9-73

Auction set for debt of Indian Center

Sheriff's men will auction off contents of part of the American Indian Center here to pay a debt owed for purchase of belts, rugs and other Navajo artifacts.

The artifacts ordered from the Gallup (N.M.) Indian Trading Co. on Dec. 15, 1970, were largely unpaid for by the center, according to Merrill B. Meyer, attorney for the trading company.

Meyer said the center at 1630 W. Wilson still owes $25,107.25 toward the original amount of $27,107.25 claimed by the trading post in a suit filed against the center Nov. 22, 1971.

CIRCUIT COURT Judge Charles Horan entered a judgment against the center last month.

Roger Harper, the center's acting executive director, said the sheriff's auction, now scheduled for Wednesday, became necessary because the center does not have the money to pay the court judgment.

Health plan urged

DETROIT (AP) — Wilbur J. Cohen, former secretary of Health, Education and Welfare, called Thursday for a federal health insurance program.

FORD

News 4-12-72

Indian Center dinner powwow

Judy Henning, Chicago model and a supporter of the American Indian Center, met Matthew War Bonnet, a full-blooded Sioux, at a cocktail party at Hugh Hefner's mansion, where plans for the center's annual buffalo dinner May 18 at the Sherman House were discussed. Miss Henning, who hails from South Dakota, claims to be part Sioux—"a tiny fraction," she says.

News 3-14-73

5 new members joining board

Indian center hoping for refunding

By Walter Morrison

Better days may lie ahead for the problem-plagued American Indian Center at 1630 W. Wilson.

But Roger Harper, acting director of the center, acknowledged that a sheriff's sale Wednesday to satisfy a $25,000 judgment against the center would close down its gift shop — one source of funds to support its programs.

Harper said he hoped that the election of five new members of the center's board of directors, in a vote scheduled for Saturday, would lead to the restoration of the financial support that was suspended in January by the Community Fund of Chicago.

THE COMMUNITY Fund suspended its monthly allocation of approximately $4,200 because of a dispute involving center officials, and because of charges of poor management.

Arthur Kruse, executive director of the fund, said Tuesday that his agency remained very sympathetic to the problems of the center.

"We would like to continue allocating money to them at the earliest possible moment," he said.

"All we want is a responsible organization," Kruse said.

HARPER SAID with the election of the new board members, record keeping and management practices would be tightened up, as requested by the Community Fund.

Renewed support from the Community Fund would permit the restoration of some interrupted programs, Harper said.

"The major program we have had to curtail is our family services program," Harper said. "We have not had funds to provide emergency help for Indian people with rent, carfare, medical and funeral expenses."

Harper said the restored funds would make it possible to meet "about 90 per cent" of a payroll for 20 employes that has not been met since Feb. 2.

Chi. Sun. Times Sept. 30-1968

BRAVE SHOW!

Stroking powerfully, the crew representing the Chicagoland Canoe Base glides into Burnham Harbor, winner of a race from Wilmette to Chicago. The race Sunday was sponsored by the American Indian Center Canoe Club. Second place went to the Indian team (below) from the St. Augustine Center. The race was one of the features of the Field Museum's American Indian Festival. (Sun-Times Photos by Gene Pesek)

Debts, divisiveness greet new Indian Center head

By Clarence Page

AS SOON AS MITCHELL Whiterabbit arrived to take charge of the American Indian Center, 1630 W. Wilson Av., he found bill collectors had come to haul away the furniture.

It was his first exposure to the 20-year-old center's deep financial problems. Whiterabbit, 56, a Winnebago from Minnesota, chased the wolves away by pleading that he needed more time to get established as new executive director.

"The center is more deeply in debt than I had realized," Whiterabbit said. "I have found bills totalling more than $43,000. We are starting at below zero base, I told the board of directors, but we are on our way up."

THE BILL collectors had been seeking $19,000 owed to an Indian-operated jewelry company in New Mexico. It was one of many bills that Whiterabbit says will be paid.

But a much deeper and more tragic problem for the center is internal conflict, which has divided its Indian leadership for at least three years.

"Numerous factions within the center have not cooperated with one another," he said. "Our center has served members of 60 different tribes, but we have lost credibility because of in-fighting among Indian leaders."

As an ordained United Church of Christ minister, Whiterabbit said, "I have pledged to be open and honest in everything I do here. In this way, I hope to regain credibility for the center's leadership."

An estimated 20,000 persons, mostly in the Uptown community around the center, make up Chicago's Indian community. The center was founded largely to help thousands of Indians who had been brought from rural areas by the Bureau of Indian Affairs after World War II in a massive relocation project.

AFTER THE death in 1971 of Robert Rietz, a University of Chicago anthropologist who directed the center for 12 years, disputes erupted which led to resignations of board members and investigations by the Crusade of Mercy, a chief contributor.

The center has survived. Members and supporters express high hopes for Whiterabbit's administrative abilities.

"The center was meant to be a unifying effort for all the city's Indian groups," said Dr. Sol Tax, a U. C. anthropologist who helped start the center. "Instead, other Indian organizations have begun to view it as just another competing organization. I think Whiterabbit is the kind of man who can foster unity.

"The Indian way of sharing and caring for each other doesn't work in the city. It should work, but it doesn't. Once there was a traditional way of settling disputes. Now they tend to pull away from each other.

News 12/15/72

Indian Center aides charge exploitation

By Jon Foreman

Seven members of the American Indian Center board of directors have threatened to resign in protest of alleged exploitation of Indians by the center.

During a meeting of the 15-member board Thursday night, the seven also called for an investigation by the Illinois attorney general's office of the center's financial procedures.

"I feel it is my duty as an Indian and as the center's chairman to state clearly that the center has failed miserably in its responsibility to the Chicago Indian community," said Mrs. Susan Power.

MRS. POWER, one of the seven directors threatening to resign, told The Daily News after the meeting that "efforts to return the center to its original purpose of helping Indians have been thwarted" by the American Indian Church, 4753 N. Broadway, "which is sponsored and inspired by the Moody Bible Institute."

Mrs. Power contended that the center, 1630 W. Wilson, received charitable funds "in the name of Indians' well-being" but that the money "Actually served only a very, very small and select group of people favored by the church.

"The center gets about $500,000 a year and it's all in the hands of the Moody deacons," said Mrs. Power. "We want to know what happens to it."

THE SEVEN asked for a halt of all charitable funding of the center pending an investigation of what they termed the "deplorable financial state" at the center.

Spokesmen for the American Indian Church and the Moody Bible Institute were not available to comment on the charges.

The victory won't be official until the department certifies the election to U. S. District

910 votes to 50,[illegible] for Leonard Pnakovich, and Patrick, 68,696 to 54,645 for Wilbert Killion.

Indian Center Criticized

Trib 12/17/72

The chairman and six members of the board of the American Indian Center have threatened to resign, charging that the center is failing miserably in its responsibilities to the Chicago Indian community."

Mrs. Susan Power, chairman of the 15-member board, said that the center is "exploiting our people by receiving charitable funds in the name of their well-being while actually serving only a small and select group of people favored by a church that is sponsored and inspired by the Moody Bible Institute."

She said members of the church, the American Indian Bible Church, 4753 N. Broadway, have taken over many of the top positions at the center, located at 1630 W. Wilson Av. Mrs. Power asked for the Illinois attorney general's office to make an investigation of the center's finances, and called upon the Community Fund of Chicago to withhold further funding pending the investigation.

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Indian Center pins hopes on survival march

By Michael Miner

The cardboard sign on the door of the dirty brown brick building announced, "No Bingo." Another setback? Yes. The American Indian Center is having all sorts of problems, and the end of bingo is one more of them.

"The group that runs the bingo are keeping the money and not giving it to the center," Kenneth Skyre, a security guard and tutor, explained a few minutes later.

"They don't like the people downstairs who are running the center. They get so much money from different cards they sell and they've been putting it in their own bank accounts. If I'm not mistaken, there's legal action being taken to get that money back."

A lawsuit pitting Indian against Indian over bingo receipts might suggest some sort of nadir of haplessness. But it is believable. The state of affairs at the American Indian Center, 1630 W. Wilson, is distressing.

The second sign one saw at the center, inside the door, declared, "This is an all-out last-chance attempt to save the American Indian Center."

The sign encouraged one and all to participate in Saturday's 18-mile "walk of survival" from the totem pole near Addi- that have plagued and continue to plague American Indians."

What Skye meant was that which has been occupying the village of Wounded Knee, S.D.

Sharon Perry, 28, a youth worker, elaborated.

"We're going to end up losing our building and our kids will end up on the street if we don't get some money in," she said. "Unfortunately, the Wounded Knee incident and the American Indian Movement tactics and methods are not helping us one darn bit. . . .

"This walk is a walk for survival and it's not a protest of any kind . . . to help the public get aware we're trying to get ourselves back on our feet. It isn't a protest at all."

son and Lake Shore Dr. northwest to the woods at Indian Road and Centen, on the Chicago-Niles birder.

The staff of the center hoped the walk would raise $50,000, the money to come from sponsors who pledged this or that for every mile their hikers completed.

"I have a sonspor who's a construction worker," Kenneth Skye said. "He's sponsoring me at 10 cents a mile. He's a friend of mine."

Skye had not eaten since last Sunday. He exlapined last week in a letter to The Sun-Times: "To emphasize **our** concern we chose to hold no hostages but ourselves; to bear witness through a fast and vigil to the deprivations

The 21-person staff of the American Indian Center has not been paid in seven weeks.

"We're going to end up losing our building and our kids will end up on the street if we don't get some money in," says one youth worker at the American Indian Center 1630 W. Wilson.

thousands of dollars are not raised immediately, the center will have to close.

This would mean the end of the center's:

(1) Social service agency.

(2) Alcohol and drug abuse program.

(3) Employment service.

(4) Head-start program.

(5) Explorer (tutoring) program.

(6) Indian wares shop.

(7) Youth room and gymnasiums.

(8) American Indian Church services at the Center.

(9) Tribal club meetings at the center.

Some 8,000 Indians partici-

Continued from Page 26

pate in or benefit from these programs.

The affairs of the American Indian Center have always been turbulent. Feuds. Insurrections. One protested election after another. The losing faction in the January election to the board of directors — the bingo faction — filed suit in Circuit Court, charging irregularities.

Judge Daniel Covelli agreed with them. On March 17, there was a new election. The win-

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Turn to Page 88

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Continued from Page 26

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Judge Daniel Covelli agreed with them. On March 17, there was a new election. The winners won again, lopsidedly.

The ruling Indians are referred to by their detractors as "the church people." They are seen to be associated with the American Indian Church, which these same detractors claim is controlled by the Moody Bible Institute. Both the institute and the Rev. Duane Begay of the American Indian Church roundly deny this. Mr. Begay denies all links except that he is a Moody graduate.

Other problems. A $25,000 debt to the Gallup Indian Trading Co. of Gallup, N.M., for merchandise the center bought, couldn't sell and can't pay for.

A chronic laxness in submitting monthly reports to the Community Fund, a Crusade of Mercy disbursing organization that at one time paid almost 20 per cent of the center's $250,000 yearly budget. Two months ago the Community Fund ended its association. Other contributions dried up.

Kenneth Skye said, "The reason we're not getting any donations is people think all Indians are affiliated with AIM and we're not. We don't back their tactics.

"People call in to say 'What are you trying to do up there?' as if the American Indian Center were trying to take over Wounded Knee. And it's just a militant community. Every race has them.

"People are afriad to donate to us. They think their names are going to be . . .

"Dirtied," Sharon Perry said.

"Dirtied," Kenneth Skye said.

Three-year-old Carlos Gonzales, leads some of his young friends in a war dance at preview of American Indian powwow at the Chicago Av. Armory. (Daily News Photo/ Edmund Jarecki)

Indian powwow to feature chants, dances and skills

By Edward H. Eulenberg

Indian chants, dances, skills, and beauty will combine for a weekend of entertainment at the Chicago Av. Armory, 234 E. Chicago.

For the first time in Chicago, a champion hoop dancer will perform with 26 hoops in motion at the American Indian Center's annual pow-wow. He is Oliver Jonis, an Oglala Sioux from Pine Ridge, S.D.

Another pow-wow headliner will be a series of specialty dance contests, one each for men, women and children.

GROUP DANCES as part of the program will include harvest dances (such as the bean and green corn dances), war dances and to balance the offering, a friendship dance.

Chief Ha-bo-cinch-mon-e-ga (Walks with the Wind), a Winnebago of the Starved Rock State Park area, will demonstrate and instruct on the archery range.

Miss Indian America, Claire Manning, a Paiute Shoshone from Nevada, will dance and demonstrate silver craft work and buckskin tanning.

The newly chosen Miss Indian Center Princess will be introduced during the powwow.

INDIAN FOOD will be served, such as fry bread and corn soup; Indian craft works (basket weaving, leather belt making and beadwork) will be demonstrated and sold; and paintings by members of the Indian Artists Guild will be displayed.

Hours will be 4 to 10 p.m. Friday; and 10 a.m. to 10 p.m. Saturday and Sunday.

Annual American Indian Pow Wow

Fund Raising for American Indian Center

Chicago Armory
234 E. Chicago Ave.

AUTHENTIC CEREMONIAL DANCERS WITH SINGERS, DANCERS AND DRUMS. TEPEE VILLAGE. CHICAGOLAND'S GREATEST POW WOW EVER. THE AMERICAN INDIAN CENTER HOPES TO SHOW THE NON INDIAN COMMUNITY IN THE CHICAGO AREA, NATIVE AMERICAN PEOPLE IN THEIR ATTIRE.

PLUS EXHIBIT AND SALE OF: BASKETS, BEADWORK, POTTERY AND SILVER/TURQUOISE JEWELRY. (ALL INDIAN DANCERS)

GENERAL ADMISSION $3.00/CHILDREN $1.00 (UNDER 12 YEARS OF AGE)

P U B L I C W E L C O M E

Doors Open (exhibits)	Dance Performances
4 p.m. – 10 p.m. Friday	8 p.m.
10 a.m. – 10 p.m. Saturday	2 and 8 p.m.
10 a.m. – 10 p.m. Sunday	2 p.m.

Nov. 25, 26, 27, 1977

PLEASE MAKE MY RESERVATIONS AS FOLLOWS:

_____General Admissions - $3.00

_____Children under 12 - $1.00

I cannot attend, but I am purchasing_____tickets for you to give children who could not attend otherwise.

I am making a contribution of $_____for work of The American Indian Center.

My check for $_____is enclosed.

(Please make check payable to AMERICAN INDIAN CENTER)

Name_____

Address_____

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1630 W. Wilson Ave.
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Third Annual

ROBERT W. RIETZ

AMERICAN INDIAN SCHOLARSHIP DINNER

May 4, 1974
6:30 PM

Peoples Church
941 West Lawrence

On May 13, 1972, a Memorial Dinner was held to honor Robert W. Rietz. Mr. Rietz played an important part in many of our lives, both as friend and teacher. At that time, $1,113.00 was raised and designated as a scholarship fund for Native American students. Since that time contributions total $3,373.53. Twenty-seven students have been provided emergency grants to meet needs not normally covered through student financial aid.

This year we will gather again to recognize those students who have worked hard during the school year and to build support for the fund. We welcome your support and participation at this time with hopes of meeting with you again on May 4th, 1974.

Master of Ceremonies ..... David Fox

6:30 p.m. ..... Invocation

6:30 p.m. - 7:30 p.m. ..... Dinner

7:30 p.m. ..... Keynote Address ... Robert K. Thomas

8:00 p.m. ..... Presentation of Student Awards .....
Dr. Sol Tax

8:30 p.m. - 11:00 p.m. ..... Pow-wow..... Ben Bearskin, Sr.

All proceeds from the dinner will go to the Robert W. Rietz Indian Scholarship Fund. To offset our costs we are asking a minimum donation of $1.50 for adults and $1.00 for children - for those who are able to attend. If you are not able to attend but would like to extend support to the fund, please make checks payable to the Native American Committee, Inc., 1364 W. Wilson Avenue, Chicago, Illinois 60640.

AMERICAN INDIAN CENTER

1972 BUFFALO DINNER

SHERMAN HOUSE, MAY 18

ORDER OF THE EVENING

5:30 - 6:30 CASH BAR AND TRADING POST

* * *

INVOCATION THE REVEREND KENNETH HILDEBRAND

* * *

SERVICE OF BUFFALO DINNER

* * *

CO-CHAIRMAN, GRAND COUNCIL PATRICK F. CROWLEY

MASTER OF CEREMONIES NORMAN ROSS

PROGRESS REPORT, 1972

PRESENTATION OF GIFT DONALD ERICKSON

"THANK YOU" ROGER HARPER

THE HONORABLE CHARLES HARDING PERCY

THE HONORABLE ADLAI EWING STEVENSON III

1972 SILVER EAGLE-FEATHER AWARDS
MRS. PATRICK F. CROWLEY

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AFTER PROGRAM, TRADING POST WILL REOPEN

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American Indian Center

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October 1, 1971

Dear Member:

By the Board of Directors action of September 29, 1971, a General Membership Meeting has been called for on October 17, 1971, at 2:00 p.m.

One of the purposes of this meeting is to obtain the general memberships opinion on these changes to the By-Laws, approved by the Board of Directors on September 17, 1971, for reconsideration:

1. ADD THE FOLLOWING LANGUAGE TO ARTICLE XIV, Amendments to By-Laws

   These by-laws may also be altered, amended or repealed at regularly called special annual or semi-annual meetings of the membership for the purpose of amending these by-laws with written notice of intention to amend, altar or repeal these by-laws.

2. ADD THE FOLLOWING TO ARTICLE V, Board of Directors, AS A NEW AND ADDITIONAL SECTION:

   At any regular or special meeting duly called where a quorum of the membership is present, any director may be removed for cause by the affirmative vote of two-thirds (2/3) of the members present and voting and a successor may then and there be elected to fill the vacancy thus created for the unexpired term of his predecessor in office. Any director whose removal has been proposed by the members shall be given an opportunity to be heard at the meeting. Any action taken at such a membership meeting shall be in accordance with Article IV, Section 6 of the By-Laws; Meetings of Members, Informal Action by Members.

There will be a current report on our A.I.C.'s condition and a report on our activities and programs.

Your attendance is respectfully requested.

Sincerely yours,

Marvin L. Tahmahkera

Marvin L. Tahmahkera
Chairman

MT/bm

Printed at the American Indian Center.

Contributions to our American Indian Center are deductible for income tax purposes.

ENDORSED BY THE CHICAGO ASSOCIATION OF COMMERCE AND INDUSTRY FOR THE YEAR ENDING DECEMBER 31, 1971
AN INDEPENDENT SELF-HELP ORGANIZATION OF CHICAGO'S AMERICAN INDIAN CITIZENS
A NON-PROFIT ORGANIZATION

GENERAL MEMBERSHIP MEETING AND DINNER

SUNDAY, JANUARY 4TH

2PM

AMERICAN INDIAN CENTER

1630 W. WILSON

Support Your Center!!

Help pick the best candidates for our board of directors.

Also — hear a report from the Native American Committee on Alcatraz Island.

Membership cards will be available.

275-5871

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY 1	FRIDAY 2	SATURDAY
		ELECTIONS FOR BOARD MEMBERS SAT. FEBRURY 7th VOTE!		CENTER CLOSED HAPPY NEW YEAR!	8PM YOUTH GROUP MEETING 7:30 BOARD MEETING	TEEN DANCE 8-11pm
4 9AM A-A MEETING 2PM GENERAL MEMBERSHIP MEETING & DINNER	5 3:30 Explorer STUDY PROGRAM 7pm AIC Bowling 7pm Judo Class 7:30 Girl Scouts 7:30 Boy Scouts	6 3:30 Explorer STUDY PROGRAM 7pm - JR WARRIORS BASKETBALL	7 RAVENSWOOD CHAPTER IN CRYSTAL ROOM 3:30 Explorer STUDY PROGRAM 7:30 ONEIDA CLUB 7pm "BRAVES" AT SENN PARK 8pm "EAGLES" AT NAT'L COLLEGE OF ED. EVANSTON 8:30 ALANON 8:30 A-A OPEN	8 3:30 Explorer STUDY PROGRAM 7:30 WINNEBAGO CLUB MEETING 7pm JR. WARRIORS 7:30 BLDG. COMMITTEE	9 3:30 Explorer STUDY PROGRAM YOUTH GROUP NIGHT	MONTHLY POW-W
11 9AM A-A MEETING CRYSTAL ROOM 10:30 WJJD RADIO DIAL 1160	12 3:30 Explorer STUDY PROGRAM 7pm AIC Bowling 7pm Judo Class 7:30 Girl Scouts 7:30 Boy Scouts	13 3:30 Explorer STUDY PROGRAM 7pm JR WARRIORS BASKETBALL	14 3:30 Explorer STUDY PROGRAM 7PM "BRAVES" SENN PARK 8:30 ALANON 8:30 A-A CLOSED	15 3:30 Explorer STUDY PROGRAM 7pm JR. WARRIORS 8PM CANOE CLUB	16 3:30 Explorer STUDY PROGRAM YOUTH GROUP NIGHT 6pm - "EAGLES" AT MOODY BIBLE COLLEGE 7:30 BUS AT CENTER FOR YTO OUTING	YTO OUTING 8pm "EAGLES" AT WINSTON CHURCH OF PONTIAC, ILL. 8-11 YOUTH GROUP DANCE
18 9AM-AA MEETING CRYSTAL ROOM 10:30 WJJD RADIO DIAL 1160 AFTERNOON-PARTY IN CRYSTAL ROOM YTO OUTING	19 3:30 Explorer STUDY PROGRAM 7pm AIC Bowling 7pm Judo Class 7:30 Girl Scouts 7:30 Boy Scouts	20 3:30 Explorer STUDY PROGRAM 7PM JR. WARRIORS	21 3:30 Explorer STUDY PROGRAM 7PM "BRAVES" AT SENN PARK 7:30 ONEIDA CLUB 8:30 ALANON 8:30 A-A closed	22 3:30 Explorer STUDY PROGRAM 7PM JR. WARRIORS 7:30 WINNEBAGO CLUB MEETING	23 KENMORE CHAPTER-CRYSTAL ROOM 3:30 Explorer STUDY PROGRAM YOUTH GROUP	8pm "EAGLES" AT DEPAUL 8PM YTO DANCE
25 9AM AA MEETING CRYSTAL ROOM 10:30 WJJD RADIO DIAL 1160	26 3:30 Explorer STUDY PROGRAM 7pm AIC Bowling 7pm Judo Class [illegible] Girl Scouts	27 3:30 Explorer STUDY PROGRAM 7pm JR WARRIORS	28 3:30 Explorer STUDY PROGRAM	29 3:30 Explorer STUDY PROGRAM 8pm CANOE CLUB	30 3:30 Explorer STUDY PROGRAM 6PM "EAGLES" AT	9AM-7PM PANCAKE DIN 8 PM "EAGLES" AT

AMERICAN INDIAN CENTER

1630 W. WILSON AVE. — CHICAGO, ILLINOIS 60640
TEL. 275-5871

16TH ANNUAL
FALL POW-WOW
NOV. 21, 22 & 23, 1969

NATIONAL GUARD ARMORY
234 E. CHICAGO AVENUE

Open: Friday 6 P.M. – 10 P.M.
Saturday 12 P.M. – 10 P.M.
Sunday 12 P.M. – 8 P.M.

Admission:
Children $1.00 (under 12)
Adults $2.25

Indian Arts & Crafts

- RUGS
- POTTERY
- BASKETS
- BLANKETS
- MOCCASINS
- BEADWORK
- JEWELRY
- MASKS

Indian Ceremonial Dances

PERFORMANCES ON FRIDAY AT 8 P.M.
SATURDAY AT 2 P.M. & 8 P.M.
SUNDAY AT 3 P.M.

ADDED ATTRACTIONS

- FAMOUS INDIAN DANCE TEAM FROM ST. JOHN'S INDIAN SCHOOL OF ARIZONA TO PERFORM THE "APACHE MOUNTAIN SPIRIT DANCE" & OTHERS
  (Sponsored by the Tarahumara Foundation)
- ALL INDIAN BEADWORK TAPESTRY MASTERPIECE OF "THE LAST SUPPER" MEASURING 9 FT. X 5 FT. MADE UP OF OVER 1,000,000 BEADS TO BE DISPLAYED!

Chicagoland's Greatest Pow-Wow ever!

16th ANNUAL
AMERICAN INDIAN CENTER POW-WOW

Enclosed please find $ _____ for

_____ Adult tickets at $2.25

_____ Children's tickets at $1.00

Name _____

Street address _____

City & State _____ Zip _____

_____ I will be unable to attend the Pow-Wow. Please donate my tickets for the use of some underprivileged children who could not otherwise attend.

_____ Can't come to the Pow-Wow, but here is my contribution for the work of the American Indian Center.

YOUR SUPPORT MAKES OUR AMERICAN INDIAN CENTER POSSIBLE!

ARLY BIRD BONUS! Three of our new American Indian Center Christmas ards (with envelopes) free of charge with every ticket purchased before lovember 15, 1969—as our appreciation gift, for your promptness!

WOODLANDS DANCER

'rinted at the American Indian Center

DEDICATION!

New appointed Commissioner of Indian Affairs, Louis Bruce, will speak at the dedication of the American Indian Center building, 1630 West Wilson Avenue, on Saturday morning, November 22, 1969, at 11:00 a.m.

A plaque, in memory of the late Verna Harris Ewen, who left a bequest to the Indian Center that enabled them to purchase the building, will be unveiled by Commissioner Bruce and William Redcloud, Center Board Chairman.

The Illinois Federation of Women's Clubs, 10th District, will take this occasion to present the Center with a large sign to be hung over the Wilson Avenue entrance.

Informal coffee hour after the ceremony with Commissioner Bruce, guests and members of the Center.

American Indian Center

1630 WILSON AVENUE CHICAGO, ILLINOIS 60640
TELEPHONE: 275-5871

September 1974

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Chippewa

HIAWATHA HOOD
Apache

NEUMAN JONES
Seminole

RONALD JOURDAN
Oneida

VINCENT ZUREGA
Apache

PERMIT ME TO REPORT TO YOU...

On the American Indian Center in 1974. I have just been appointed director of the Center, coming from St. Paul where I headed its American Indian Center for the past 4 years. My training has been in education, theology and administration and I am looking forward to the challenge of serving Chicago's 20,000 urban Indians.

Recently I made a tour of the Center, visiting all of the programs now in operation. I would like to share with you some of the comments I received.

> Lisa Whitehead, 4 year old Chippewa, enrolled in the Headstart program which serves 44 youngsters daily: "I like to come here. We learn to count and draw. My teacher taught me 'hello' and 'good-bye' in Chippewa. We get milk every day."
>
> John Red Eagle, an 11 year old Oneida, belongs to the Explorers (tutoring and activities for gradeschoolers). John said: "We came from the reservation last year. My tutor helps me with English and Arithmetic. Sometimes our group goes to a forest preserve and that reminds me of home."
>
> Elaine Jones, a young Apache housewife told me: "The American Indian Center made it a lot easier for us when we came to Chicago. The Center helped find us a place to live. My husband, Alfred, couldn't get a job, but the Center helped counsel him and sent him to a training program."
>
> Joe Fox, a Sioux teenager: "I like coming to the Center. There are kids my age to talk with and I enjoy playing basketball and volleyball here. I like to shoot pool too."

These are only some of the programs provided by the Center to serve our people. There are many other programs in which we should engage, but we are greatly limited by lack of funds. The Indians have little money. They do want to make it on their own, but they are dependent on people in the community to help them.

I urge you to read the enclosed folder and use the contribution envelope. We hope you not only will support us, but also will visit our powwows and open houses. Thank you.

Mitchell Whiterabbit

Mitchell Whiterabbit (Winnebago)
Executive Director

An independent, self-help organization of Chicago's American Indians endorsed by the Chicago Association of Commerce and Industry. Contributions are tax deductible.

FOR FURTHER INFORMATION
CONTACT
CHIEF JAMES DUNHAM
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MASCOUTIN SOCIETY OF CHICAGOLANDS

O-SA-WAN-POW-WOW

AUGUST 15, 16 & 17

TIMBER LAKE PARK, ANTIOCH, ILL.

NORTH ON ILL RT 45 ½ MILE SOUTH OF ILL RT., 173

FEATURING

LEAD SINGER

HARRY FUNMAKER

AND THE

FANCY DANCE CHAMPIONSHIP

FOR 1968-69 CONTEST WINNERS

DANCE CONTEST EVENTS IN

FANCY, STRAIGHT, GRASS, OLD TIME,

WOMEN'S & PAPOOSE

TRADERS WELCOME!

FREE REGISTRATION & ONE FREE MEAL FOR ALL PARTICIPANTS

ONCE IN A LIFETIME!

RARE MEDALLIONS

For Sale!

On Saturday, June 28, 1969 bronze medallions were presented to some 20 Navajo ex-Marine Corps Veterans who were and represented World War II Navajo "code-talkers." The awards were made by the 4th Marine Division Association and honors the Navajo veterans who distinguished themselves in the Central Pacific using their own language with variations while transmitting coded messages.

The Medallions which also honors all American Indian Marines was engraved by the Western historical artist Joe Ruiz Grandee and is 3 in. in diameter and 1/4 in. thick. The painting how is an exhibit in the Marine Corps museum at Quantico, Virginia. The limited edition duplicates, however are about the size of a silver dollar.

A limited supply of duplicates of these medallions are now on sale for $3.00 a piece at our American Indian Center and can also be ordered by mail. All of the proceeds of these sales will go to help pay the expenses of over 80 Indian College students who will be guests of the Chicago American Indian Center while taking part in a work-shop on Urban living during the week of July 7th.

ANNUAL A.L.C. PICNIC

Sunday, July 20 1969

BRING A FRIEND ALONG!

Everyone Welcome!

- Pot-Luck style picnic w/extras provided by Center
- Amusement rides for young and old (all day passes for $1.00 or 15¢ a ride)
  - refreshment stands available -
- Sporting events (swimming, canoeing, volleyball, fishing, softball)
  - canoes for rent -
- Games with prizes - all ages! gunny sack races, sprints, tug-o-war, 3-legged races, wheel barrow races, etc.
- Weiner roasts
- also, wide open spaces, clear skies, woods, plants, & other natural life!

Come out and enjoy yourself for One Day - Get away from it all!

BUS LEAVES EARLY FROM CENTER AT 8 AM

July 12, 1969

Dear Friend and member of the Center,

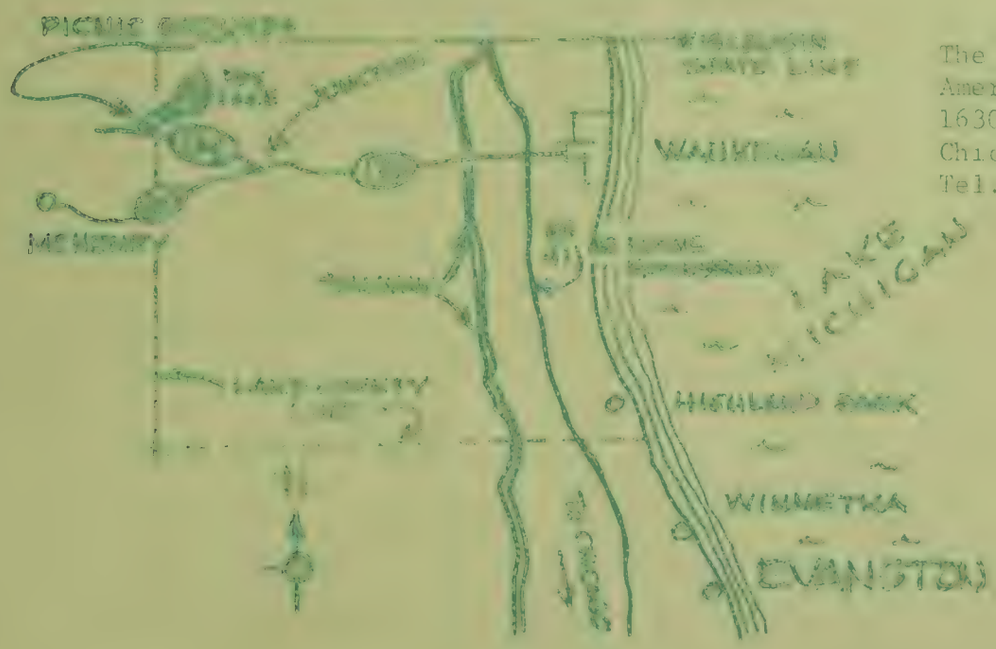
In years past, the American Indian Center has sponsored a general picnic for its members, their families and friends during the summertime. This year as part of the Center's annual activities, the Program Committee (anyone who wishes to help), sanctioned by your Board of Directors has revived and has planned for another family-style picnic to be held on Sunday, July 20th. If at all possible, we urge you to take part in this once-in-a-summertime picnic which will be held east of Mchenry, Illinois below Fox Lake at Holiday Park on Wooster Avenue. Holiday Park is just off of State Highway 134 west of Edens expressway or approximately 25 miles west of Waukegan, Illinois.

Some of the extras provided by the Center is in the use of 3 vehicles use of picnic ware such as pots and pans, paper plates, cold and hot cups, utensils, napkins, and sports equipment for competitive games with prizes. Although we are encouraging the participants to bring their own food, the Center will be providing foods such as weiners with buns, kool-aid, canned pork-n-beans, potato chips, watermelons, coffee, sugar, cream, pastries, and blocks or cubes of ice for anyone needing ice for coolers.

The picnic area is about 1-1/2 hours drive from the Center and the earlier our start is in locating an area, the better our chances will be in picking a good location, so please be early for the bus or call the Indian Center early enough for transportation to the picnic. The park opens at 7 AM and closes at 9 PM.

Admission for each person is only 50¢ and includes children. Those going in their own cars will be charged $1.00 per car plus 50¢ a person at the entrance by Holiday Park. Concession stands and amusement rides are also available at the Park.

For further information, call "Tony" at the Center or Mrs. Velma Lambert at the A.I.C. Thrift Shop (728-9238). Please note the directions to the picnic grounds as described below:



The PROGRAM COMMITTEE
American Indian Center
1630 West Wilson Ave.
Chicago, Illinois 60640
Tel. 275-5871

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RAY PAGE

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ILLINOIS JOURNAL OF EDUCATION

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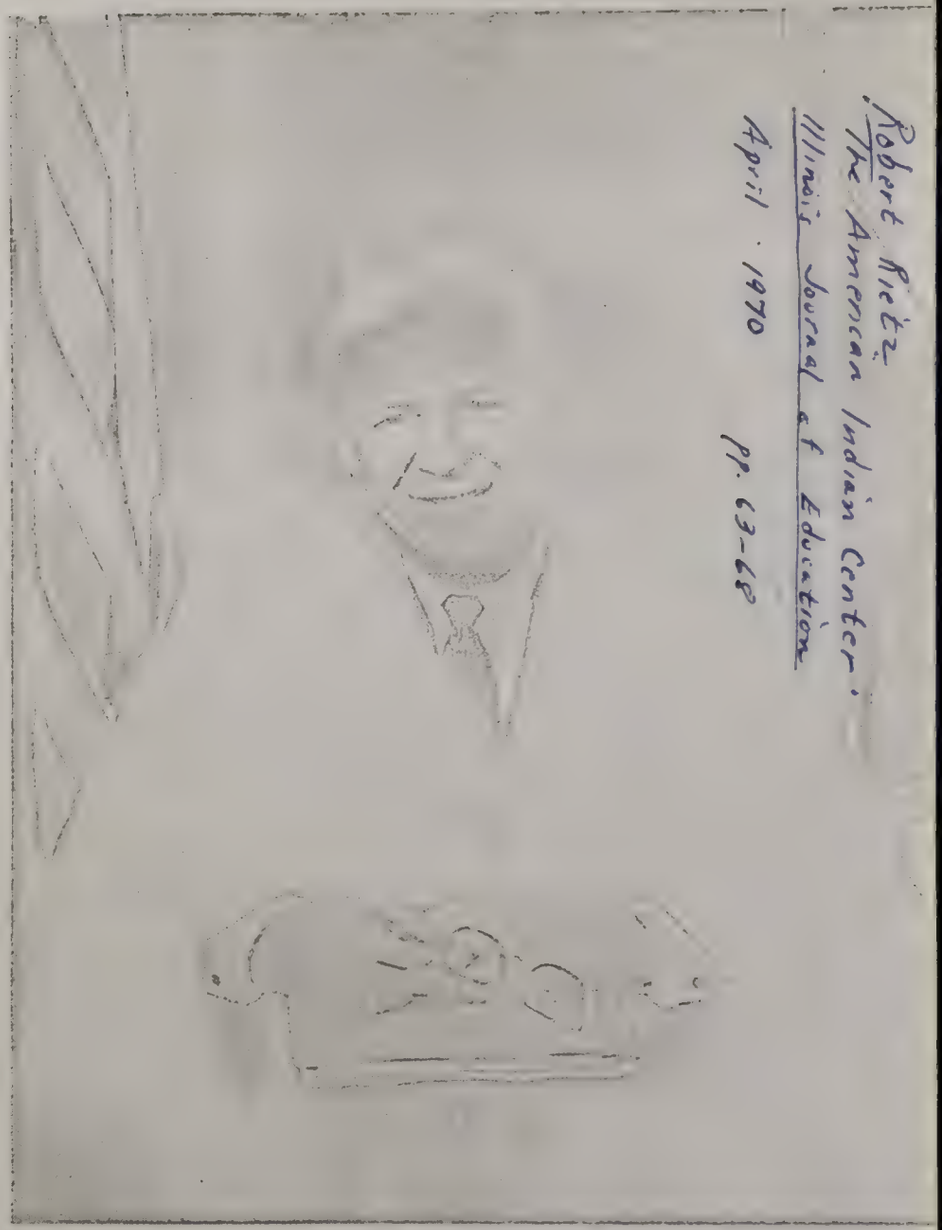


Robert Rietz
The American Indian Center
Illinois Journal of Education
April 1970 pp. 63-68

RAY PAGE
Superintendent of Public Instruction

ere were thousands killed during running battles of the American lution, all dedicated to the fundaals of freedom. But the death Pulaski drove a deep void into anks of the American Revolution- Historians agree Pulaski had an nny genius for inspiring men into es against hopeless odds. It was ed this kind of battle at Savan- that brought death to Pulaski. he died as he wished to die — is in a running battle for freedom.

both these great Polish war- Kosciuszko and Pulaski, General ge Washington repeatedly wrote highest words of praise to the inental Congress. For through unselfish contributions, they had ed lay the foundations which to- make the United States a symbol reedom and dignity to mankind ghout the world.

sciuszko, perhaps more so than ski, laid down the first principle quality in America when he re- ted Thomas Jefferson to prepare ll in which the Polish warrior in- ted that all of his assets in this try, and they were sizable, were e used for the erection of an ution of higher learning for the rican Negro. To this day, the educational institution built with iuszko's money stands in New y.

Polish Community:
a Maria, Texas

1854, the first authentic and ly organized Polish community established in America when er Moczygeba and his followers, oup of peasants from Silesia, ar- l on the shores of Texas. It was d an inspiring sight as this dedi- l son of the cloth, led his ill- ed and nearly-famished group of s into the sunny and dusty valleys exas to found Panna Maria, which a few years ago observed its 100th anniversary. Father Moczygeba and his followers brought with them crudely packed clothing, bedding, carpenters' tools, books, and even the carillon from their church in Poland. It was here in the heart of Texas approximately eighty-five miles southeast of San Antonio that Father Moczygeba and his colony settled and built the first Polish Roman Catholic church in America.

In addition to the aforementioned accomplishments of these historic figures and their contributions to the American culture, other areas must definitely be cited.

1. In the field of education there are nine institutions of higher learning: Alliance College, which was founded in 1912 by the Polish National Alliance and is solely supported by this outstanding agency; Orchard Lake schools; Teachers' College of the Sisters of Nazareth; and six Congregational seminaries, in addition to twenty-seven high schools and approximately eight hundred primary-parochial schools of the Roman Catholic and Polish National Catholic parishes.

2. There are approximately nine hundred scholars and college-university educators of Polish origin, with famed mathematicians Dr. Jozef Ulam and Dr. Stanislaw Ulam leading the field with Dr. Zbigniew Brezinski, prolific writer and Director of Columbia University's Research Center on Communist Affairs at the other end of the spectrum.

3. There is a Polish Museum of America, a repository of historical documents and mementos of the past, and the Polish American Historical Association engaged in continuous research and scholarly publications.

4. In the ecclesiastical field, there are John Cardinal Krol and eight Ordinary and Auxiliary Bishops in the Roman Catholic Church and Senior Bishop Leon Grochowski and twelve Bishops in the Polish Catholic National Church.

5. In politics, there are Senator Edmund Muskie of Maine and ten members of the House of Representatives: Clem Zablocki, Alvin E. Okonski, Dan Rostenkowski, John Kluczynski, Roman Pucinski, John F. Dulski, Henry Helstoski, Edward Derwinski, John Dingell, and Lucien Nedzi; Supreme Court Justice J. Jansen of New York, Supreme Court Justice Thomas Kluczynski of Illinois, Appellate Court Justice Thaddeus V. Adesko of Illinois, numerous State Attorneys, and County and City officials.

6. In the civic, social, and economic field, there are fifteen fraternal organizations with the Polish National Alliance leading the field. Their combined assets reach about $300 million.

There are over ten million Americans of Polish ancestry in the United States. Their unity, purposes, and objectives are represented by the Polish American Congress.

THE AMERICAN INDIAN CENTER

ROBERT RIETZ, *Executive Director*
American Indian Center, Chicago

The purposes and objectives of the American Indian Center are to develop a maximum opportunity for American Indians to relate rewardingly and effectively with others as working, contributing participants in the urban community within which they have chosen to live. This is accomplished through the encouragement and support of stable, viable social groups within the Indian Center whole and within which the American Indian can find and realize himself as the contributing participant through which such a group comes into reality.

Progress toward realization of these purposes and objectives can only be maintained through an intimate sensitivity with respect to the kinds of interest, aspirations, and desires characteristic of the Indian Center participants; these change over time and in terms of relative importance. To insure this kind of relevance, the Center board is an expression of the Center membership itself so that program activities spring from the daily lives of those who take part in them, while the entire responsibility for the nature of the program is their own and a genuine expression of who they are.

The Center intends to retain this sensitivity and responsiveness and the relative autonomy which is necessary, in terms of long-range future plans. On the short range, the Center's plans for the future include a better inclusion of children and youth in Center activities and responsibility, a growing interest and involvement in other community organizations, and the development of a sound, stable financial base.

The Board of Directors of the American Indian Center is elected directly by the membership itself. Its role is to insure adequate financial support for the Center program; aid in the design and development of the social groups which will be making

the Center's purposes a reality; maintain the necessary accrediting, cooperating, and interpreting relationships with other appropriate organizations; serve as that part of the Center membership entrusted with legal and social responsibility for the Center; review and engage in ongoing program activities and in the development of new ones; and evaluate staff performance relative to Center purposes and objectives. Its authority derives directly from the responsibility with which it has been entrusted and not from the power of wealth; and through this form of role the achievement of the American Indian Center remains an important expression and realization of American Indian identity, where it belongs.

Among the most important decisions made by the Center board last year were the decisions to purchase the building in which it is now located with a four-year joint-use agreement with the former owners; to buy a school bus for the more efficient and more comprehensive operation of the Exployers' program for grade school children; to explore the possibility of participation in the development of a national organization of American Indian Centers in urban areas; to sponsor an intensive 10-day experimental residential camp experience for a small group of younger children; and to design and develop a Ways and Means committee whose sole function would be to design and carry out new means of fund-raising.

Through the joint-use agreement, the Center was able to purchase a building costing $150,000 with $100,000 cash with the balance covered by a four-year period of use of one floor by the former owners, thus avoiding the problem of long-term cash payments to be met. Acquisition of this building means a certain permanence and stability to Center membership and supporting contributors as well as to other community organizations. It means new staff requirements for building management and increased program activity, as well as a more open growth potential, with all the attendant problems, for some years to come. It brought new financial requirements for building rehabilitation and maintenance along with the additional security and responsibility of property ownership. It brought an immediate response in increased program activities, with that part of the building reserved for exclusive Center use being in almost constant demand.

Considerable time will be spent in the study and design of an effective children's Explorer's program, with requests for foundation support for the experimental stages especially. With the success of the ten-day experimental camping program comes the possibility of acquiring land and facilities for a permanent program of this kind as well as some further insight into the kinds of program activities which may be most effective for the group served. Participation in the national scene on urban Indian affairs can lead to a very beneficial exchange of experiences and information between the member organizations as well as more effective public relations in support of such organizations and their achievements and requirements. The more intensive preoccupation with methods of fund-raising by a full-time committee can bring an improved general awareness of the nature of this problem in addition to the development of new sources of income.

The Executive Director serves to execute or carry out the desires and policies of the board with respect to the purposes and objectives of the agency. This includes the development and execution of major fund-

raising programs as well as normal administrative responsibilities which includes staff supervision, the insurance of adequate fiscal and other records, public relations work, property management, and the utilization of community resources for needs and requirements of the Center's programs. In addition, the executive is expected to serve as a major resource to the board with respect to program purposes, operation, new development, and the recognition of community needs, as well as ongoing evaluation of the Center as an institution. Major administrative actions take the form of recommendations to the board and are then executed upon board approval. Major administrative actions and matters brought to board attention, therefore, will be expressed, positively or negatively, in the major board decisions in the course of any given year. The executive is expected to have something to contribute to board discussion of important concerns. While the board delegates responsibility for ongoing management of the agency to the executive, and does not directly interfere in this responsibility, the nature of this management operation is under constant evaluation by the board. This general responsibility is reflected in the board meetings where members of the staff give detailed reports, including a report by the executive. The program is evaluated, plans are made, and the board's decisions are final.

No part of the Center's budget is set apart exclusively for planning. It is assumed, because of the nature of the Center's objectives and the character of its organization, that even daily operational planning is sensitive to growing, developing, and changing interests and aspirations of its membership, and all program activity is considered in these terms. There is no routinized program set that Center staff is expected to be carrying out, any deviation from which would require planning. The Center program is a built-in response to membership need and aspiration and is therefore based upon this as the most efficient source of inspiration in achieving the Center's purposes. Every weekly staff meeting, committee meeting, board meeting, and Center group meeting involves some long-range aspirations as to what it means to be an American Indian in the city. To set a money figure to reflect this is not possible for the agency at this time. Present long-range plans do include some yet-to-be-developed form of census or other systematically organized information on the actual Indian population of the city and its special requirements at this time; the exploration of some way to achieve an independent financial stability; the development of better membership identity and involvement through some form of group recognition in a more public or formal setting; a more efficient method of bringing about the inclusion of those who come to the Center seeking aid into the responsibility of Center program and operation; and the discovery and development of a more adequate Center program for teen-age people and the young adult group beyond the present largely athletic and social dance base of the present program, without loss of the responsibility of these groups themselves. The Center membership, which includes the board and staff, is represented on a variety of other community agencies, local youth councils, advisory committees of urban progress centers, committees of the Model Cities program of the Uptown area, community human relations committees, committees of the Church Federation, and so on. Such activities have important relevance to

the achievement of Center purposes. In addition, the Center cooperates in a wide variety of urban affairs: sharing in the sponsorship of an Indian Festival with the Field Museum; taking part in an urban study of Indian education; providing training experience for VISTA workers; sharing in the annual Chicago Folk-Fair, Christmas Parades, and similar ceremonies; and providing speakers for service groups and public school classroom programs. All of these commitments do involve elements of shared planning responsibilities.

Of the Center staff of ten people, four hold positions considered as professional, two semiprofessional, and four as nonprofessional. Nonprofessional staff is hired directly by the executive; all other positions are hired on board approval following recommendation by the executive. Dismissal is carried out in the same terms. However, board decision on any employee would be considered as final responsibility. In each of three divisions — program, maintenance, and administrative — responsibility for personnel management is delegated to a supervisory staff member, each of whom is then responsible to the executive, as is the Center family service worker, or caseworker. Position descriptions are still being prepared since the move to the new building, with the greatly increased available space calling for revisions due to the need of staff presence over large separate areas and increased use of the physical plant in the program. The Center staff is conceived as a resource group for the Center membership, with responsibility as delegated through the board and the executive to them. The program director or program coordinator serves both as a resource for program staff under him and their direct supervisor, and, in turn, is responsible to the executive who serves both as a resource and supervisor to him.

All professional staff give monthly reports at board meetings. All staff give weekly reports and suggestions at staff meetings. The primary source for program or position revision comes from sensitivity to membership interest and aspiration, with final action remaining with the board. Primary responsibility for an on-the-job training provision resides with the executive for the professional staff, and in the supervisory personnel for nonprofessional. Because of the intimate relationship of board, staff, and the rest of membership, sharing of work effort or responsibility is common, but follows evaluation and approval of supervisory staff and is usually aired in staff meetings. Participating membership responsibility is sought over full staff control or responsibility, except in the case of the young people's programs, and is considered as part of good staff performance. On a board of fifteen members, five are elected directly by the membership each year for three-year terms, providing a measure of training opportunity for new members. There are two kinds of volunteer effort to be considered: one consists of that provided by those who come to carry out specific detail under staff supervision and training responsibility; and those who come to assume responsibility for carrying out Center activities and who know the Center to be theirs and their ultimate responsibility. Within regulations establishd in common, they actually carry out the Center's programs with staff resources, some guidance, and assistance. It is of some importance that the Center staff be made up of Indian people themselves, since the achievement of the Center is an Indian achievement and not an expert-staff product. However, this has been something of a

problem in the location of adequately-trained personnel, and greater reliance has had to be placed upon direct on-the-job preparation in many cases. This situation is improving as more American Indians get the chance for such training.

The functional accounting and program budgeting of the agency is just beginning to have effect in agency operation. Increased maintenance costs, for example, lead to more of an appreciation of the desirability for groups to share in this work as part of their participation. The relative inadequacy of support for adequate youth programs becomes more apparent. Having just completed its first full year in the new quarters, the Center has been relatively preoccupied with maximum and efficient use of the new facilities, with the reflection in program activities of this change, and the reshuffling of staff time and responsibility in response to this move. The year ahead will bring the first real opportunity for examination of anything like a stable operating program and the careful allocation of resources. However, the daily reports required from all staff, which have a brief descriptive statement of activity for each hour of the day, will be covering a full seasonal cycle in the year ahead, when their full usefulness in planning can be realized.

All purchases for regular operating programs are made through the executive with designated staff or board cosigners in issuing checks. Any expenditures not included in the current budget come about only after board involvement. A monthly report of financial condition is given to the board by the executive. A monthly auditing service posts accounts to the general ledger, checks purchases with proper budget accounts, and prepares for payment of payroll tax and other tax obligations and financial reports. Insurance coverage follows the recommendation of an insurance firm with which the Center places its insurance, and an attorney who serves in an advisory capacity. Building management accounting and guidance is provided under contract with a Chicago real estate firm. For some years the agency has been without reserve funds and has been coping with deficit problems. It is hoped that this year will see the problem of the deficit resolved. General policy has been that if there were reserve funds they would be available for meeting current obligations.

The Center does not employ fund-raising services, retain professional consultation, or maintain a position of fund-raising and promotion on its staff. Most fund-raising is program activity at the Center and is shared by the board, staff, and general membership in varying capacities and forms. Fund-raising design is primarily the responsibility of the executive in consultation with the board. A ways and means committee devotes its full attention to the problem of developing means of raising funds. The larger proportion of the Center's income is from an aggregate of over five thousand individual contributors, with less reliance upon receiving large sums from foundations or other sources which cannot be relied upon to continue over time, and the loss of which would have serious consequences. During the past ten years, the total sum received from the group of individual contributors has increased from approximately five thousand to over sixty thousand dollars, which means a long, sustained, and difficult job of locating and maintaining such contacts of support. This operation involves over thirty thousand pieces of mail correspondence each year alone, and a great deal of other contact as well. It would be an

impossibility for this to be completely handled by staff alone, and Center board and membership share in all operations of this annual effort, from preparing mailing pieces to public appearances. Production costs have been kept to a minimum with the acquisition of an offset table-model printing press which is used to prepare all of the Center's fund-raising material. In the normal routine operation of the campaign each year, twenty per cent of the executive's time and twenty per cent of the time of the administrative aide is devoted to fund-raising activities.

At present it is the Center's plan both to continue to develop this broad base of community support and to search actively for alternative means of raising funds by means of developing economic enterprises for this purpose.

THE SWEDISH ELEMENT IN AMERICA

CONRAD BERGENDOFF, *President Emeritus*
Augustana College, Rock Island

Swedish immigration into the United States may be dated from the 1840's. An earlier settlement, on the shores of the Delaware, took place in 1638 — only a few years after the Pilgrims and Puritans came to Massachussets. The City Hall in Philadelphia now stands on land purchased from Swedish owners before the days of William Penn. But this colony was gradually assimilated, and today only a few monuments such as the Old Swedes' Church in Philadelphia and Wilmington and the name of John Hanson, a president of the Continental Congress, now mark their story.

The nineteenth century movement, however, was on a different scale. After the Civil War it grew to great numbers and did not subside until World War I. Over a million and a quarter people left the relatively small country of Sweden and sought homes in the New World. Minnesota and Illinois received the greater part of the stream — one half of the immigrants were to be found in the upper Mississippi Valley; sizable concentrations also were in the states of: New York, Massachusetts, Washington, California, Michigan, Wisconsin, Iowa, Pennsylvania, Nebraska, Connecticut, New Jersey, North Dakota, Oregon, and Kansas. First and second generation Swedes in the United States, according to the 1920 Census, were distributed thus: North Central region—507,399, North Eastern—223,885, West—258,306, and South—57,363.

In general, these men and women (young men predominated) came from rural districts in Sweden, which indeed was a rural country until the end of the nineteenth century. They often located on the American frontier and could there retain their language and customs and create their own institutions. Sweden is a land of forests and lakes in its northern part and of fertile plains in the south. The immigrants felt at home in the wooded areas of Minnesota, Michigan, Wisconsin, and the Northwest, and

May 1969

American Indian Center
1630 West Wilson Ave.
TEL. 275-5871

AMERICAN INDIAN CENTER EXPLORERS

The American Indian Center "Explorers" program is a combined program of recreational and educational activities for elementary-grade school children of families associated with the American Indian Center, a non-profit social agency, self-operated through its own group responsibility, together with a citizenship-participation program for teen-agers and adults.

The program has two major phases:

PHASE 1

An all-day (9AM to 4PM) program from June 30th to September 15th, on the day-camp pattern and combining recreational and educational activities. Emphasis is on the use of public and other non-agency facilities, including those of the Chicago Park system, Forest Preserve, and public beaches. Weekly all-day trips are made to museums, industrial and recreational facilities. In addition, facilities of the American Indian Center are used intensively by small constituent groups for three-hour periods daily for four days of each week primarily in instructional activity including arts and crafts, reading, writing, history, and discussion sessions. The period August 15th to September 15th is utilized in necessary follow-through with families in setting up and activating PHASE 2 of the general program, with the "DAY-CAMP" type of activity ending August 15th. Also, the period August 15th to September 15th requires more direct and more frequent contact with families of participating children in the establishment of a study and social center, and in the encouragement of active and responsible participation in the operation of the Indian Center itself and in its related activities.

Experience with our program of last year, and with related Center groups involving children prove that active participation of children in Center programs where benefits are obvious and appreciated, leads to greater and more rewarding involvement in Center activities on the part of parents themselves.

PHASE 2

Centered around an after-school (3:30 PM to 5:30 PM) study-center and recreational program with emphasis on the use of agency facilities, this phase of the program provides instruction and assistance with home-work and other school work with individual attention where needed, along with sustaining periods of social and recreational activity.

This daily after-school activity is divided into two sessions to provide a balance of tutorial work and a session of cultural enrichment which is based on American Indian heritage, traditions, history and tribal identity.

(over)

During this period Indian Center volunteers and workers are in more direct and more frequent contact with other family members in the families of participating children in two major efforts:

1) To assist in the achievement of the best possible environment for the development of the children and centered around the school experience.

2) To encourage active and responsible participation in the operation of the Indian Center itself and in its allied activities as an American Indian achievement, and as a significant contribution to the Chicago community.

DUTIES OF COUNSELLORS

The primary duty of the counsellor is to conduct group activities for 5 elementary grade-school children as a group leader and counsellor during the period June 30th to August 15th in a summer activities program of the "DAY-CAMP" type. This requires direct leadership and participation in outdoor activities at beaches, zoos, museums, and industrial sites. Indoor activities educative in nature include arts and crafts work, reading, writing and discussion sessions. The effort is made to interpret the group experience in the light of the demands and the opportunities of city living. (For example: on the trip to O'Hare Field, call attention to the schooling necessary for the various interesting occupations which are evident to the children: airplane pilot, co-pilot, stewardesses, etc. and relate these careers to the everyday school attendance of the youngster at this stage of their lives,etc.)

This program is one of the better ways in which our Center helps people to get a chance to achieve what they want and what we all want for them. In this way, people are less at the mercy of their surroundings and do experience a degree of mastery over their general environment and responsibility for it. A good counsellor will realize that he is working with his employer's children. This program is their achievement. Not yours.

DUTIES OF COUNSELLOR AIDES

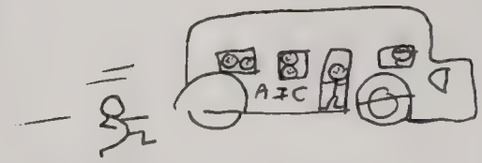
Counsellor Aides will assist counsellor in the discharge of the above responsibilities, through assisting in maintaining order with their groups providing personal interpretation of this program to the youngsters with whom they are working, and carry out the detailed tasks as instructed in providing materials, following transportation and assembly schedules, and such special tasks as may be assigned to them by the Counsellors.

* * * * * * * * * * *

Any American Indian youngster of grade school age is eligible to take part in this program. No fees are charged, although parents are expected to make contributions to their Center to help cover costs and to take part in fund-raising efforts along with the other members of the Center as a matter of course. Appreciation of the program has grown so that it was necessary to limit participation to north and south areas relative to the agency, to be served on alternate days, with one day (Fridays) each week which includes the total group.

Tel: 275-5871

AMERICAN INDIAN CENTER
1630 WEST WILSON AVE
CHICAGO, ILLINOIS 60640



EXPLORERS DAY CAMP

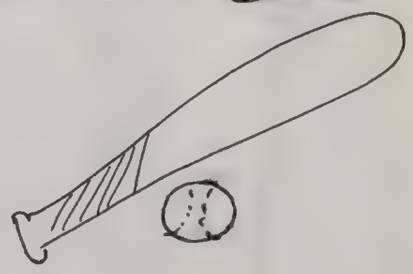
REGISTRATION NOW BEING TAKEN FOR CAMP

BUS PICK UP

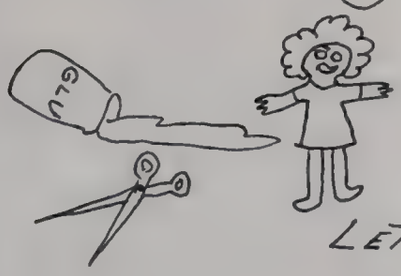
MON + WED BUS WILL PICK UP THOSE LIVING "NORTH" OF MONTROSE
TUE + THUR BUS WILL PICK UP THOSE LIVING "SOUTH" OF MONTROSE
FRI (FIELD TRIPS) IS ROUND UP DAY FOR NORTH + SOUTH SIDES

DAY CAMP BEGINS JUNE 30

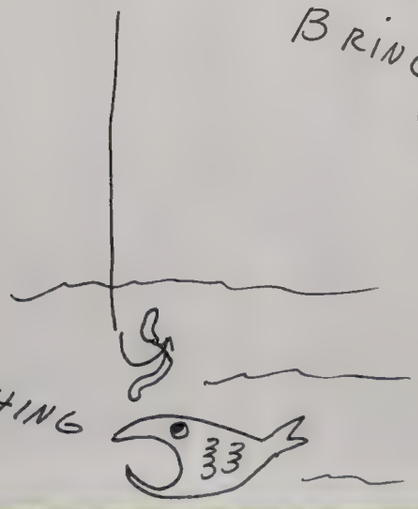
AGES 5 TO 12



ARTS AND CRAFTS



BRING YOUR LUNCH + SWIM SUIT



LETS GO FISHING

AMERICAN INDIAN CENTER
1630 W. WILSON AVE.
TEL. 275-5871

MAY - 1969

NOTE: SAT. - JUNE 21ST - "THE INDIAN ECHOS" TO APPEAR AT MONTHLY YOUTH GROUP DANCE!

NOW OPEN! A.I.C. THRIFT SHOP AT 1415-17 WILSON AVE. SALES! BARGAINS!

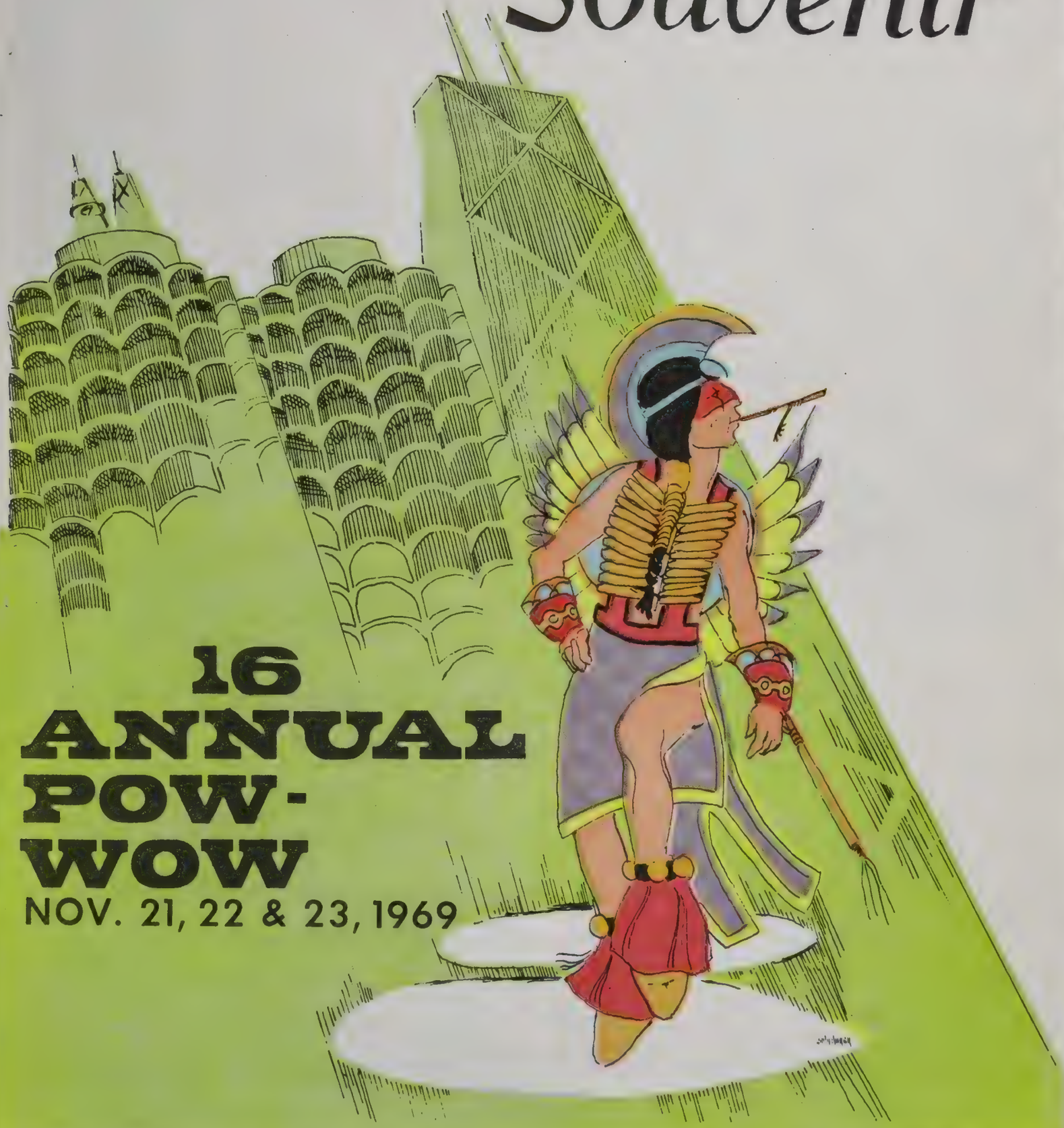
MAY - 1969

- WE URGE ALL GROUPS TO GIVE AT LEAST ONE WEEK'S NOTICE IN PLANNING THEIR ACTIVITIES SUCH AS PRIVATE PARTIES, MEETINGS, ETC.
- DANCERS ARE NEEDED FOR INDIAN DANCE PRESENTATION AT LANSING, ILL (VFW HALL) ON THURS. MAY 8. BUS WILL LEAVE CENTER AT 6:15 PM - FREE DINNER!
- WOMEN OF THE AMER. IND. CENTER WILL BE ASKED TO DONATE FOOD FOR 1 BIG MEAL ON THE EVENING OF MAY 30TH (FRI.) DURING MEMORIAL DAY WEEKEND POW-WOW.
- AS REQUESTED BY THE YTO, FIVE BOARD MEMBERS ARE ASKED TO CHAPERONE THEIR DANCE ON SAT. MAY 17TH.
- "AIC VIKINGS" BASEBALL PRACTICE IS UNDERWAY ON SAT. AT 3 PM. AND SUN. AT 1 PM AT [redacted] HORNER PARK - BASEBALL DIAMOND NO. 3

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
				1 NO EXPLORER PROGRAM 8PM - PROGRAM COMMITTEE MEETING 8PM - FINANCE COMMITTEE MEETING	**2** NO EXPLORER PROGRAM JR. WARRIORS & CANOE CLUB TO LEAVE FOR NORTHERN WISC. IN EVE. 8:30 - BOARD MEETING	**3** 3PM - AIC "VIKINGS" BASEBALL PRACTICE POW-WOW SPONSORED BY IFCO (?)
4 10:30 - WJJD RADIO DIAL 1160-WJJD 11:30 - FAMILY SWIM & LESSONS AT LINCOLN "Y" 1PM - VIKINGS BASEBALL AT HORNER PARK	**5** 3:30 - EXPLORER PROGRAM 6:30 - LAST DAY OF A.I.C. BOWLING SEASON 7PM - GIRL SCOUTS (9-10-11 YRS. OLD.)	**6** 10:30 AM - STAFF MEETING FOLLOWED BY YOUTH MEETING. 3:30 - EXPLORER PROGRAM CANOE CLUB TO BEGIN PRACTICE SESSIONS FOR NEW YORK RACE.	**7** 3:30 - EXPLORER PROGRAM I.F.W.C. TOUR. 7PM - JUDO-KARATE CLASS 8PM - YOUTH COMMITTEE MEETING (2ND FLOOR) 8PM - CANOE CLUB MEETING 8:30 - AA OPEN MEETING	**8** 3:30 - EXPLORER PROGRAM 6:15 - AIC DANCERS TO LEAVE FOR LANSING, ILL. 7:30 - YTO MEETING (AVT'S AND RELOCATEES)	**9** 3:30 - EXPLORER PROGRAM APPLICATIONS FOR DAY CAMP COUNSELLORS MUST BE IN BY YOUTH GROUP NIGHT.	**10** 3PM - AIC VIKINGS BASEBALL PRACTICE 7:30 - PROGRAM COMMITTEE MEETING (PLEASE COME) MONTHLY POW-WOW SPONSORED BY "POW-WOW CLUB"
Mother's Day 11 10:30 - WJJD RADIO DIAL 1160-WJJD 11:30 - FAMILY SWIM & LESSONS AT LINCOLN "Y" 1PM - VIKINGS BASEBALL AT HORNER PARK	**12** 3:30 - EXPLORER PROGRAM 7PM - GIRLS SCOUTS (9-10-11 YRS. OLD)	**13** 3:30 - EXPLORER PROGRAM 7:30 - FALL POW-WOW COMMITTEE MEETING 7:30 - WAYS AND MEANS COMMITTEE MEETING 7:30 - WOMEN'S CLUB	**14** 3:30 - EXPLORER PROGRAM 7PM - JUDO-KARATE CLASS 8PM - YOUTH COMMITTEE MEETING 8:30 - AA CLOSED MEETING	**15** AM 9:30 - GOV'S YOUTH CONFERENCE 3:30 - EXPLORER PROGRAM	**16** 9AM - GOVERNOR'S YOUTH CONFERENCE BUFFY STE. MARIE TO BE AT ELECTRIC THEATRE 3:30 - EXPLORER PROGRAM 7:30 - SPECIAL BOARD MEETING YOUTH GROUP NIGHT	**17** AIC BOWLING TEAM AT MIDWEST CITY, OKLAHOMA TOURNAMENT BUFFY STE MARIE TO BE AT ELECTRIC THEATRE YTO ROCK N' ROLL DANCE
18 10:30 - WJJD RADIO DIAL 1160-WJJD AIC BOWLING TEAM AT MIDWEST CITY, OKLA. TOURNAMENT. 11:30 - FAMILY SWIM & LESSONS AT LINCOLN "Y" 1PM - VIKINGS BASEBALL AT HORNER PARK	**19** 3:30 - EXPLORER PROGRAM 7PM - GIRLS SCOUTS (9-10-11 YRS	**20** 3:30 - EXPLORER PROGRAM 7:30 - MEETING TO REACTIVATE DANCE CLUB	**21** 3:30 - EXPLORER PROGRAM 7PM - JUDO-KARATE CLASS 7:30 - AA BUS. MEETING 8:30 - AA CLOSED MEETING 8PM - YOUTH COMMITTEE MEETING (2ND FLR.) 8PM - CANOE CLUB MEETG	**22** 3:30 - EXPLORER PROGRAM 7:30 - WINNEBAGO CLUB MEETING & SOCIAL LAST MEETING OF SEASON 7:30 - YTO MEETING	**23** 3:30 - EXPLORER PROGRAM YOUTH GROUP NITE 7:30 - BUILDING COMMITTEE MEETING	**24**
25 10:30 - WJJD RADIO DIAL 1160 - WJJD 11:30 - FAMILY SWIM & LESSONS AT LINCOLN "Y" 1PM - VIKINGS BASEBALL AT HORNER PARK	**26** 3:30 - EXPLORER PROGRAM 7PM - GIRLS SCOUTS (9-10-11 YRS)	**27** 3:30 - EXPLORER PROGRAM	**28** 3:30 - EXPLORER PROGRAM 7PM - JUDO KARATE CLASS. 8PM - YOUTH COMMITTEE MEETING (2ND FLR.) 8:30 - AA CLOSED MEETING	**29** 3:30 - EXPLORER PROGRAM	**POW-WOW 30** MEMORIAL DAY 1PM - DANCING BEGINS 5PM - FOOD TO BE SERVED BY AIC WOMEN	**POW-WOW 31** 1PM - 1ST SESSION CHAMPIONSHIP DANCING AND SINGING 5PM - DINNER FOR GUESTS AND PARTICIPANTS 7PM - 2ND SESSION CHAMPIONSHIP DANCING AND DANCING

AMERICAN INDIAN CENTER

Souvenir



16 ANNUAL POW-WOW

NOV. 21, 22 & 23, 1969

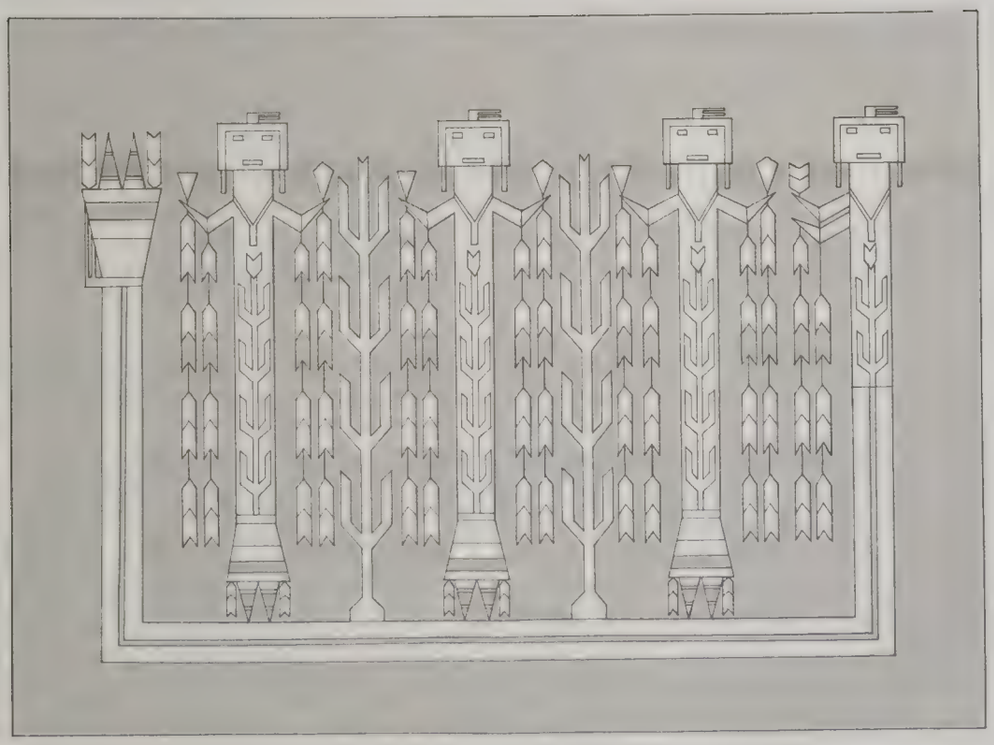
St. John's Indian Dancers

Nine members of the St. John's Indian Dance Group will perform at our 16th Annual Fall Pow Wow. They are all full blooded Indians of the Apache, Pima, Navajo, and Papago tribes. The dance group itself has existed for about twenty years.

There are about 400 Indian boys and girls who call St. John's Mission their home. The school is supported by individual donations.

The dancers make their own beautiful costumes out of buckskin, wild turkey and eagle feathers. Some of the dances they will perform are the Mountain Spirit Dance, the Horsetail Dance, and the Hoop Dance.

The group has appeared in many parts of the country before schools, clubs, convention groups and on television. They have toured Europe twice and have appeared before Pope John on two different occasions. They have also toured Denmark, Germany, Holland, Austria, and the Island of Sardinia. Wherever they have gone, thousands have approved most enthusiatically.



The Chicago Beautiful Committee

Presents this

Commendation

to

American Indian Center

in appreciation of an outstanding effort made in behalf
of the campaign for the beautification
of the City of Chicago.

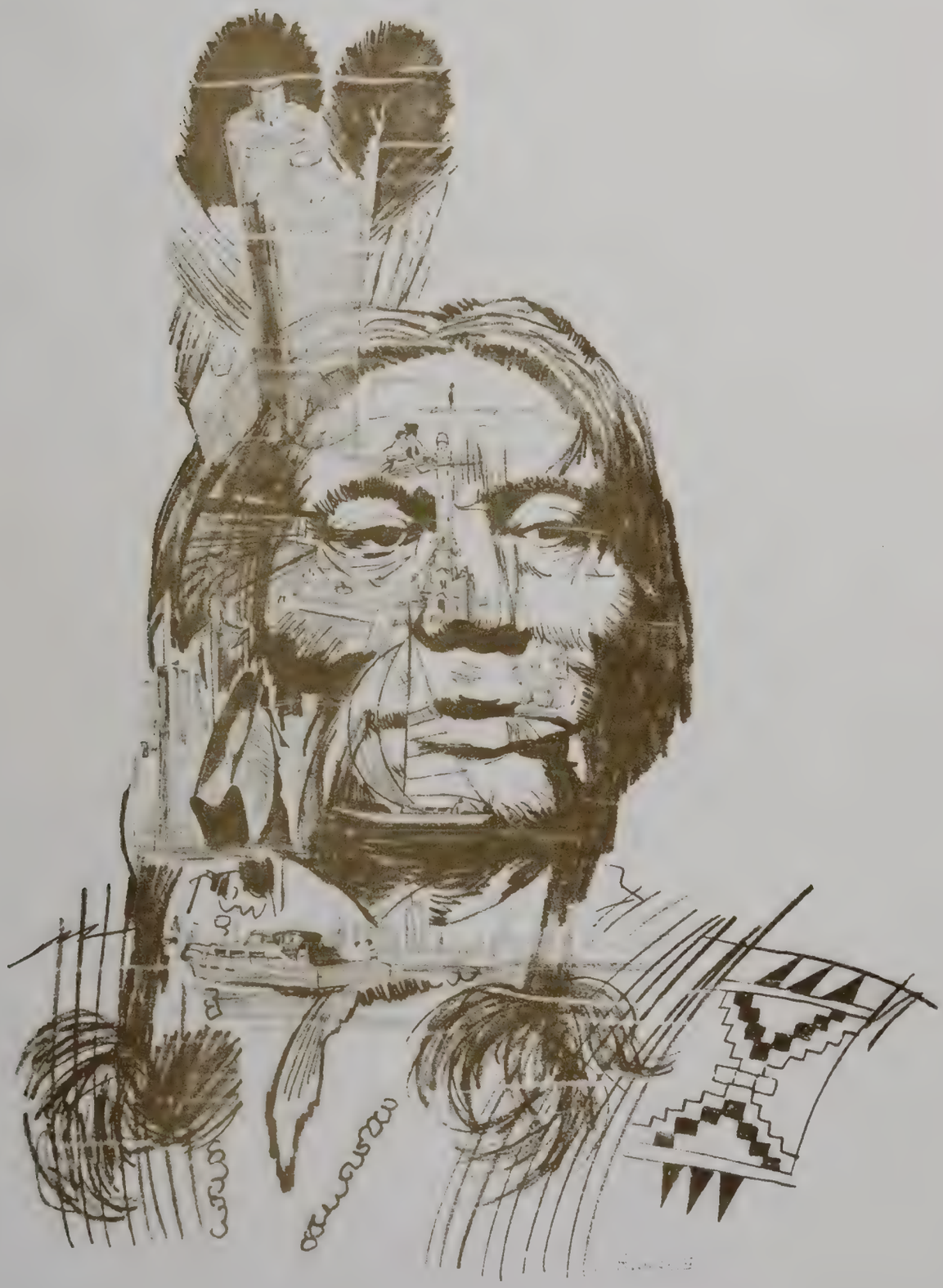
DATE October 24, 1969

Julia C. Krafft
CHAIRMAN

Eleanor R Daley
CO-CHAIRMAN

Elizabeth J. McLean
CO-CHAIRMAN

'Vanishing American' Reappears in Suburbia



MONTAGE CREATED BY VICTOR RUNNELS, a Sioux Indian living in suburban Streamwood, depicts an Indian chieftan with some of Chicago's landmarks placed throughout the drawing. Some of the scenes show Marina City, the famous water tower, the Prudential Building, Wrigley Field, the statue of a lion in front of the Art Museum, Picasso's gift to the windy city and the Chicago skyline and its beaches. Runnels, a layout, design and illustration free lance artist, has lived in the area for seven years, five of them in Streamwood. He says people in the suburbs have been very good to him.

PROGRAM - POW-WOW - 1969

Grand Entry

Flag Raising - Sam Keahna

Invocation - Duane Begay

Opening Address - Bill Redcloud, Chairman of the Board of Directors

Eagle Dance)
Shield Dance) - Arizona Dancers

General Pow-Wow Dancing

Ribbon Dance - Kewadin, Michigan Dancers

Fish Dance - Neopit, Wisconsin Dancers

General Pow-Wow Dancing

Green Corn Dance - All Dancers

Group Dance - Cleveland, Ohio Dancers

Presentation of Miss Indian Center with escorts by
Master of Ceremonies - Response

I N T E R M I S S I O N *** 1 5 M I N U T E S

General Pow-Wow Dancing

Pipe Dance - All Dancers

Snake Dance - All Dancers

General Pow-Wow Dancing

Rope Dance - Arizona Dancers

Apache Crown Dance - Arizona Dancers

General Pow-Wow Dancing

Swan Dance - Women Dancers

Group Dance -

Closing - Indian Sign Language - Lord's Prayer
Helen Whitehead and Frances Waters

Program Subject to Change Without Notice

All Contests Will Follow the General Program.

Contest Schedule: Saturday Afternoon - Boys & Girls
Saturday Evening - Women's Contest
Sunday Afternoon - Men's Contest

Open Dancing Will Follow All Programs.

THE CULTURAL DILEMMA OF AMERICAN INDIANS

Lorraine M isiaszek
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American Indian culture is unique in this nation today because it has endured almost five hundred years of exposure to the predominant Duro-American culture. It has resisted, to some degree, all the philosophic socio-economic pressures to change and to conform to white, middle class American standards.

Since the durability of any culture lies in the strength of its values system, it may be enlightening to examine why Indian people are still influenced in varying degrees today by their culture, and why they have not assimilated into the "mainstream of American life" as quickly as other ethnic groups who have immigrated to this country.

Indian Standards and Values

The philosophy of American Indians was profound. In comparison with current philosophies, it was relatively uncomplicated. Indians lived their beliefs spiritually and physically. Although the numerous Indian tribes inhabiting what is now the United States have different religious, economic and social structures to some extent, there exists a common thread running through their philosophy that is reflected today in the beliefs, attitudes and feelings that they experience. This is termed "Indianness."

I will attempt to sketch briefly the significant aspects of their way of life which should provide some insight into the foundation of contemporary Indian beliefs and attitudes.

As naturally as the air we breathe, their belief in the goodness and justice of a great Spirit permeated their thoughts and actions. They lived in very close harmony with nature and with themselves. Each moment of their lives was highly valued; time was not measured by seconds, minutes, or hours, but Indians lived on a "here and now" basis.

The economy of any society will determine greatly the kinds of rules that have to be developed and maintained if that society is to survive. Tribal communal living meant that each member shared mutually all the hardships along with the good times when food was plentiful and the climate favorable. Because the tribe must rely upon each other, the qualities they valued most highly were personal integrity, individual autonomy, and a demonstrated concern for the community.

For centuries, the survival of American Indian tribes in the mountainous region of the Northwest depended upon their ability to hunt, fish, gather roots and plants for food and medicinal purposes. The young men of the tribe developed keen hunting instincts, tough physiques, and courageous hearts to endure the rigors of hunting wild game in the rugged terrain. Extremely cold or hot weather contributed to the challenge of a successful hunt as they utilized the hand-fashioned spears or bows and arrows. Salmon fishing in the deep, swift rivers and turbulent water-

falls required precise timing and superior skill.

These brave and courageous acts, the constant tests of physical stamina and endurance, and the highly developed skills demonstrated almost daily by the fathers, uncles, and brothers of the young children provided them a living example of the admirable traits they were expected and encouraged to follow and internalize as a necessary part of their education.

Tasks patiently undertaken by the women folk of the tribe included dressing out the game. They prepared the food for the long winter months ahead by smoking and drying the meat of deer, elk, bear, and the salmon. Certain roots were dug and baked. Huckleberries and sarvusberries were picked and sun dried for storage. The long tedious job of tanning deer hides for use as clothing and to cover family dwellings was an important occupation of the older women.

Traditions were followed religiously and tribal values were taught the children by the elders, usually grandparents, who passed their wisdom and knowledge along through songs and legends. Age was respected, because to be old was accepted as synonymous with being wise. The older people supervised the young in their work and play. They were responsible for shaping the characters of these children in a non-coercive way that allowed a high degree of freedom for individual choice.

The tribe to which one belonged was considered in terms of an"extended family." In fact, cousins, however distant, are today referred to as one's brother or sister. Many Indian languages have no words or expressions to make the distinction between very distant or close relatives. Strong family ties were maintained and reinforced through the values that the tribe placed on sharing, individual autonomy, and the use they made of the talents possessed by all age groups for the continuance of the tribe.

Communal living required a cooperative spirit vital to the well-being of the tribe. It was essential that each person realized his own individual value in relation to the interdependence of the group -- how his growth and development of character evolved from the tribal culture, and in turn, what his contribution could be to the group. Therefore, personal qualities that were considered most important centered around honesty, integrity and generosity. High spirits and good humor were always appreciated and welcome in any gathering.

Just as positive virtues were rewarded by admiration, the negative ones were punished through ridicule primarily. More stern measures were applied such as forced exile and even death if the offense was serious. The traits that were discouraged included boasting of one's accomplishments, loud or immodest behaviour, stinginess, stealing and lying. Promises that were made and broken were considered the same as lying because a person's word, once given, was as good as that person. His reputation was on trial when he had made a promise.

The Indian in Today's Society

Today the American Indians find themselves in a society based on an economy calling for highly competitive ability with the ultimate goals being financial success and upward social mobility. It follows that an entirely new set of standards and values is imposed on Indian people today. There is some question in their minds, however, whether or not they want to accept these new standards since it means they must repudiate all the deeply ingrained values of their culture if they are to conform to the new. It is safe to state that many are going through the motions outwardly, but they have not really accepted or internalized these modern values. As a result, many Indian people have developed a deep hostility toward society as a whole.

Consequently, a serious conflict exists for the Indian -- a conflict manifested by a growing alcoholism problem and an increasing suicide rate amongst the youth. Disrupted family life from broken marriages compounded by poor education opportunities is an element that contributes to the poverty cycle. It appears that there is not an easy or immediate solution in sight for this troubled people.

Because the values of a given culture are often unconsciously accepted and applied, today's Indian is not aware of what is taking place in his own situation or what is causing the conflict within himself. At no time in his educational experience has he been taught anything about his past rich culture. He is unaware of how deeply he is influenced by his cultural values that conflict with the work day world concept of 8 A.M. to 5 P.M. schedule that he must function in daily. Traditionally, he followed the "present" oriented way of his tribe, and today the Indian does not concern himself too seriously with tomorrow, next week, or next year. Furthermore, he does not see anything wrong in sharing whatever he has with others of his "extended family" if he has more than they have. He can see little merit in boasting about his abilities or talents in order to impress a prospective employer. Because Indian people do not easily adopt a competitive spirit in the employment area, they have been labeled "lazy."

On the other hand, the individual Indian who has established himself economically through his own efforts finds that he must repudiate the tribal value of sharing with others. Because he is seen by his friends and relatives as not being generous and even as stingy, he is alienated from them. As a consequence, this person tends to reject his race and his ethnic identity entirely. I cite this as an example of the common pressures confronting the American Indian in his daily life as he attempts to earn a livelihood and provide for his basic needs.

Helping the Indian Child to Adjust

The American Indian can be assisted in making an adjustment to today's society through education. A good adjustment can be made if the changes are implemented on the basis of what the child believes and follows of tribal values. Therefore, emphasis ought to be placed on the kind of preschool educational experiences offered the Indian child. Because the early part of his development takes place in the home, he is apt to absorb his

basic cultural values long before he enters the classroom. The difficult task facing the teacher will be to build on the foundation already established. If that foundation is destroyed in the process of introducing the new values, the Indian child will experience great difficulty in making a good adjustment and is likely to fail scholastically. Ultimately, he will drop out of school. This has already happened far too often as evidenced by the high drop-out rate in the public schools amongst Indian children throughout the nation. Reports show an average 50 percent drop-out rate. Some schools have an 80 percent rate, and a few reflect a 100 percent drop-out ratio for Indian children.

It is obvious that the Indian child will be confronted with a cultural conflict when he begins to associate with his peer group and the teacher in the classroom. It is at this point in the child's life experience that the teacher can make the most progress in introducing new concepts. It would be valuable if the teacher knew what kind of a home environment the child came from. In view of the cultural conflict experienced by most adult Indians, one or both of the child's parents may suffer from an alcoholic problem, and the family income may be unsteady and frequently non-existent.

Often a grandparent, an aunt, or another relative is raising the child. The child is usually treated permissively and is loved by his parents and relatives. The trait of respecting an individual's autonomy is applied to the child at an early age, so he does very much as he pleases with little regulation of his activities. In reference to my own childhood, punishment or displeasure was expressed by my parents in a frown and a scolding for unacceptable behavior, but never was I given a sound spanking, which I would have preferred to a scolding. Physical punishment for Indian children was not a part of their cultural pattern.

People in the role of authority such as law enforcement officers, doctors, or nurses usually appear to the child in an unpleasant or unfavorable light because of an experience with some member of the family. Instead of considering these people as friends, he sees them as enemies who should be avoided whenever possible. The teacher may easily be placed in this category if the child's first contact with the teacher appears to him as a negative experience. Although the teacher may act in an impersonal manner, the child may define this as unfriendly and not respond readily to friendly gestures at a later time.

Most Indian children are taught to be seen but not heard when adults are present. This training is likely to affect the child's behavior in the classroom, and if this happens, he will not respond easily unless he is specifically asked to answer a question or give his opinion. Many teachers regard such behavior as sullen, but more often than not, the child is really quite shy and exhibiting the cultural trait he has learned at home.

Experienced teachers of Indian children relate that it is not uncommon to ask a pupil a question in class, and if he doesn't know the answer, the other Indian children will declare that they do not know it either, even

though they might. This reaction relates to the non-competitive aspect of Indian culture and concern for the individual by not causing him to lose self-esteem. However, this is not the only behavior pattern that Indian children demonstrate today. There are some who exhibit and express hostility by being a show-off, using shocking language, or being a bully. In these ways they are attempting to compensate for feelings of inferiority and frustration in an unstable, changing environment. The child's shyness or hostility can be over come easily by praise and admiration for something he has done.

Indian children do respond well to programs emphasizing art, music, nature studies, and athletic activities. Traditionally, there is not a great deal of verbalizing in the Indian home and, as a result, the child will develop his ability to perceive meanings that underlie facial expressions, gestures, or tone of voice. Programs that relate to perceptive ability often prompt successful achievement more repidly than do the academically oriented subjects. The Indian pupil will profit from special language and reading helps to assist him in developing verbal expression.

If an understanding teacher-pupil relationship can be established successfully early in the school experience of the Indian child, the chances are immeasurably improved that this child will achieve scholastic success at a level comparable to non-Indian children.

As the teacher strives to gain a better understanding of the response behavior of the culturally different, his efforts will be facilitated by first examing his own responses and attitudes. He must question the basis of his expectations relative to pupil achievement and evaluate his classroom practices in an objective way. By recognizing the degree to which his own culture has conditioned him, the non-Indian teacher can begin to understand the problem in clearer perspective. He is better prepared to commence building on the cultural foundation that has shaped this child prior to enrollment in school.

I have endeavored to present, from the American Indian's point of view, the stronger values of a native minority culture as they are manifested in the behavior and feelings of Indian children, while these children attempt to find a place in the system developed by a dominant non-Indian middle-class society. These enduring cultural values have offered many strengths to the individual while at the same time have caused a conflict that frequently leads to self-destructive behavior. Such behavior lends credence to the negative steriotyped image of the contemporary American Indian as he is viewed by his fellow Americans, and so the cycle continues. I trust that one day soon American society will see that its strength lies in the difference of its multi-racial membership and that respect for individual differences will become the rule rather than the exception.

Culture Areas and Approximate Location of American Indian Tribes Today (originally published by the Indian Arts and Crafts Board)

American Indian Center

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Robert W. Rietz
Executive Director

Richard Poweshiek
Program Director

August 14, 1964

Mr. Virgil L. Vogel
Board Of Education
228 North La Salle St.
Chicago, Illinois

Dear Mr. Vogel:

American Indians are coming to our city in ever-increasing numbers, from every major Indian tribe in our country, in search of the way to a better life for themselves and for their children. There are now more American Indians in our Chicago area than there are on most Indian Reservations of the United States.

For most Indian citizens, reservation life has meant an unemployment rate almost seven times the national average, an income one-fourth the national average, an educational level one-half the national average, - and an age at death two-thirds the national average. The reservation environment has just failed to provide the opportunity and the means for an acceptable standard of living, the opportunity for a way of life that we all want for all Americans.

From a tribal world where the individual lives so much as part of a larger whole, almost without a private career, the American Indian comes now to make his stand in the city, the urban world, the world of individuals, of private careers, of relative isolation and individual fate, where what you are depends upon what you do. From the background of the reservation he comes, often with barely enough resources for him and his family to get here.

The American Indian Center is the social agency where Indian citizens help one another to meet this challenge of their time, perhaps the greatest of their history. Its board of directors is their own, being elected directly by its American Indian membership, and in this it is setting a unique example of self-help and service, and facing a very special test and a very special challenge. It is an important part of the Indian Center program that the major responsibility for the operation of the Center, securing its professional staff, and carrying out its program, should rest squarely with the American Indian citizen himself, and we believe that he will succeed in it, and through it. We believe that there is no freedom without responsibility and no real success without both.

The Center is not affiliated with any agency of the federal government, and receives no funds from federal sources. It is now an agency of some stature in the Chicago community; a member agency

of the Welfare Council of Metropolitan Chicago, the Social Service Exchange, and the Community Fund of Chicago, and carries the endorsement of the Chicago Association of Commerce and Industry. The Center record is a record of achievement. The need for the Center is apparent from the response to the opportunities that its program provides. The Indians of Chicago have accepted this urban challenge themselves, as they have done in their own individual lives. Their Center is not an institution alien to them and set out by others to help them. It is their own effort.

The self-help and service program itself covers two major divisions, or efforts. One is a program of family counseling and guidance where Indians get help and give help in understanding the personal and family problems and crises that can come up in the urban environment. This year, the most severe need has been for emergency assistance and for help in finding jobs. The amount required to meet these needs alone, even on a minimum basis for the year, will come close to $9,200.

The other major effort lies in organizing the kind of group social activities and social contacts that will help to sustain the American Indian becoming part of the life of the city. A lot of this is provided through the many hours of volunteer meetings and volunteer work that serves to keep the Center program going with responsibility for its success. Indians are brought together with other Chicagoans in practical activities that are important for the life of the Center itself. In addition, its social, educational and recreational programs range all the way from a Center group of Alcoholics Anonymous, a Womans Club, Basketball and Baseball leagues, to picnics, Indian Pow-Wows, -day-camp, - and sending over 100 little Indian youngsters to summer camp. All in all, over 5,000 of the American Indians of Chicago are affected through the program of the Indian Center. But it is the "third dimension", - responsibility for the Center itself, that is most important. Service to their Center and their fellow-man is direct and immediate participation in the productive life of the city and a contribution to our Chicago community of which we can all be proud.

This Center philosophy of self-help and self-responsibility in service means two big jobs to be done. One, the Center program, means working together to meet the challenge of an urban environment and to move forward in progress and achievement. The second big job is to raise the necessary funds at the same time. In both, the achievement is worth the effort.

Right now, funds must be raised on a day-to-day basis to keep the Center in operation. This means that to meet its program and need, the Center membership and staff must raise $120 every day that its work continues, seven days a week. Your support in the past has meant a great deal for the success of our work, and we do want you to know how deeply we have appreciated it. We do hope that you will want to continue this support with a further contribution, and we ask now for your help.

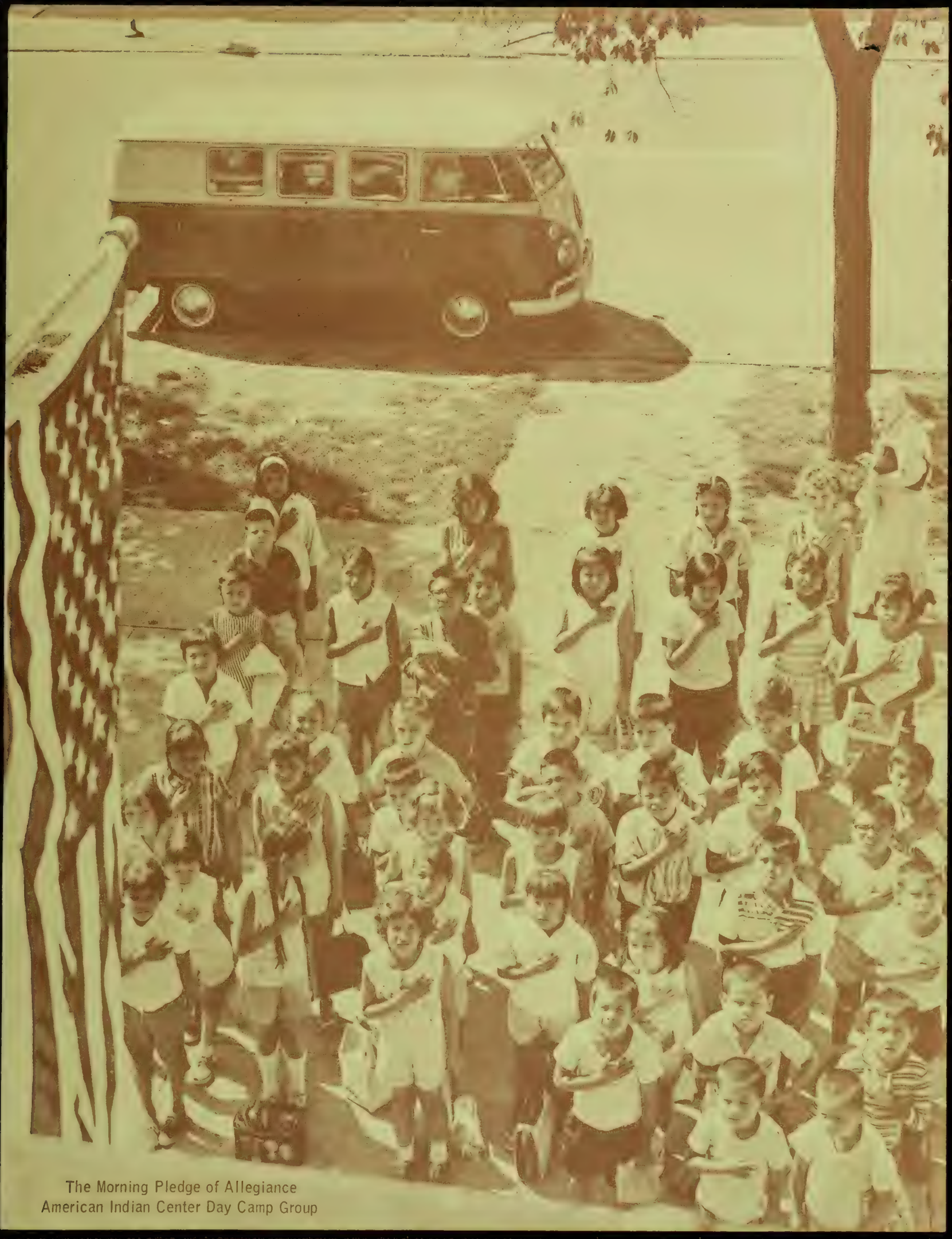
Sincerely yours,

Nathan Bird

Nathan Bird
Chairman of the Board

NB/hh

P. S. Contributions to the American Indian Center are tax-deductible for income tax purposes.



The Morning Pledge of Allegiance
American Indian Center Day Camp Group

Service Report

for

AMERICAN INDIAN CENTER, INC.

Chairman of the Board . . . . . Nathan Bird

Executive Director . . . . . Robert W. Rietz

December 31, 1964

Board Meeting
American Indian Center

A. PURPOSES AND OBJECTIVES OF THE AGENCY

Through their American Indian Center, the Indians of the Chicago community achieve an essential resource, both for themselves and for their city, in their effort toward more rewarding and productive participation in the life of the community, while holding to important and sustaining cultural values perhaps uniquely their own. This is so largely because the Center is an achievement of their own, and not something provided for Indians by others. Its purposes are their own purposes, its achievements are their own achievements and are therefore experienced and appreciated as such. Its program is one of self-help and service.

Because the American Indian Center as an institution comes from and is part of life as it is lived by those who make it what it is, its goals and its aspirations are expressive of that life in its own terms. Because of its character as a responsible social agency, it is also securely a functioning part of the social fabric of the city to which it makes its very substantial contribution as a successfully participating member. Because of these realistic bases upon which the Center is organized, it provides a very real route of access to the opportunities of the city while rooted firmly in the lives of the people who make it up. The Center is not a sort of missionary outpost of the urban majority. It is a grass-roots effort.

B. AREA SERVED

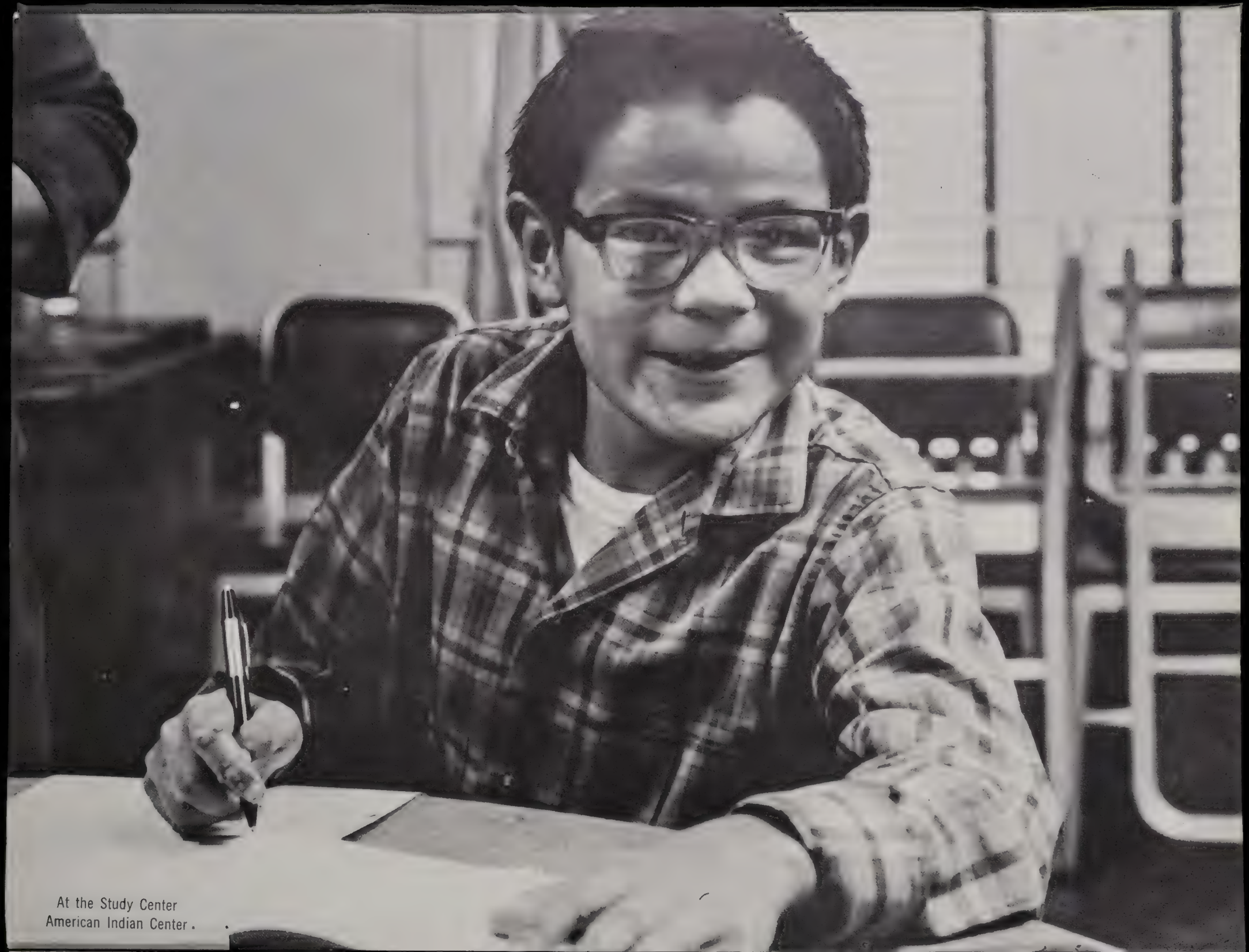
The Center is a city-wide agency, located at the approximate geographic center of the areas of highest concentration of American Indian population in the city. Its program is designed both to maintain the city-wide character of its services and opportunities and to provide for increasing local and direct neighborhood and community-area participation as well. The Center itself and membership in the Center are open to all. While only American Indian members may vote in the election of the board of directors, non-Indian members share fully in all other activities and responsibilities of the agency. Membership itself is an indication of interest and the acceptance of responsibility in the Indian Center program rather than access to special privilege.

C. BOARD OF DIRECTORS

The fifteen members of the Center board of directors are elected directly by the American Indian membership of the Center, and serve for three-year periods, with five of the board positions open for election each year. The elections are held with the use of equipment borrowed from the Board of Election Commissioners, while judges and clerks of election follow the standards and procedures as laid down for regular municipal elections.

The present board of the Center is composed of fourteen Indian and one non-Indian members, drawn from eleven different tribal groups. The only restriction upon board composition is that no one tribal group may be represented in such numbers as to numerically dominate the group, while failure to attend three consecutive board meetings means suspension from the board and possible loss of board membership. The board is composed of lay people, drawn from among the members of the Center. Regular board meetings are held each month, with special board meetings when circumstances so require. Average attendance is twelve members.

Since the Indian Center is a grass-roots self-help and service organization, it follows that its board of directors is that part of its active membership with final and most direct responsibility for the design, review, carrying-out, evaluation and financing of the agency program in its entirety. There are no exceptions



At the Study Center
American Indian Center.

to this rule. If there were, the Indian Center would cease to be theirs to that extent.

In addition, board members are required to serve on standing committees which are responsible for major program activities of the Center, including fund-raising events, and which meet regularly to carry out these responsibilities.

D. PROGRAM

The overall program of the Indian Center can be viewed in terms of three major divisions of effort with no sharp division between them, and with organization being a matter of relative emphasis.

1. As a self-help and service agency, it follows that the most inclusive and all-important program activity of the Center is the management and operation of the Indian Center itself. The major benefits following from the nature of the experiences which develop through this over-all effort are benefits for both the American Indian group and the larger community.

2. A family-services program provides guidance, counseling and emergency assistance for individuals and families who face problems too severe for them to overcome alone. In addition, this program makes available a wide variety of information on employment, educational and other opportunities, with counseling and assistance when required.

3. A group activities program of recreation and informal education through which a wide range of sustaining social, recreational, educational and civic activities are developed.

1) Agency Operations: With full and final responsibility for the Center program in its entirety resting with the board of directors, immediate responsibility for detailed program activity is delegated to eight standing committees and to a Center staff of nine employees. At each monthly board meeting, formal reports are expected from all standing committees and from the three professional members of the Center staff - the Executive Director, the Program Director, and the Case-Worker or Director of Family Services.

Within this framework, the Center makes possible the development of relatively autonomous groups with special interests such as the Indian Center Women's Club, Youth Group, Dance Club, Boy Scouts, and others. These constituent organizations have their own rules and by-laws of organization and their own officers. They are expected to assume and carry out responsibility for their own programs, utilizing the resources which the Center may be able to provide, including board and staff resources.

A general program committee carries responsibility for coordination of overall program activities. The committee, composed of the members of the board, all officers of standing committees, and all officers of the constituent Center organizations, meets once each month to develop a calendar of Center activities for the month ahead. Through this committee, responsibility for the preparation and the carrying-out of the Center Saturday night family-night program is delegated to each of the constituent Center groups in turn. Each Center group, therefore, takes its turn in carrying out this responsibility for the weekly family-night program.

Through this general organization, every member of the Indian Center, both Indian and non-Indian has the opportunity to take direct responsibility in developing and in carrying out the program activities of the Center. Through this responsibility comes freedom to envision and to create and to achieve.

Little Brave
American Indian Center

In addition to this year-round program, the Indian Center sponsors two major annual events, an American Indian Exposition held in the spring, and an all-Indian Pow-Wow held in the fall of the year. Both are fund-raising and social-program events of the highest importance for the Center and its membership. In accordance with the basic principles of Center organization, a Chairman for the annual pow-wow and exposition is elected each year directly by the Indian membership and at the same election held for membership on the board of directors. Eight major committees are formed which carry out the actual work and responsibility of these two major events along with the Center staff, providing direct participant responsibility for sometimes several hundred people in both the planning and actual execution of these affairs. All proceeds from these events go to the Indian Center operating expense budget.

It may be that these two affairs could be carried out more efficiently in terms of fund-raising by professional specialists who would take over for the Center, but the result would be far less efficient in terms of the Center program for which the funds are to be raised in the first place, and it would not represent the Indian achievement that it does now. When it is necessary to secure professional assistance in publicity and promotion, the board does so on a temporary basis and with service geared to the requirements of the policy and the structure of the Center program.

The extent to which the central principles of self-help and responsibility is actually achieved varies, of course, from time to time and from situation to situation. Nevertheless, its achievement remains the central program goal of the Center. The success of any Center activity is measured against two standards; first, the success of the immediate objectives, whether this be a membership picnic, a baseball team, an entire athletic or youth program, or an annual pow wow; second, the degree to which the activity is conceived, planned and carried out by those it is primarily designed to serve.

2) Family Services: The Family Service program of the Center is represented on staff by one professional case-worker with stenographic and volunteer assistance. During 1964 this has meant working with over 1400 crisis situations, directly involving the well-being of over four thousand people as family members and individuals. These figures reflect only formal interview and assistance situations, and do not include perhaps a greater number of relatively informal minor cases in which some form of assistance was sought and received whether food, clothing, medicines or simple information or guidance. In the nature of the case, the Center provides a general situation within which there is also a relatively constant flow of the interexchange of help, information and guidance on the part of Center members themselves.

Since the Family Service tends to reach a special group rather than cover a single geographic area or limited problem area, the program reaches this group in some depth, and problems will range from the rehabilitation of a skid-row alcoholic to assistance with career training or to sharing in a devastating and unexpected crisis faced by a family group that has been self-sustaining for some period of time. While family services often do require some immediate and direct assistance, ultimately most cases are referrals to appropriate public and private agencies and to other community resources of which the client may be unaware, or be unable to relate to effectively without help.

Essential to the overall success of the family services program is the work of the volunteers, whether from the board itself or the general membership, who maintain contact with those in distress and who help and encourage them to become participating members in the Indian Center itself.

The Morning Pledge of Allegiance
American Indian Center Day Camp Group

3) Group Activities: The general Center program of recreation and informal education provides some measure of that social life which is necessary as a sustaining resource for the American Indian family seeking a rewarding and productive life as members of the Chicago community. Most popular and important single program activity remains the Saturday family night and open-social gathering to which all are welcome, both Indian and non-Indian alike. Like most Center activities, this is attended by entire families, and by all ages from infants to grandparents, with anywhere between fifty and five-hundred in attendance, depending upon the season and the occasion, and the occurance of conflicting activities. The sustaining value of the information which people are able to provide for one another in the relative security and freedom from tension of this informal social setting should not be underestimated. The various clubs and committees take turns in acting as hosts for these Saturday night gatherings, and in providing the program of recreation for the evening. One Saturday each month offers a get-acquainted supper and a regular "Pow-Wow," or Indian dance.

Organized youth groups provide for and carry out social and athletic activities as part of the recreational program. Athletic teams take part as members of already existing community leagues, whether public or private, rather than within the Center itself. Baseball, softball, basketball and bowling teams are included. Friday night is youth night at the Center, with some limited recreational equipment available in the youth room which it is the responsibility of the youth group to maintain, while every so often there will be a dance in the big hall with a small orchestra hired for the occasion.

In addition to the family and teen-age groups are the mixed groups organized around special interests. Like all Center groups, these are made up of both American Indians and their non-Indian friends. Examples are the Center Women's Club, Men's Club, American Indian Dance Club and the Junior Dance Club, Camera Club, Arts and Crafts Group, Boy Scouts, the monthly Newspaper Committee, and the Center group of Alcoholics Anonymous. In the immediate offing are a Girl Scout Troop and a Cub Scout group. And in a Center "out-reach" program, members from the Center staff and volunteer groups provide staff leadership for group activities programs carried out at other community facilities.

A summer camp program provided camping experiences for close to 100 Indian Center youngsters this summer, at a number of different summer camps maintained by other community organizations. Still in the process of development are a booming Day-Camp program, and a Center Study Center. Over 100 youngsters took some part in this first summer of the experimental Day-Camp program, with an all-day five days a week schedule of indoor and outdoor recreational and educational activities. Volunteer counselors drawn from the city at large and from the Center youth group did their best to cope with this new and immediately popular program, and are full of good ideas as to how to do it better next year.

The study-center for Indian youngsters got off to a flying start with many more interested students than there were available coaches and tutors to serve them. With some reference books and other materials donated to the Center, this program will be a continuing one throughout the school year, five afternoons and several evenings each week. As more volunteers join this program, it can be expected that well over 100 children will be taking part.

While each of the many constituent groups of the Indian Center carries out the activities for which it was organized, each group has its social and recreational programs and special events, as well. Because of the elective character of the positions of responsibility in the operating committees and clubs of the Center, the opportunity to serve in a position of direct responsibility is open to everyone who uses the Center, so that this kind of experience can be shared among a high proportion of the Center membership.

Christmas Eve
American Indian Center

E. PERSONNEL

The Executive of the agency has a master's degree in anthropology, with some fifteen years of experience with working with American Indian groups; nine years on American Indian reservations and six as director of the Indian Center. The agency Case-Worker has a bachelors degree in sociology, a year of case-work experience with Cook County department of public aid and one year of such experience with the Indian Center. The Program Director of the agency has had two years of college work, and three years of experience in working with American Indian groups. With the exception of the executive and case-worker, all staff members of the agency are American Indians.

F. EFFICIENCY AND EFFECTIVENESS

Because of the self-help structure of the agency, the activities and program of the Center are under constant review, with a built-in flexibility for immediate adaptive revision when called for. The board, staff, and volunteer organization of the Center all have a participant-responsibility for the nature and the actual execution of Center program activities. Strength and weakness in program are apparent to them because it is they who are the actual participants in Center program activities. Their knowledge is self-knowledge, from direct experience.

Thus, at the monthly board meetings, the activities of the month past, and the month just ahead, are critically reviewed with reference to their relevance to major Center goals. Each professional staff member makes an individual report toward this end. The report is fully discussed, questions are asked, suggestions are made, responsibility is delegated to strengthen a program activity when this is called for. The same is true for the individual reports of committee chairmen. There is no separation between those who envision the goals of the agency and those who are involved in the activities representing progress toward achievement of those goals. A case in point may be the discussion of the nature of the study-center or day-camp in and following the report of the program director, or the report of the Center case-worker. Parents of the children involved in the two childrens activities will be discussing the goals of these programs, and the degree to which their activities actually tend toward the achievement of those goals, along with recognition and handling of the various problems involved. Board members and committee members have a personal knowledge and interest in the success of the family service program in job-finding and in getting a family that they know, and have probably visited, back on its feet and self-supporting. Teen-agers and their parents will be evaluating the adequacy of the program of activities for youth, activities of which they have first-hand knowledge. As the agency constantly evaluates the actual accomplishment of its services in terms of benefit to the persons served, the persons served are directly involved in the evaluating.

While the overall aim of the agency is toward the progressive improvement of the level of participation of the American Indian in the life of the city, specific program concerns, or goals, are broken down into economic, social, and educational activities or areas, while recognizing that these three cannot effectively be separated. Program emphasis is not static, nor determined by a series of administrative formulas. During the early months of the year, adequate employment opportunity gets to be a matter of critical concern, and a matter requiring more of the time, attention and effort of Center membership than at other times of the year. Thus, program emphasis shifts between three major areas in direct response to where interest is at its highest among the people the Center's program is designed to serve, because it is they who are adequately or inadequately served as they carry out the activities.

Game Time
American Indian Center

The board of directors, and those in positions of responsibility in constituent Center organizations, are that part of the Center membership most immediately and directly in contact with the demands of urban life on the one hand and the needs and interests of the Center membership on the other. It would be very difficult to imagine a more directly educative experience than this requirement for interpretation and reconciliation which is met through service in these positions of responsibility.

In this general structure, the agency staff has a particular responsibility to bring up-to-date information and interpretation of the resources and the demands of the larger community to the attention of the membership of the Indian Center. In addition, it has a constant responsibility to contribute toward a greater understanding and appreciation of the American Indian minority on the part of the larger community. The efficiency of the staff is thought of in terms of the extent to which they serve to assist the American Indian minority in the achievement of the goals of the Center as were previously mentioned. There is no provision for measuring anything that they are presumed to be doing to Indians, as this is foreign to the philosophy of the Center.

Qualitative evaluation of the Center program is therefore a constant program activity of itself. The value of any given activity under discussion is not analyzed in the abstract, but derives an important part of its validity as value from the level of interest in (and therefore understanding of) the activity on the part of the participant members. Priorities, or ranking in the evaluation of activities, follows along three rather well-worn lines: 1) What is the level of interest among the membership of the Center? 2) In what ways is the activity more rewarding than alternative activities in terms of access to improved economic, social or educational participation in the life of the city? 3) To what extent is the activity an activity of the membership itself rather than a service being carried out for Indians by someone else?

One central problem faced by the agency, and one which will continue always to remain central in consideration of agency activities, is the problem of communicating to new-comers to the Center that the Center is theirs, should represent their effort and their achievement, and be them in operation. Where people have so long been accustomed to dealing with institutional resources which propose to dispense handouts or services in terms of plans and purposes which remain more or less private to them, the acceptance of responsibility for causing the Center to be whatever it is and, therefore, accepting the credit for its achievements as a participant rather than as a beneficiary is a difficult idea to communicate. How to include the new-comer in Center activities as a responsible participant, a colleague, where the Center's major goals are his own, by definition, where he becomes to himself an achiever of whatever successes the Center program may have, occurs as a topic on the agenda of every board of directors meeting of the American Indian Center, and of the regular staff meetings as well.

G. PHYSICAL PLANT

The agency rents the second floor of a retail store and office building at the corner of Sheridan Road and Broadway. One large hall serves as general meeting place and for the Indian dancing and other large-group program activities of the Center. A kitchen is equipped with three stoves, sinks, refrigeration unit, freezer, counters and equipment for serving, all located in one section of this larger room. A smaller youth room provides for young people's activities, with a smaller adjacent unit for the arts and crafts programs and other supervised activity for the very young.

Day Camp Days
American Indian Center

Other rooms include a special activities room for use by the camera club and other special-interest groups, a room for used clothing and canned foods which are used through the family services program (case-work), offices for the executive, case-worker, program director, and clerical staff, two wash rooms, and two rooms for the display and sale of American Indian arts and crafts. The agency is open from 9 A.M. to 10 P.M., on the average, for six days each week. Most Saturday evening programs extend to midnight, however, while the 10 P.M. closing time is most often extended during the remainder of the week. The evening hours have been kept flexible in this manner, with 10 P.M. as the earliest closing time, rather than the strict rule.

H. STATISTICAL REPORTING OF ACTIVITIES. 1964

	Individuals	
Served through family services program:	4,622	(no duplication)
Groups with regular membership (23)	1,090	
Cyclical activity; fluctuating membership	2,300	

Of the group served through the family services program, only those in need of immediate and major assistance are included in this figure. The total of those who come to the Center for minor assistance such as needed articles of clothing, a small supply of groceries, job information, help with forms, and the great variety of such needs, would be much larger.

Fixed regular membership groups include the various board and other committees, the constituent Center organizations, the organizations for annual major events (Pow-Wow and Exposition) and the core of the day-camp and study center groups. Both figures for group activity participation include individuals who also were participant in the family services program. There is wide variation in the degree of involvement in and commitment to Center programs covered in the figures for participation. While some members will be at their Center several times each week, others participate extensively at various seasonal periods, still others come infrequently to take part in committee meetings, elections, or important major social functions. Thus, while the Center may have seven operating basketball teams in league play during the season, out of the eighty to ninety members involved, perhaps twenty may not frequent the Center except during the basketball season. The various athletic teams of the Center, therefore, have been counted together as one "youth" group of 204 in the above table. Again, while the Saturday night open-social family night will be attended almost every week by some members, attendance on Saturday night may vary from twenty-two present on one off night during the summer months to as much as 650 in attendance on a winter Saturday evening.

So much of Center activity is carried out by volunteers who serve for those programs which meet a particular interest, but who do not "register" as members of a formally organized group with a fixed membership, that a simple statistical tabulation is inappropriate. Thus, the various groups of women who serve the needs of the Boy Scouts, Girl Scouts, Winnebago Club, or other Center constituent groups in giving leadership, analyzing resources, preparing for various events, take part in providing and serving food, sorting clothing and canned foods and a miscellany of other activities, are not formally counted and accurate statistics would be almost impossible to gather.

Scout Meeting
American Indian Center

MOhawk 4-0955

ALL — TRIBES

AMERICAN INDIAN
CENTER

411 North LaSalle
Chicago, Ill.

May 9, 1956

Dear Friend:

When the All-Tribes American Indian Center first opened its door the latter part of 1953, there were some who predicted that these doors would close in defeat before the first year ended. Doubts centered on two key problems: One, could representatives of some forty Indian Tribes work together on a project in Chicago despite previous clashes and group rivalries? And, two, would the habit of dependence developed by Indians in their years of restricted reservation life prevent their carrying through a responsible program.

No questions remain now that the thrilling story of participation of many Indians representing many Indian tribes throughout the country can be told. Alaska is also represented at the Indian Center. We, (staff) wish it were possible to share this story with you in person, but time and limited resources require us to use this letter.

Three years ago the Department of Interior implemented a policy of relocating many Indians numbering in the thousands to areas outside reservations. In this period Chicago's Indian population more than doubled. Under the plan the government had discharged its responsibility once initial employment and housing was found for the new comers. A citizen's group composed of Indians and non-Indians became concerned about what happened after the initial stage. The Center was created to help bridge the gap between the isolated, and often poverty stricken, reservation life and the complex, fast-moving life and culture of an urban community.

In the latter part of 1953 the Board of the Indian Center (all but two members are Indians widely representative tribally) had its first meeting in the newly rented and barren space which was to become the Center. It was an inexperienced group which felt the need for a creative program. In the first year the Directors have lost none of their zeal but have gained valuable experience with the able assistance of the Executive Director, a trained social worker, of Sioux ancestry, who since than resigned. But, todays staff of the Indian Center is composed of two persons. They are known as the Co-Directors. One is a non-Indian and the other is a full-blood Indian. The Center now houses a Public Library Extension, club rooms, arts and crafts shop, and a recreation shop and space. A variety of educational programs has been presented at the Indian Center drawing on local community resources for the purpose of helping Indians adjust and intergrate into the larger Chicago community.

Weaving, silver crafts, painting, bead work and Ceremonial Dance groups are beginning to give expression to rich and valued heritages. Counseling services have been established in a small for those with personal problems. In 1954, records indicate that in the first year some 300 Indian and non-Indians used the Center each week. Today, the 300 mark is exceeded by more than double of the original number. This means that the Center is providing the soil in which the Indian newcomer can establish roots in Chicago, and that in the same breath we can expect Chicago to be enriched by the contributions the early Americans (Indians) can make to our culture.

Since 1953 the Board of Directors has confidently adopted a budget of $12,500 each year. This year and many years to come the budget will be more than the original budget.

Will you share with us in this much needed program by contacting the Co-Directors for more detailed information regarding the much-needed funds to operate the All-Tribes American Indian Center.

Sincerely yours,

/s/ Allan Selzter

Allan Selzter------Co-Director

/s/ Hollis Chough

Hollis Chough------Co-Director

So the Tribune trying to make the teacher shortage worse? No one in his right mind will enter teaching if he thinks he will be crucified for arranging a well deserved spanking for some defiant little scamp. Discipline is hard enough to maintain in certain parts of this city, and it is made more difficult when incorrigible brats find that they can become heroes by rebelling against their teachers with the sympathy and support of ~~our~~ irresponsible parents and thoughtless newspapers. Surely the movie ~~Black~~ and book Blackboard Jungle should have made the sleeping public aware of what teachers have to endure. All the pay raises in the world will not get enough teachers until the public ~~learns to~~ and the pupils learn to give teachers the respect they receive in ~~some~~ other countries. The no. of resignations from teaching is astoundingly high, and will continue so until ~~teachers are treated like paper.~~ teaching condition undergo a radical change.

1 monsoons
2 Aryan
3 Rig-Veda
4 Brahmin
5 Brahmana
6 Sanskrit
7 Upanishads
8 caste system
9 untouchables
10 Kshatriya

BOARD OF DIRECTORS COMMITTEE MEETING

CHRISTMAS AT THE CENTER

THE AMERICAN INDIAN CENTER

PURPOSES

To promote the affiliation of the American Indians of all tribes who reside in the Chicago Metropolitan Area and their non-Indian friends into an educational, civic and cultural organization; to establish and operate an Indian center; to promote fellowship among the American Indian people of all tribes living in the Chicago Metropolitan Area and to create bonds of understanding and fellowship between Indians and non-Indians living in the Chicago Metropolitan Area; to stimulate the natural integration of the American Indians into the community life of the City of Chicago; to foster the educational and economic advancement of American Indian people; to encourage artistic and avocational pursuits by American Indian people; and to preserve and foster American Indian arts, crafts and cultural values.

From Articles of Incorporation

WELCOME TO OUR CENTER

Our News Bulletin, the "WARRIOR" is issued twice each month and is mailed to all members of our Center. For our "From Our Readers" page, we look to you for your ideas and suggestions as to how to improve our Bulletin and the programs of our Center.

Membership fee for regular INDIAN membership in our Center is $1.00 per year. For those of you who would like to help with a more substantial contribution to keep our Center going the following memberships are provided.

Our American Indian Center welcomes to membership all who are interested in Indian affairs and in our Center Program, regardless of race, creed, or color. We need your help and support.

Enclosed is my payment of $_____. I wish to join you in membership in The American Indian Center as

_____	Contributing Member	5.00
_____	Sustaining Member	10.00
_____	Supporting Member	25.00
_____	Organizational Membership	15.00
_____	Life Member	100.00

I understand that I will receive the "WARRIOR" free as a member of the Center.

Name _____

Address _____

City _____ State _____

Tribal affiliation (if any) _____

SEE YOU AT THE CENTER!

Visit the

AMERICAN INDIAN CENTER GIFT SHOP

Representing America's Indian Craftsmen

from

The Great Plains
The Woodlands
The Great Lakes
The Desert Country
The Everglades
The Seacoasts

Open 9 A.M. to 9 P.M. Monday through Saturday

The American Indian Center 411 N. LaSalle St., Chicago 10, Illinois

American Indian Center

411 North LaSalle Street • MIchigan 2-9697

Chicago 10, Illinois

OUR OWN AMERICAN INDIAN CENTER

Chicagoland has among its citizens over eight thousand American Indians who have made our city their home. They come from the Great Plains and from the Woodlands; from the Everglades and from the Desert Country. They come to make their way, to raise their families, to "take part" in Chicago. No one neighborhood is their own. They have made their homes in all the major areas of Chicagoland.

But there is one place where all can meet, can come together in the old familiar ways and talk about family and friends, about jobs, and problems met and about opportunities. At their own American Indian Center, Indians of over eighty different tribes have met to visit together and to take part in the programs of their Center. Some may come to get much needed help, others may come to give it. Some may come for that great life to morale that comes from a fine social evening with friends who understand you. For all, there is the opportunity for a truly rewarding experience, - the chance to really take part, to take responsibility in building an urban self-help and service institution of real stature that is their very own.

The American Indian Center has a social and recreational program, under the leadership of a group program director. Perhaps the greatest part of this program for many is the chance to get together for a good visit of an evening. Here, with a bite to eat and a friend to talk to, with the rythmic throb of the drum and the voices of the singers as they chant the old songs, "as we dance and we visit with the others, we feel at home."

THE "OPEN SOCIAL"

The American Indian Center has a social service and welfare program. A thoroughly trained and experienced case-worker gives practical help and counsel when this is needed. Although this type of work is largely referral work for the Center, where the Indian Chicagoan is guided to the social agency which can best serve his need, the Center has its share of those emergencies which must be met right away as well.

ARTS AND CRAFTS OF THE AMERICAN INDIAN
Chicago Tribune Photo

The American Indian Center has an Indian Arts and Crafts program. For the Indian craftsmen and artists of the reservation and the settlements, the marketing of their work presents a very real difficulty. Through the Indian Center Gift Shop and through its Indian Arts and Crafts Fairs, the American Indian Center is able to foster and encourage this rich contribution of Indian culture. In addition, the income from these ventures is an important source of funds to carry out the work of the Center.

For the younger set there are the supervised arts and crafts groups, and, in the summertime months, there is summer camping with its great opportunities for new friendships, and new citizenship-building experiences. A summer "Visitation" program brings our Indian youngsters as guests to visit for a week or so in the homes of our non-Indian friends.

SUMMER CAMP DAYS

THE "LITTLE LEAGUERS"

A group of the younger people, the "Thunderbirds" have their own organization in which to take responsibility for their own program activities. There is square-dancing and rock and roll, and basketball and baseball teams, and a good box-social once in a while, and movies on Saturday night. The Indian Center "Volunteers" orchestra plays for the regular young-people's dance night.

CENTER "WARRIORS"

AMERICAN INDIAN DANCE CLUB

The Dance Club of the American Indian Center is rapidly becoming famous in Chicagoland for their fine performances in programs of Indian tribal and ceremonial dancing. They have served in a wide variety of programs, from the small Lodge or Women's Club meeting to the St. Patrick's Day Parade! They are available too for that special program, at a very nominal fee. To arrange for their services, call the American Indian Center. Their contributions help keep our Center going.

But perhaps the most important of the programs of the American Indian Center is the operation of the Center itself. The Center is unique among social agencies. Its board of directors is elected directly by the membership of the Center. Its program is their own, and so is the responsibility of carrying it out well and successfully. The members of the Center are building a responsible social agency of their very own. In doing this, they are taking part in the life of Chicagoland as participating citizens, and the experiences which this greater program provides are most educative and truly rewarding.

The American Indian Center is a member of the Welfare Council of Metropolitan Chicago, and is also a "Red Feather" agency, receiving some financial assistance from Chicago's Community Fund. But by far the greater portion of the money necessary to carry out the work of the Center must be raised by the Center itself, through its staff and its membership effort.

The Center is organized as a non-profit agency under the laws of the State of Illinois, and has been endorsed by the Chicago Association of Commerce and Industry for the year ending December 31, 1960. A grant from the Emil Schwartzhaupt Foundation has helped it part way through the difficult early period of organization for self-management.

Welcome to Our American Indian Center

We Hope To See You There

American Indian Center NEWS

Non-Profit Org.
U. S. Postage
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Chicago, Illinois
Permit No. 7376

MEMBER:
WELFARE COUNCIL OF METROPOLITAN CHICAGO

Virgil J. Vogel
11243 S. Homewood
Chicago 43, Illinois

American Indian Center

411 North LaSalle Street • MIchigan 2-9697
Chicago 10, Illinois

Volume 8, NUMBER 2, April 17, 1962

FAMOUS CHEROKEE SCULPTOR TO EXHIBIT AT OUR 9TH ANNUAL EXPOSITION

Willard Stone, Cherokee sculptor, has sent two beautiful examples of his work, "Oklahoma Jack Rabbit" and "Nesting Bird", for exhibit at our 9th Annual Exposition. Both are outstanding examples of sculpture in wood, and we are proud to display them in our gallery of American Indian art.

Willard Stone was born in Oktaha, Muskogee County, Oklahoma of Cherokee ancestry in 1916, and studied art for three years at Bacone College in Muskogee under direction of the late Acee Blue Eagle and also with Woody Crumbo.

Working with pocketknife and chisel to achieve his fine wood sculpture, Stone has won national recognition, with collectors in over 36 states owning his works, as well as museums both here and abroad.

LINDA BENSON

MISS INDIAN CHICAGO

Queen of our 9th Annual Exposition is Miss Linda Benson, member of the Sac and Fox of the Mississippi in Iowa. Linda, who lives at 5734 S. Maryland Avenue, was chosen from all contenders for this honor at our recent annual fall Pow-Wow in September. A senior at Hyde Park High, Linda is seventeen years old.

9TH ANNUAL

American Indian Exposition

APRIL 27, 28, 29, 1962

McCORMICK PLACE • LITTLE THEATRE

- ▲ Gallery of Original American Indian Paintings
- ▲ Ceremonial Tribal Dances by American Indian Dancers of Representative Tribal Groups
- ▲ Authentic Original American Indian Arts and Crafts from the Great Plains to the Everglades; from the Woodlands to the Desert Country on exhibit and for sale

Adults $1.00
Children .50

DOORS OPEN FOR EXHIBITS

6 to 11:30 P.M. Friday, April 27
1 to 11:30 P.M. Saturday, April 28
1 to 6:00 P.M. Sunday, April 29

DANCE PERFORMANCES

8 P.M. Friday, April 27
2 P.M. Saturday, April 28
8 P.M. Saturday, April 28
3 P.M. Sunday, April 29

PHILBROOK ART CENTER AND THE MUSEUM OF NEW MEXICO SEND AMERICAN INDIAN PAINTINGS FOR EXHIBIT AT OUR EXPOSITION

Original American Indian paintings have been received from the Philbrook Art Center of Tulsa, Oklahoma, and the Museum of New Mexico of Santa Fe New Mexico for exhibit at our Exposition. All of the paintings in these collections are outstanding works of art by American Indian artists. We are very grateful to both of these fine institutions for making their collections of these beautiful paintings available for us to have at our annual show. Both the Philbrook Art Center and the Museum of New Mexico are contributing to a priceless heritage in encouraging the art of the American Indian and in preserving this inspiring work for future generations to enjoy.

"The Old Medicine Man"
by Yeffe Kimball, Osage

BASEBALL SEASON IS HERE!

Last call for baseball players! The Center will again field four teams this year. The Warriors, the Braves, the "Little Leaguers" and the girls soft-ball team are getting organized and now is the time to get on the roster. Little League players and girls for the soft-ball team, contact Frank Fastwolf right away, at HU 9-6788, or sign up on the roster here at the Center.

Players for all teams see Sid Gillson here at the Center and sign up as soon as possible, - the time is getting short and we are getting set to go!

ATTENTION SUMMER CAMPERS:

Now is registration time for summer campers. Those of you who hope to get to summer camp this year, or who have children you would like to have the chance to get to camp, call Sid Gillson at the Center, or come up and make arrangements with him right away. It's time for registration for both children and teen-agers who want to get to camp this season.

CHIEF TV, RADIO AND PHONO REPAIR & SALES

ALL WORK GUARANTEED

FILLMORE LEDEAUX 1812 WEST ERIE
HA 1-7306

AMERICAN INDIAN CENTER CALENDAR

APRIL 1962

7	Saturday	Family Night - Open Social Women,s Club Party	Indian Center	8 P.M.
8	Sunday	Indian Day at	Isham YMCA	
9	Monday	Women,s Club Meeting	Indian Center	8 P.M.
10	Tuesday	- open -		
11	Wednesday	A. A. Meeting	Indian Center	8 P.M.
		Arts & Crafts Committee	Indian Center	8 P.M.
12	Thursday	Camera Club Meeting	Indian Center	8 P.M.
13	Friday	Youth Night - Sock Hop	Indian Center	8 P.M.
14	Saturday	Family Night - Open Social Sponsors: Camera Club Spaghetti Supper: Movies	Indian Center	8 P.M.
15	Sunday	Program Committee	Indian Center	2 P.M.
		Indian Day at	Isham YMCA	
16	Monday	- open -		
17	Tuesday	General Exposition Meeting	Indian Center	7 P.M.
18	Wednesday	A.A. Meeting	Indian Center	8 P.M.
19	Thursday	Camera Club Meeting	Indian Center	8 P.M.
20	Friday	Youth Night Ice Cream Social	Indian Center	8 P.M.
21	Saturday	Family Night - Open Social Sponsors: Youth Club Spaghetti Supper	Indian Center	6 P.M.
22	Sunday	Indian Day at	Isham YMCA	
23	Monday	- open -		
24	Tuesday	- open -		
25	Wednesday	A. A. Meeting	Indian Center	8 P.M.
26	Thursday	Camera Club Meeting	Indian Center	8 P.M.
27	Friday	NINTH ANNUAL EXPOSITION	McCormick Place	6 P.M.
28	Saturday	NINTH ANNUAL EXPOSITION	McCormick Place	1 P.M.
29	Sunday	NINTH ANNUAL EXPOSITION	McCormick Place	1 P.M.
		Indian Day at	Isham YMCA	
30	Monday	- open -		

(Because the Center Calendar must be prepared far in advance to appear in the Center NEWS, only those events which are arranged for far in advance can be listed in the Calendar)

DO YOU HAVE AN ALCOHOL PROBLEM?

The American Indian Center group of Alcoholics Anonymous meets in the Center's third floor clubroom, on Wednesday at 8:00 P. M. All who wish to join with this group are welcomed.

"Viewing The Medicine Arrows"
by Dick West, Cheyenne

FEBRUARY NEW MEMBERS AND RENEWALS - WELCOME!!

Ralph E. Noble		
Frank B. Nichols		
John H. Watland		
Nettie Hart		Renewal
Edward Martin	Chippewa	
George Westby		
E. T. Kurzdorfer		
Mr. and Mrs. Donald Funk		
Mrs. Arlene M. Lindquist		
Mrs. Enid S. Ellis		
Winthrop Warren		Renewal
Mary Jane Meteye	Chippewa	
John C. Traxel, M.D.		
Velma B. Hornsby		
Mrs. Lon A. Logan		
Charlene Cooper		
Mrs. Joyce A. Spat		
Eugenia Neeley		Renewal
Kathleen Herring		
Orrin J. Boswell		
Mrs. P. W. Moore		
Mrs. Harry Thomsen		
Reverend Ralph Galt		
E. F. Cooper, M.D.		
Erma Seager		
Mr. & Mrs. Chester Hart		Renewal
Joseph E. Yoakum	Navajo	Renewal
Dr. A. E. Harvey		
Miss Geraldine Weber		
Miss Eleanor Lonek		
Leatha Meyer		
Fred Howard		Renewal
Mrs. Margie Howard		

PROGRAM COMMITTEE

A Program Committee has been formed to plan coming events for each month. This committee is composed of officers of the Dance Club, Camera Club, Women's Club, Youth Group, and officers of the Board of Directors. Thus far, it is planned that each club will be host on one Saturday night Open-social of each month. On April 7,the Women's Club were hostesses and sponsored a very successful Farewell Party for Mr. & Mrs. Harry Funmaker. It was very well-attended and everyone had an enjoyable time. Young and old enjoyed their favorite Indian songs, round dances and refreshments.

We can all look forward to some pleasant Saturday evenings in the future when the other clubs will each sponsor their evening program. The purpose of this Program Committee is to establish a program for each month so that we will have a continued growth in activity and programming through unified effort and good communication between individuals and between the clubs of the Indian Center.

THE WOMEN'S CLUB NEWS

A going away party was held for Mr. and Mrs. Harry Funmaker on Saturday, April 7. There were games played, prizes given and good food served. Prayers were offered by Father Powell and many gifts were received from friends and well-wishers. There was costume dancing. The party was a great success.

The Womens Club held their monthly meeting on Monday, April 9 at which time new officers were elected. Margaret Redcloud is the new Chairman and Vivian Mason the new Secretary-Treasurer. After the meeting the women got together, and cut the new drapes for the third floor. The women will meet one whole day during Spring vacation to sew, press, and hang the new drapes.

Our next meeting will be May 14 at 7:30 P. M.

WINNEBAGO CLUB

On March 25th the Winnebago Club met here at the American Indian Center. Only twelve members met but the gathering was very much worth while, The purpose of the club is so more Winnebagos meet and keep in touch with each other. Also to revive and keep alive some of the old Indian games and customs.

One of the games played was Indian pinochle with a few of the white man's games. Dinner was served afterward. It was a pot-luck and some of the food served"you just can't get anymore". When all felt they had enough to eat, sides were chosen for a Moccasin Game.

As in all games there must be a losing team. So the losers had to clean up before everyone left for home.

The next scheduled meeting will be held on May the 6th, at which time plans will be made for a summer picnic.

They cordially invite more people to attend -- and not only Winnebagos!!

WELCOME TO OUR CENTER

Our News Bulletin is issued once each month, and is mailed to all members of the Center. For our "From Our Readers" column, we look to you for your ideas and suggestions as to how to improve our News and the programs of our Center.

While only American Indian members have the voting privilege, our American Indian Center welcomes to membership all who are interested in Indian affairs and in our Center program, regardless of "race", creed, or country of national origin. We need YOUR help and support. In our America, we all need each other.

Membership fee for regular INDIAN membership in our Center is $1.00 per year. For those of you who would like to take a greater part, and help with a more substantial contribution to keep our Center going, the following memberships are provided:

--- Contributing Member $ 5.00
Includes:
-Subscription to the Center News Bulletin.
-10% discount allowance at our Indian Center Trading Post.

--- Sustaining Member 10.00
Includes:
-Subscription to the Center News Bulletin.
-10% discount allowance at our Indian Center Trading Post.
-Family Pass to our annual American Indian Pow-Wow.

--- Supporting Member 25.00
Includes:
-Subscription to the Center News Bulletin.
-10% discount allowance at our Indian Center Trading Post.
-Family Pass to our annual American Indian Pow-Wow.
-Family Pass to our annual Chicago American Indian Exposition.

--- Organizational Membership (For organizations wishing to join)
Includes: 15.00
-Subscription to Center News Bulletin.
-10% discount allowance at our Indian Center Trading Post.
-Single Pass to annual American Indian Center Pow-Wow.

--- Life Member 100.00
Includes:
-Lifetime subscription to our Center News Bulletin.
-10% discount allowance at our Indian Center Trading Post.

Enclosed is my contribution of $_____.* I wish to join with you as a _____ member of the American Indian Center.

Name_____

Address_____

City_____ State_____

Tribal Affiliation (if any)_____

SEE YOU AT THE CENTER !

The American Indian Center is a non-profit organization, endorsed by the Chicago Association of Commerce and Industry for the year ending December 31st 1962, and a member of the Welfare Council of Metropolitan Chicago.

* Contributions to our American Indian Center are deductible for Income Tax purposes. Your contributions make our American Indian Center possible.

KNOW
YOUR
BOARD

Frank Knows Gun

Frank Knows Gun was elected to the Indian Center board of directors in January of this year, for his first three-year term. Frank, a Cheyenne-Crow, was born November 16, 1942 in Kirby, Montana. He graduated in 1960 from Busby High School and went to Eastern Montana College for one semester. In school, Frank was president of the Student Council and president of his class for three years. He came to Chicago on October 5, 1960, and went to Chicago Technical College for two semesters. He is now training for tool and die design at the Allied Institute of Technology.

He plans to continue work and to to school as a part-time student, and is planning to enter either George Williams College or Roosevelt University. Frank was a player on the Indian Center Warriors basketball team, and is president of the Center Youth Club. (Taken from Indian Center Youth Club News).

Singing
At
The
Center

A GOOD INVESTMENT

Enclosed is my contribution of $_____ for the work of The American Indian Center

Name_____

Address_____

City_____ State_____

Contributions to our American Indian Center are deductible for Income Tax purposes. Your contributions make our American Indian Center possible.

AMERICAN INDIAN DANCE CLUB EXPOSITION DANCE PROGRAM

The American Indian Dance Club, who will be presenting the Indian Ceremonial Tribal Dance program at our Exposition has set up a tentative program for the performances:

WELCOME SONG
Friendship Dance
Buffalo Dance
Flute Song or Blanket Act
Green Corn Dance
Kiowa Pipe Dance
Lord's Prayer
Swan Dance
Dog Feast
Round Dance
War Dance
STAR SPANGLED BANNER

This program may need to be changed before opening night is here. The Dance Club has chosen a very beautiful and impressive set of dances in this program, and we are all looking forward to the big day at McCormick Place.

This is a good time to remind all of us that the American Indian Dance Club welcomes engagements for small or large group performances. As we all know, this is one of the very finest of American Indian Dance groups in the country, and their performances are always outstanding and very popular. Organizations and clubs may get information about their fees for programs of various kinds by getting in touch with the Dance Club President, Mr. Fred Greendeer, at DIversey 8-6240, or by writing to him in care of the American Indian Center.

ACTION MINUTES: BOARD OF DIRECTORS MEETING, APRIL 6, 1962

Board Members Present:	Board Members Absent
Nathan Bird	Dorothy Van de Mark
Richard Poweshiek	Thomas Mason
Leonard Borman	
William Red Cloud	
Rev. Peter Powell	
Frank Knows Gun	
Ernest Naquayouma	
Frank Merrick	
Jack Rosen	
Ben Bearskin'	
Edith Johns	
Hattie Walker	
Dan Battise	

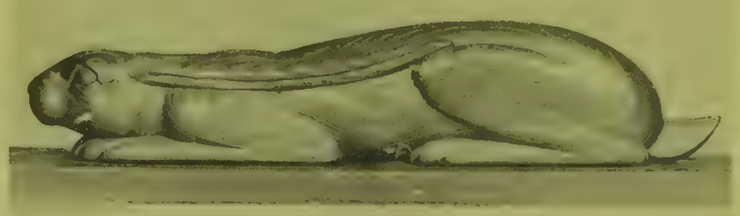
1) That the American Indian Dance Club program for the Exposition be conducted with the same arrangements as were agreed upon for the last Exposition.

2) Richard Poweshiek's application for the position of Program Worker accepted.

3) Resignation of Richard Poweshiek from the Board of Directors accepted (Center policy is that staff members may not also serve on the Board of Directors).

4) Application of Norma Bearskin for Group Worker Aide position accepted for future appointment.

5) Adjournment: 12:05 A. M.



"Oklahoma Jack Rabbit"
by Willard Stone, Cherokee

On exhibit at our Ninth Annual American Indian Exposition

NATION-WIDE AMERICAN INDIAN

POW WOW

and

CHAMPIONSHIP INDIAN DANCE CONTEST

Held at the Field House, University of Chicago

5550 SOUTH UNIVERSITY AVENUE

Authentic American Indian
Tribal Social and Ceremonial Dances

American Indian Dancers
from all over the nation

JUNE 18 1961
1 P.M.
to 9 P.M.

ADMISSION:

Adults	$1.00
Children	50¢

Colorful Traditional
Ceremonial Costumes

Individual and Group Championship Dance Contests, with $500.00 in prizes.

Awards for best authentic costumes.

UNDER MANAGEMENT OF
CHICAGO AMERICAN INDIAN
DANCE CLUB

The Voice of the American Indian

JUNE 13–20, 1961

AMERICAN INDIAN CHICAGO CONFERENCE

The Voice of the American Indian
JUNE 13-20, 1961 AMERICAN INDIAN CHICAGO CONFERENCE

Carol Ann Vogel
11243 Homewood
Chicago, Ill.

Non-Profit Organization
U. S. POSTAGE
PAID
CHICAGO, ILLINOIS
PERMIT NO. 7479

THE GREAT INDIAN POW-WOW

of

THE AMERICAN INDIAN CHICAGO CONFERENCE

During the week of June 13 to June 20, 1961, Chicago will be host to the first national meeting held for all American Indians in the history of our country. At this great Conference, the American Indian people of the Nation will come together to work out a "Statement Of Indian Purpose", and this historic document will serve as a guide for them and for all Americans in the days to come.

This great gathering of American Indian people from all over the nation brings an unparalleled opportunity for one of the greatest Indian "Pow-Wows" or Indian Dances, that has ever been held.

Proceeds of the Pow-Wow will go to help make possible the great purposes of the Conference. To make the Conference truly "The Voice of the American Indian" will mean that Indian people will come from the far corners of our country to join in this effort. Many will not be able to afford the expense of coming from great distances, and proceeds of the Pow-Wow will be used to help those who must come from far places.

The Pow-Wow will be held under the management of the American Indian Dance Club of Chicago, one of the finest Indian Dance groups in the nation.

American Indian Center

AMERICAN INDIAN EXPOSITION

JUNE 13—20

INTERNATIONAL HOUSE

1414 EAST 59th STREET

Exhibit and Sale

The distinctive arts and crafts of America's Indian Tribes from the Great Plains to the Everglades; the Woodlands to the Desert Country

AMERICAN INDIAN ARTISTRY, in

Pottery **Textiles**

Ceramics **Turquoise & Silver**

Sculpture in Wood, Bone and Stone

OPEN DAILY

1 P.M. TO 10 P.M.

ADMISSION FREE

BENEFIT OF

American Indian Center

411 North LaSalle Street

Chicago 10, Illinois

A Red Feather Service

A Non-profit Organization

ENDORSED BY THE CHICAGO ASSOCIATION OF COMMERCE AND INDUSTRY FOR THE YEAR ENDING DECEMBER 31, 1961

American Indian Center
411 North LaSalle Street
Chicago 10, Illinois

Carol Ann Vogel
11243 Homewood
Chicago, Ill.

Non-Profit Org.
Bulk Rate
U. S. Postage
PAID
Chicago, Illinois
Permit No. 7376

1961

8th ANNUAL

AMERICAN INDIAN EXPOSITION

Dear Friends:

The 8th Annual American Indian Exposition of the Chicago American Indian Center will bring to Chicago the art and the craftsmanship of over seventy of America's Indian Tribal groups, for exhibit and sale. Held at the International House, 1414 East 59th Street, the Exposition will be open to the public from June 13 to June 20, 1961, and from 1 p.m. to 10 p.m. daily. There will be no admission charge.

Exhibits will include examples of the world-famous Navajo rugs, the exquisite artistry in silver and turquoise of the silversmiths of the Hopi, the Navajo and the Zuni, the bone and ivory carvings of the Indians and the Eskimo of Alaska, the wood-carvings of the Cherokee, the porcupine quill creations of the Chippewa, together with native basketry, beadwork, barkwork and textiles of many other Indian tribes. Along with original water-color paintings by American Indian Artists, there will be modern silk-screen reproductions, both in prints and on ceramic tile.

While admission to the 8th Annual Exposition is free, any proceeds from the sale of these authentic Indian arts and crafts will go to benefit Chicago's American Indian Center, a social agency serving the American Indian people of the Chicagoland community. There are more American Indians living in the Chicago area today than there are on many of the Indian Reservations of the United States. The American Indian Center is a member Agency of the Welfare Council of Metropolitan Chicago, and carries the endorsement of the Chicago Association of Commerce and Industry. The Annual American Indian Exposition is one of its major yearly social and fund-raising events.

American Indian culture continues to make its rich contribution to our American heritage. In our 8th Annual Exposition, the American Indian Center is proud to bring to the people of Chicago this example from a great tradition.

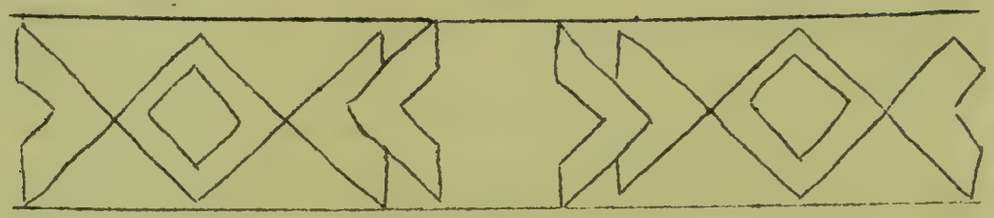
The American Indian Center was formed in 1953, sponsored by a group of Chicago Indians and non-Indians, and is a non-profit educational and recreation social agency. It is primarily interested in the newly arrived Indians who are making their homes in Chicago.

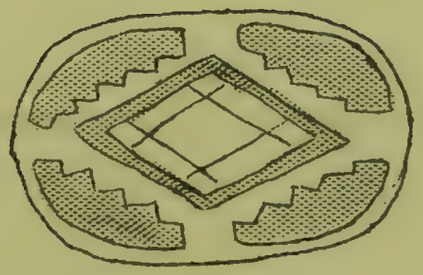
The purpose of the Center is to promote the natural integration of the American Indian into the community life of Chicago; to promote fellowship and understanding among Indians and non-Indians; to foster the economic and educational advancement of the Indian people, and to preserve and foster arts and crafts and Indian cultural values.

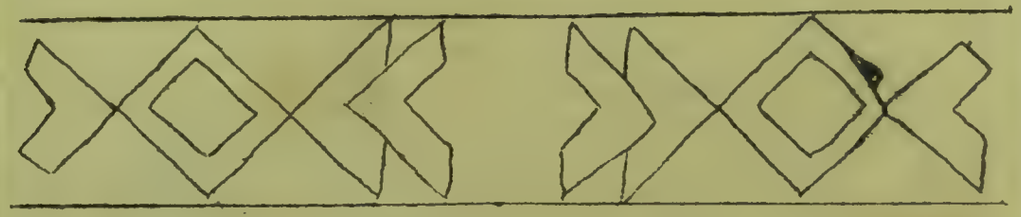
At the present time, over 35 different Indian tribes from all over the U.S. have some part in the Center's activities. A few of the Center's activities are cooking and sewing classes, photo, crafts, dancing, movies, discussion groups and athletic teams.

The Welfare Council of Metropolitan Chicago has recognized the need for such a Center and the American Friends Service Committee continues to act as stewards for the Center.

We invite your interest and participation for the welfare of the American Indian. If you desire to know more about the Center and its activities, please fill out the information below and mail to the Center.







INDIAN GET TOGETHER

AND POT LUCK PICNIC

On July 4, 1959, from 10:00 a.m. to 5:00 p.m. at the Caldwell Forest Preserve, Milwaukee and Devon, Chicago. CTA transportation direct to the Picnic Area. Take Milwaukee-Devon bus on Milwaukee Avenue.

There is a public swimming pool in the Forest Preserve. Charge for adults is 50¢; and 10¢ for children under 12.

For further information:

Call - Leota Tekala
6409 Greenwood Ave.
Chicago 37, Illinois
MI 3-0792

Whitehead
Ca. 1969

THE AMERICAN INDIAN CENTER
Para-Professional and Training Programs
Interns in Community Service

Historically, one of the major tragedies for American Indians in the relationships between the American Indian people and urban American Society has been that so many programs designed to help them have aimed at their destruction as a people. Missionary and other religious effort, government officials and programs, and interested and concerned lay people of every hue have attempted to convert, educate, and manage them into becoming something else, usually to disappear, via the melting pot by way of the various programs, with a new people emerging in their place within the main stream of American Society. All too often, non-Indian Americans have relied upon or used a self-appointed Indian leader, or appointed and confirmed Indian leaders of their own choice, to work through for the accomplishment of their purposes. In this way, power was taken from the people and given to those who spoke the loudest or who were most easily worked through and dealt with; a leadership artificially created and sustained, and which existed only through the recognition of non-Indians, with all of the pseudo-events and other implications to be expected from such recognition.

One of the most destructive consequences of such a general policy has been the consequent denial to Indian people as a people to have the chance to act effectively in their own behalf, with a sense of achievement in efforts and programs because they were their own efforts and programs, and through such experience as progressive development of their own situation in their terms and to a much higher level than they are now permitted to enjoy.

Today, the renewed national interest in the fate of the American Indian has brought almost unparalleled opportunity and, as so many times in the past, a corresponding threat to the American Indian as a people. The critical question involved is a deceptively simple one; shall American Indian progress be something that is done to Indians and for Indians by others who presume to know what is best for Indians, or shall American Indian progress be the expression of the American Indian people themselves.

From its beginnings in the early 1950's, the American Indian Center of Chicago has fought this very basic and very pervasive threat to Indian identity and Indian achievement. It continues to do so.

The Center is an organization of American Indian people of the Chicagoland area who have come together to help one another in getting the opportunities to act more effectively in their own behalf. Incorporated non-for-profit, its governing body is a board of directors elected directly by the American Indian people who make up its membership and take part in and carry out its programs and its activities. As a result, its board of directors continues to be just that portion of its membership interested in responsibility and with the confidence and the trust of their fellow-participant members. This built-in sensitivity to where the people are and what their needs and aspirations may be is a basic feature of Indian Center programs and activities. The American Indian Center is an American Indian achievement, and a life-style more genuine and enduring than the easy commitments of self-appointed leaders, or the easy promises of alien administrators who are too often more effective in dealing with the relation of words to one another than they are in understanding the relationships of people to one another.

At the present time the American Indian Center operates with a staff of twelve people, eleven of which are American Indian. Programs and activities are organized in terms of four major areas; 1) Family Services, 2) Group Activities, 3) Children and Youth, and 4) Center Operations, management and planning.

The program of family services, carried out through two caseworkers and general staff assistance, serves to help and assist American Indian people in any problems they may encounter in their experience with life in the city. Major program components are employment assistance, educational and scholarship assistance, help in problems of adequate housing, help toward adequate medical care, and direct financial assistance as well as direct assistance with food and clothing when needed, along with legal aid and with help in problems of alcohol and drug abuse.

The group activities of the Center are not simply social and recreational opportunities for Indians, but rather are made up of Indian social organizations of many kinds which serve to bring meaning and purpose to life in the city. As a rule, between twenty and thirty such organizations are functioning at the Center, ranging all the way from Alcoholics Anonymous groups to Boy and Girl Scouts and to groups of tribal base such as the Winnebago Club and the Council of Three Fires. A youth organization serves as a means both of social activities for youth and as a means of assisting individual young people with scholarship assistance and vocational guidance and opportunities as well.

Programs for children and youth include the Center Explorers Program through which tutoring and guidance, as well as social and recreational opportunity, are developed for Indian grade-school youngsters throughout the year. During the school year, tutors are recruited as volunteer helpers to assist the children in school-work in every-day after-school sessions at the

Center. Present registration is 228. During the summer months, an all-day summer day camp experience has been provided with a registration of over three hundred.

Center activities are initiated by its membership through its board and carried out by Center board and staff members with the participation of the general membership. Center programs and services are open to all American Indians whether they are members of the Indian Center or not. This shared responsibility for the nature and realization of whatever the Indian Center does represents perhaps the most important program feature of all.

Through its own efforts, the American Indian Center has grown from a relatively small group of the early 50's with an annual budget of approximately $20,000, to reach a total program budget of over $200,000 and with over five thousand individuals effected through its family services program alone in the course of one year. This has brought one of the central problems of the Indian Center organization to an acute stage at the present time. Center board and staff are drawn from Center membership and participant groups. They are from and of the people and the power must remain with the people in the Indian Center organization. Yet the Center staff is called upon, with the progress in Center programs, to work more and more at a professional level of competence in the Center's fields of service. At this point in the Center's development the need for more professional and para-professional training is acute. Provision must be found for in-service training opportunities that will bring college and university credit toward degrees in the various fields of social service work. At the same time, para-professional training must be provided to maintain the vital link between board, staff and membership as one organization working together in a Center achievement that is share by all. This is a problem that must be met and overcome <u>now</u>.

In-service training with Center staff taking college courses in their field as part of their job and their work will help to meet one aspect of this general problem. Another major aspect of the problem can be met through the training of para-professional workers, who can receive on-the-job training and experience while working toward associate degrees not requiring college work pre-requisites. For a number of reasons, this latter type of training program is especially suited to the Indian Center need.

- Their training, knowledge and experience will be something shared more directly with the people, rather than something applied to them or used to manipulate them.

- This kind of sharing, in turn, can raise the level of knowledge, and competence of all rather than being reserved for private practice.

- In turn, the interpretation of urban institutions and what they have to offer to the people who could benefit from them also raises the level of efficiency and effectiveness of the urban institutions.

- This kind of structure is consistent with retaining final decision making and program planning by the people themselves.

- This kind of structure is consistent with the support and maintenance of Indian identity, with respect and appreciation of this identity, rather than aiming at its destruction.

- This kind of shared experience can add to meaning and purpose for life in the city by increasing the opportunity and ability of people themselves to act effectively in their own behalf.

- Bridging the common gap between expert and recipient, the para-professional can help retain the character of the Indian Center as a common enterprise rather than a social agency apart from the people and serving them. Para-professionals, drawn from the people, are much more than just additions to the staff. They represent some of the people who have time and special training to make a special contribution. They allow for a form of staff expansion without loss of membership participation as they tend to be less separated from the people with whom they work.

As an independent organization without government subsidy and without endowment income, the Indian Center faces an increasingly difficult budget problem as its program of action grows and progresses. The expansion of program involved must not be allowed to change the Center into a growing bureaucracy increasingly separated from those it is called upon to "serve". Yet an increase in staff resources must be achieved in some form if the Center is to rise to meet its increasing opportunities in developing areas of service and activity. The use of the para-professional will help to avoid the dangers of a budget grown impossibly large, and the dangers of a developing bureauocracy.

In the field of Family Services alone, the time of five para-professional could be very fully utilized. With over five thousand individuals affected through this program last year, and perhaps a greater number that are not being included, the Center's two case-workers cannot possibly take part in the follow-up and encouragement necessary to help those who need it and to bring to them an understanding of what participation in the Center group has to offer. Para-professionals could help tremendously to keep this program from degenerating into a hand-out, institutional program.

There is such a wide range of need in the youth-serving activities of the Center that five para-professional could well be absorbed in this general program. The alienated and estranged, those who are trying under great difficulties to continue their education, those who need to find meaning and purpose in association in activities with other Indian youngsters, those who are drifting without direction and who could use some encouragement and some new alternatives, all are potential contributors for the achievement of their Indian Center. At present, the Center has only a youth room and one youth worker.

The Explorers program of the Center, with a registration of over 200 grade school youngsters, has just two staff workers to work in recruiting the over two-hundred volunteer tutors and counselors that are necessary, their regular orientation and encouragement, together with the contacts and working relationships with parents, school teachers, and professional sources for curriculum development, guidance and evaluation. With an additional five para-professionals in this area there would be time and opportunity for more parent involvement, more school teacher participation and cooperation, more search for and development of educational aids and curriculum innovations, more time for in-depth counseling and individual follow-up of students, more stable and reliable volunteer development, and the development of more insightful and reliable measurements of program accomplishments, for example.

For a people's project such as the American Indian Center, the range of relevant training courses is immense. Courses ranging all the way from recreational workers to psychology for counseling and applicable. Teacher aides, counseling, out-reach workers in social work, group work, community organization, health and hygiene, home-making, consumer education, arts and crafts, legal aid; wherever the people's interests and needs are evident, appropriate courses are relevant.

The para-professional can add an extremely important resource for our Indian Center in meeting the challenges of these times and its own unprecedented growth.

Special POW-WOW celebration!

Sat. July 12, 1969

starts after 9 P.M.

IN HONOR OF 100 VISITING AMERICAN INDIAN COLLEGE STUDENTS.

Admission Free!

DONATIONS TO HELP DEFRAY EXPENSES OF ALL INDIAN COLLEGE STUDENTS WHILE THEY ARE IN CHICAGO TO STUDY – LET US SHOW THEM OUR INDIAN-STYLE HOSPITALITY!

American Indian Center

1630 WILSON AVENUE CHICAGO, ILLINOIS 60640
TELEPHONE: 275-5871

BOARD OF DIRECTORS

VINCENT ZUREGA, *Chairman*
Apache

RONALD W. JOURDAN, *Vice Chairman*
Oneida

LONNIE POCO, *Treasurer*
Comanche

VANN ISAAC, *Secretary*
Choctaw

SHARON SKOLNICK
Apache-Sioux

PHYLLIS DECORAH
Oneida

FRANCESCA VELTRI
Apache

RAY GAUTHIER
Chippewa

GEORGE DELONEY
Chippewa

1976 POWWOW

VINCENT ZUREGA, *Chairman*
Apache

LONNIE POCO, *Treasurer*
Comanche

VANN ISAAC, *Secretary*
Choctaw

FRED GREENDEER, *M.C.*
Winnebago

SAM KEAHNA, *Head Dancer*
Mesquakie

MARY GREENDER, *Arts & Crafts*
Oneida

SUSAN K. POWER, *Ticket Sales*
Sioux

CAROL MILLER, *Advisor*
Crow

DAVID ANDERSON, *Adv. Consultant*
Choctaw-Chippewa

JOHN F. WALKER, *Exec. Director*
Sioux-Ottawa

Dear Friends:

The Great Powwow will be held at the National Guard Armory, 234 East Chicago Avenue, Chicago, Illinois on Friday, November 26; Saturday, November 27; and Sunday, November 28. This annual Powwow is sponsored by the American Indian Center of Chicago, a non-profit organization.

Prize money for the contestants is $2,500.00. Registration will open 6:00 P.M. Friday, November 26 and close 1:30 P.M. Saturday, November 27. Contests will be on a point system, (beginning Friday, November 26) and includes all grand entries and dances. The categories are as follows:

Men: Fancy-Traditional
Women: Fancy-Traditional
Junior Girls/Boys 9-15
Tiny Tots 3-8

ARTS AND CRAFTS:

Categories: Beadwork, birchbark, quillwork, leatherwork, pottery, baskets, tiles, prints, paintings, wood and sand sculpture, plaques, records, books, novelties, clothing and shawls – $10.00 per day for 8 ft. frontage. Silver and turquoise jewelry, Navajo rugs – $25.00 per day for 8 ft. frontage. Food booths – $25.00 per day. Literature booths are free. Send deposit now. Identify your tribe.

Doors Open (exhibits)

4 p.m. – 10 p.m. Friday
10 a.m. – 10 p.m. Saturday
10 a.m. – 10 p.m. Sunday

Dance Performances

8 p.m.
2 and 8 p.m.
2 p.m.

Information/Booth Space

Contact:

American Indian Center
1630 West Wilson
Chicago, Illinois 60640
(312) 275-5871

Donations:

Adults $3.00

Children $1.00
(under 12)

After 5:00 p.m. call: Carol Miller (312) 345-6071

An independent, self-help organization of Chicago's American Indians endorsed by the Chicago Association of Commerce and Industry. Contributions are tax deductible.

1. With the death of Bob Rietz on 5/13/71, the Board of Directors approved that Faith Smith be the Acting Executive Director.

2. By resolution, of the Board of Directors on 5/14/71: Faith Smith was directed to close the Lake View Bank account and bring the authorized signatures up-to-date. With Marvin Tahmahkera, Chairman; Duane Begay, Vice Chairman; Roger Harper, Treasurer and Faith Smith, Acting Executive Director. This was not accomplished - Why?

3. Why is Faith Smith the only one who has access to the A.I.C. books and the only one who knows what is happening to the quarter of a million dollars that comes into the A.I.C. in one year?

4. Faith Smith's staff report to the Board of Directors dated 6/4/71 states that,

> "A resolution was passed by the Board of Directors to change our account from the Lake View Bank to the Ravenswood Bank. This was postponed because of a lack of funds. Next week we will have this done and at the same time, establish a separate account for payroll and a separate account for Family Services."

Why was this not done?

5. Debtors notified the Board of Directors of outstanding bills. This lead the Finance & Budget Committee to investigate over-due bills; the banking and accounting procedures of Faith Smith.

6. On August 20th, the Board of Directors terminated Faith Smith's services as Acting Executive Director for failure to comply with the Board of Directors resolution to close the Lake View Bank account; and for insubordination in that Faith Smith refused to surrender requested books and accounts to Roger Harper, Treasurer-A.I.C. Also, up to and including 7/30/71, Faith Smith permitted Edith Johns to sign checks on the Lake View Bank for transactions of the A.I.C. WHY??

7. Due to the irregularities in Faith Smith's banking methods and accounts of the A.I.C.; a complete audit of the A.I.C. records and accounts has been called for by the Finance & Budget Committee.

8. Faith Smith after being FIRED by the Board of Directors for insubordination and dereliction of duties - did not accept the Board's action by becoming personally involved with the illegal membership meeting called for on August 25th; in an attempt to reinstate her position and to remove several Board Members.

9. On 8/26/71, Faith Smith without approval of the Board of Directors notified the WELLS BURNETTE ASSOCIATES (the A.I.C. fund raising agent) that she was reinstated as Acting Executive Director; and any such business of the A.I.C. would be handled by her. This is not true as the termination of Faith Smith's services as of 8/20/71 stands as approved by the Board of Directors. Mr. Burnette of WELLS-BURNETTE ASSOCIATES contacted Mr. Marvin Tahmahkera, Chairman; about this - Mr. Tahmahkera advised Mr. Burnette that his business with

9. the A.I.C. would still be handled by Mr. Red Cloud, Acting Executive Director and the Board of Directors.

10. A complete audit is in process for the accounting of the A.I.C. financial expenditures and records. The A.I.C. owes approximately $55,000.00 at this time. Upon completion of this legal audit, a detailed report of where, when and to who received monies from the A.I.C., will be made known to all members of the American Indian Center.

ONCE IN A LIFETIME!

RARE MEDALLIONS

For Sale!

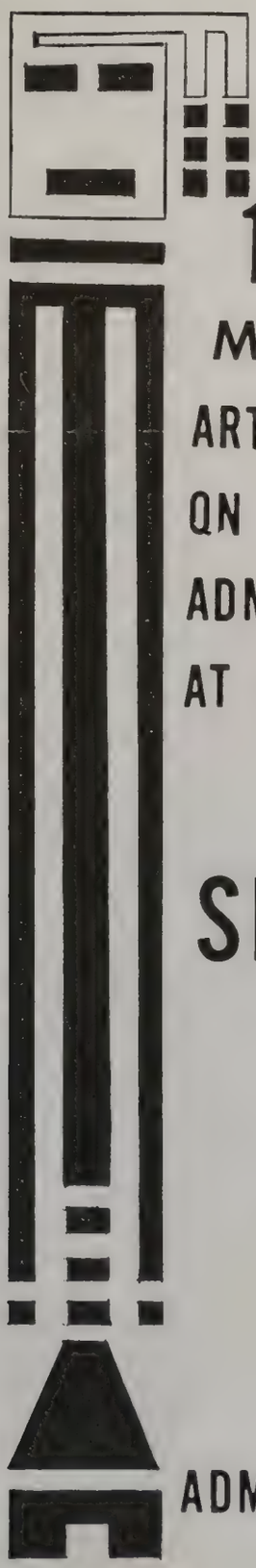
On Saturday, June 28, 1969 bronze medallions were presented to some 20 Navajo ex-Marine Corps Veterans who were and represented World War II Navajo "code-talkers." The awards were made by the 4th Marine Division Association and honors the Navajo veterans who distinguished themselves in the Central Pacific using their own language with variations while transmitting coded messages.

The Medallions which also honors all American Indian Marines was engraved by the Western historical artist Joe Ruiz Grandee and is 3 in. in diameter and 1/4 in. thick. The painting how is an exhibit in the Marine Corps museum at Quantico, Virginia. The limited edition duplicates, however are about the size of a silver dollar.

A limited supply of duplicates of these medallions are now on sale for $3.00 a piece at our American Indian Center and can also be ordered by mail. All of the proceeds of these sales will go to help pay the expenses of over 80 Indian College students who will be guests of the Chicago American Indian Center while taking part in a work-shop on Urban living during the week of July 7th.

Chief Blue Bird - 1940 Wilshire -
Office Phone 646-6147
Phone 1186-6458 - Tlingit - Tlingit language.

AMERICAN INDIAN CENTER



ARTS & CRAFTS EXPOSITION

1630 WEST WILSON AVE.

MAY 21, 22, 23 — 10 A.M. TO 10 P.M.

ARTS & CRAFTS OF THE AMERICAN INDIANS

ON EXHIBIT & FOR SALE

ADMISSION FREE

AT CHICAGO'S AMERICAN INDIAN CENTER

SPECIAL DANCE PROGRAM

TRIBAL & CEREMONIAL DANCES
OF THE AMERICAN INDIANS

CONTINUAL PERFORMANCES

STARTING TIMES:

FRI. MAY 21 - 6 - 10 P.M.
SAT. MAY 22 - 10 - 10 P.M.
SUN. MAY 23 - 10 - 6 P.M.

ADMISSION: ADULTS $1.00
CHILDREN .50

ALL PROCEEDS TO THE AMERICAN INDIAN CENTER SELF-HELP SOCIAL AND SERVICE PROGRAMS. A NON-PROFIT ORGANIZATION.

American Indian Center

PHONE 275-5871 • 1630 WEST WILSON AVENUE
CHICAGO, ILLINOIS 60640

MEMBER: WELFARE COUNCIL OF METROPOLITAN CHICAGO

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Vice Chairman
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Oneida

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Comanche

ALFORD WATERS
Ponca-Otoe

April 30, 1972

To All Of Our Members
and to all of Our
Many Friends

Dear Friend:

Summertime, - Lovely word. Full of a sort of promise.

But for many of our youngsters, a small, crowded, stifling apartment, or the hot, dusty, crowded streets and sidewalks of the inner city does not mean the pleasant and sustaining renewal that we all associate with "vacation time."

We are trying to have a summer of real growth, of lively and rewarding interest and alertness for our youngsters. Balanced recreational and educational activities with concerned and understanding leadership. With sustaining sessions at our American Indian Center, and with eye and soul-opening visits to the parks, the beaches, the great museums, the zoos and the industry of the city. Not a summer of let-down but of a building up, of renewal and recreation. Not lost and alone, but with friends who know you. This year, over three hundred of our youngsters come to us, hoping for that kind of summer.

Let's do it !

We need your own personal contribution for this to happen. Here it is a chance to do something, with money, that is really beyond price. And you can do it right now. Please join with us to make this possible; share in this summer and send us what you can. Let's light up those bright little eyes, and bring this summer scene to life!

Hoping to hear from you right away,

Roger D. Harper

Roger Harper, Chairman
American Indian Center

Printed at the American Indian Center.

Contributions to our American Indian Center are deductible for income tax purposes.

ENDORSED BY THE CHICAGO ASSOCIATION OF COMMERCE AND INDUSTRY
AN INDEPENDENT SELF-HELP ORGANIZATION OF CHICAGO'S AMERICAN INDIAN CITIZENS
A NON-PROFIT ORGANIZATION

AMERICAN INDIAN CENTER

1630 W. WILSON AVE. - CHICAGO, ILL. TEL. 275-5871

MEMORIAL DAY WEEKEND

POW-WOW

MAY 30, 31, & JUNE 1

- INDIAN CHAMPIONSHIP DANCING & SOLO EXHIBITIONS
- GIFTS & CASH AWARDS
- ARTS & CRAFTS SALES
- INTER-TRIBAL SINGING (ALL "DRUMS" WELCOME)
- INDIAN FOODS SALES
- FREE MEALS TO OUT-OF-TOWN GUESTS & PARTICIPANTS

ADMISSION PER SESSION

CHILDREN:	$ .50
ADULTS:	1.00

STARTING TIMES:

FRIDAY_1 PM, 7:00 PM TO 12:00 MIDNIGHT
SATURDAY_____1:00 PM, 7:00 PM (2 SESSIONS)
SUNDAY_____1:00 PM

MEN, WOMEN & CHILDREN CONTESTS

SPONSORED BY ALL INDIANS & NON-INDIANS WHO WISH TO HELP THE CENTER THRU' ONE CLUB

Welcome to the 28th Annual Fall Pow Wow
Chicago American Indian Center

TO BE HELD AT

CHICAGO NAVY PIER

Grand Avenue & Lake Shore Drive

DECEMBER: 5th & 6th, 1981

1630 Wilson
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MEMBER: WELFARE COUNCIL OF METROPOLITAN CHICAGO

August 30, 1971

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Mohawk

MATTHEW WARBONNET
Sioux

PATRICIA WESAW
Mohawk

Dear Member:

I regret that there are persons among us who would prefer to tear asunder the Center and our fine organization for their personal power and aggrandizement.

You may have received a notice of a meeting purporting to have come from the Center for last Wednesday night, August 25, and again for September 1. Neither of those notices were authorized. The use of the Center's stationery and mailing facilities was unauthorized. You may have noted that both of those notices were unsigned.

We plan to call on official general membership meeting for the latter part of September when an independent audit has been completed and an accounting obtained from the former Acting Director, Faith Smith.

For your information, I am enclosing a brief resume of events that have resulted in the present power play on the part of Faith Smith, her friends and relatives.

Sincerely yours,

Marvin L. Tahmahkera

Marvin Tahmahkera,
Chairman
AIC Board of Directors

Encl.
MT/ph

Printed at the American Indian Center.

Contributions to our American Indian Center are deductible for income tax purposes.

ENDORSED BY THE CHICAGO ASSOCIATION OF COMMERCE AND INDUSTRY FOR THE YEAR ENDING DECEMBER 31, 1970
AN INDEPENDENT SELF-HELP ORGANIZATION OF CHICAGO'S AMERICAN INDIAN CITIZENS
A NON-PROFIT ORGANIZATION

AMERICAN INDIAN CENTER
16th ANNUAL POW-WOW
NOVEMBER 21, 22, 23, 1969

EXPENSE	Silk-screen supplies for poster	29.65	
	Paper (posters, fliers, letters)	162.50	
	Envelopes	193.25	
	Postage	600.00	
	Printing plates	37.85	
	Showcases rent	450.00	
	Burlap	28.60	
	Sawdust	84.00	
	Rope	11.34	
	Truck rental	28.72	
	Raffle Blanket	29.00	
	Armory	2,417.40	
	Hotel Lincoln	401.55	
	Food	64.60	
	Gas Mileage	676.00	
	Singers	70.00	
	Master of Ceremonies	100.00	
	Prizes	925.00	
	Police	120.00	
	Armbands	10.00	
	Beadwork mural expense	153.00	
	Cost of AIC arts & crafts	1,520.42	
	Cost of Southwest arts & crafts	5,954.52	
			$14,067.40
INCOME	Folk Fair	250.00	
	Flea Market	327.00	
	Auction	164.00	
	Mr. Hare	10.00	
	Southwest arts & crafts sold	7,939.36	
	Memberships sold	395.00	
	Sam Sine archery	84.24	
	Photo booth	178.70	
	Blanket raffle	253.30	
	Donation barrel	26.90	
	Registration fees	52.00	
	Souvenir programs	224.90	
	AIC arts & crafts sold	2,027.42	
	A & C consignments misc.	21.68	
	Beadwork Mural	146.23	
	Advance & mail ticket sales	2,540.00	
	Gate - Friday	766.80	
	Gate - Saturday	3,031.25	
	Gate - Sunday (Total ticket sales 9,362.66)	3,024.61	
			$21,463.39

Net profit from Pow-Wow $ 7,395.99

AN ALL-TIME RECORD!!!!

Return of

Chicago's 3,500 Indians

In tribal regalia, Benjamin Bearskin, a Winnebago-Sioux, stands beside a painting of a Taos warrior by Gay Betts.

Eli Powless, of the Oneida tribe, shows another Betts painting. Works of Indian artists adorn the walls at the center.

CARMEN POWLESS, 16-year-old Tuley High School junior, got into an argument with her elders the other evening. It was an amiable and not unexpected disagreement, which was quickly settled when everybody involved chose up sides and voted.

Carmen and her chums, including her 14-year-old sister, Pat, were in the mood for some jitterbugging. The older crowd at the All-Tribes American Indian Center, 411 N. La Salle, wanted to use the time and space for traditional tribal dancing.

As it turned out, there was time for both. The traditionalists, who usually outnumber the teen-agers and youngest adults, won the vote. But the younger crowd had time to spin a few

Indians go into a "war dance" at Chicago's All-Tribes American Indian Center. Left to right, are Eli Powless, Ione Daggett, Bob Kang, Mike Schneider, Norma Bearskin and Benjamin Bearskin. Traditional tribal dances and city-style activities share the spotlight at the center.

Sun-Times

the Red Man

are making a swift adjustment to city life

"cool" records and try a few fancy steps before the phonograph gave way to the tom-tom.

That's the usual order of things during an informal social get-together at the center, where Indian traditions and modern city ways are mixed with surprising success.

But the center, two years old this fall, is much more than a dance hall, tribal or otherwise. It's a spot where Indians in Chicago can turn, not only to have fun and make friends, but to adjust to a kind of life which in many cases is new and bewildering to them. It fills a need of which many Chicagoans may be unaware. The Potawatomis, who lived in these parts when the first settlers arrived at Fort Dearborn, aren't around any more. But Indians are coming back to Chicago in increasing numbers.

The center's staff estimates Chicago's Indian population at a little more than 3,500, representing 42 different tribes. Some of the Indians here struck out on their own from reservations and ended up with Chicago jobs. And many Indians in Midwestern states—Wisconsin, Minnesota and Iowa—felt the pull of the prairie metropolis, the same as their non-Indian neighbors.

But Chicago's present-day Indian "invasion" is a result in large part of a relocation program begun in November, 1951, by the Department of Interior's Bureau of Indian Affairs.

Indians are brought to the city and jobs and homes are found for them here. The idea is that work is plentiful enough in Chicago, while, in contrast, Indians on reservations, especially in the West and Southwest, often are faced with downright destitution.

The transition from a remote, rural reservation, where tribal customs still are important, is pretty abrupt—and would be more so if it weren't for the center. Until four years ago, Louise Hood, of 4958 Blackstone, never had left the Mojave Apache (or Yavapai) reservation at Fort McDowell, Ariz. Then her husband, Hiawatha, a construction worker, brought the family to Chicago. Hood, who had traveled a lot in his work, took to Chicago right away, but with Mrs. Hood it was a different story.

"She didn't tell me then. But every day after I went to work, she would cry all day," Hood said recently. "She was lonely. She didn't know anybody. But now it's different. She has decided she likes city life."

IT WAS the center that made the difference. Hood was one of the Indians who got together with a few non-Indian civic leaders a little more than two years ago to talk about the idea of a community center, and he has been on the center's board since the beginning. Most board members are Indians, although a non-Indian, John Willard of the American Friends Service Committee, happens to be chairman.

The center's program was set up for the most part by Ted White, a Sioux Indian with a master's degree in social work from Loyola University, who was director from early in 1954 until August of this year.

When White resigned to take another position, three Indian members of the board—Thomas Segundo, Eli Powless (no relation to Carmen) and Benjamin Bearskin—pitched in to run the center until a successor could be found.

The program has included something for just about every age group. For instance, the whole Hood family has been in on the goings-on at the center. Mrs. Hood enrolled in the cooking and sewing classes held last year. Back on the reservation, she used to dress in traditional long calico skirts. Now she has city-style dresses, which she learned to make in the sewing class.

The sessions in the center kitchen, where, according to her husband, Mrs. Hood has "learned to make buns and rolls and things," filled a practical need. Housekeeping conditions on many reservations still are pretty primitive, and sometimes an open fire still does for cooking. So stoves, refrigerators and other appliances are often a surprise to the newcomers. Too, Chicago's supply of groceries is quite different from that available on the reservations.

MRS. HOOD doesn't have to worry about the baby-sitter problem when a trip to the center is in order. Families are expected to bring the youngsters along, and usually do. The center keeps a supply of toys on hand for the small fry. During the summer the schedule included a children's day-camp program, which involved expeditions to points of interest. Ironically, the little Indians from the city were taken to Brookfield Zoo one day to see the animals.

Like most of the center's "regulars," the Hoods especially look forward to the Sunday open house, which often draws a crowd of 200. Each week, everybody gets together for supper—each family brings its own—dancing and general sociability. Carmen and her pals get in on the Sunday fun, too—and often manage to stir up something similar on, say, a Friday evening.

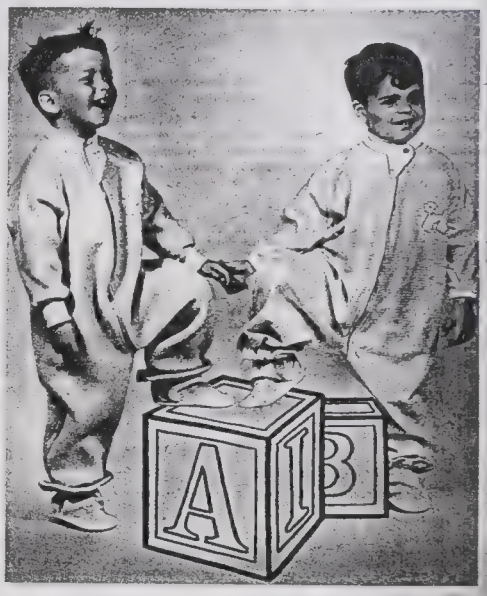
"If there are enough people around, we take up a collection and someone goes out for food," she said. "Then we dance."

Carmen and Pat, daughters of Mrs. Lucille Powless, of 1415 N. Rockwell, are Oneida Indians from Oneida, Wis. They have found that the center has a lot to offer teen-agers, including the chance to meet other teen-agers. They've been on beach parties, bowling parties and even clean-up parties, where the gang helps with the center's housecleaning. Teen-age cameramen develop their own pictures in the center's darkroom. Right now, the crowd is organizing basketball and volleyball teams, and during the summer the boys fielded a baseball team called—you guessed it—the Braves. There are handicraft facilities available both to teen-agers and their elders. The center has a branch of the Chicago Public Library, and the reading room doubles as a TV lounge.

The center depends on contributions from citizens and businesses to meet its $12,000 yearly budget. Once in a while, there are special fund-raising stunts to take off some of the pressure. For instance, on Sept. 17 and 18, Indians from the center, wearing feathers, war paint and buckskin garb, staged some of their classic dances at a public "powwow" at Thillen Stadium.

—Lucia Carter

Carson Pirie Scott & Co



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- Toddlers stay warm and snug all night in practical trundle bundle sleeping garments!
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Sizes: medium, 1-2 yrs. to 30 lbs.; large, 2-4 yrs. to 39 lbs.; extra large, 4-6 yrs. to 49 lbs.
Estron-nylon Trundle Bundle is completely washable; in pink, blue, yellow or mint. **7.95**
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All-Tribes Indian Center, 411 N. LaSalle St., Chicago, Ill., Thurs. Feb. 17th '55

The Board of Directors has a special meeting Thursday, Feb. 17th to approve the Fashion Show and to make some plans concerning it. Stephan Polyak was offically appointed chairman of the committee to work on the show. Others on this committee are, Hiawatha Hood, Ben Bearskin, Babe Begay, Joan Schmitz and Eli Powless. As these people begin making plans they will need the cooperation and support from all of us and they will be from various times assigning other groups to assist them

The date was set tentatively to fall between the 1-15th April. The location has not been decided upon as yet, but in the next issue you will see a report from this committee with these details worked out.

Sears Y.M.C.A., Feb. 18, 1955---- 8:00P.M.

The Indian Service League of Sears Y.M.C.A. 3210 W. Arthington is putting on quite an exhibition of dancing, wrestling featuring Lone Eagle, handicraft demonstration, and a display by Tom Greenwood of his Rare Museum Pieces.

I'm sure you'll find this variety of events entertaining so tell your friends come and have fun. They furnish the coffee, you bring the food!!

Open Forum, Indian Center

Sunday, February 20th, 6:00 P.M., Wm. Skenandore will lead a discussion group on the Oneida Indians and some of their problems.

We feel that this will not only be of interest to all the Oneida Indians but to the other tribes as well to accquaint them with the problems of other tribes and to point out the different relationships that exist between the various tribes and the Federal Government.

Family Nite:

The Center was the scene of Family Night Mon., Feb. 14th. The dinner was sponsored by the First Daughters of America. The editor would like to express our appreciation to this group for such a nice gesture of friendship and to invite these ladies back to visit with us when they can be our guest.

Kai Party:

The Center's first Kai Party (Clean-Up Party) went over with great gums Mon. nite, Feb. 7th, when 34 young people came prepared with their large rags and in old clothes. Though they worked hard for about 45 min. much fun was had afterward in playing games, square dancing and refreshments. Thanks to this group for doing such an excellent job in cleaning the third floor.

BASEBALL:

Fellows baseball season is just around the corner. Plans are now being made to purchase the suits. We sure we'll have a good team this year as we made such a good showing last year.

Contact the Center if you are interested in playing on the team or if you know of someone who will be interested please contact us.

Bowling:

Team 1		Team 2	
Hennretta	55- 77	Eli	115-126
Lois	99- 67	DeMarr	113-102
Philip	100-118	Rollie	184-130
Ben	103- 94	Josie	125-113
Ted	159-170	Dave	111-113
	516-526		648-584

Team 3		Team 4	
Dick	150- 96	Duane	121- 97
Mike	129-143	Bucky	135-136
Bonnie	116- 97	Anita	[illegible]- 98
Ruby	120- 85	Chris	66- 80
Norma	98- 52	Jim	98- 73
	613 472		495 484

Team No. 2 defeated Team No. 1, Feb. 8th and team Team No. 3 defeated Team no 4 to brgin the Center's bowling league. Two games are played every other Tues. evening. In the second game Team No. 2 defeated Team No. 3 and Team No. 1 defeated team No. 4.

We still have room for several more players so if you are interested in bowling be at the Center Feb. 22 at 7:30 P.M.

Team Standing:	Won	Lost
Team No. 2	2	0
Team No. 3	1	1
Team No. 1	1	1
Team No. 4	0	2

We now have drapes for the greater part of the fourth floor. We will be need some help in getting the drapes ready to be hung. contact the Center if you will be willing to assist.

We would like to express our appreciation to Mrs. A.K. Paine who was respons for accquiring these drapes for us. She was also responsible for the gift of two o our sewing machines. It is through such people that we have received much aid.

Interesting Facts About The Indians

"Treaty With The Wyandot, ect. 1789 "

"Articles of a treaty made at Fort Harmar, between Arthur St. Clair, Gov, of the Territory of the U.S. north west of the Ohio R., and Commissioner Plenipotentiary of the U.S. of America, for removing all causes of controversy regulating trade and settling Boundaries, with the Indian Nations in the Northern Dept. of the one part and the Sachems and Warriors of the Wiandoe, Delaware, Ottawa, Chippewa, Pattiwatima and Sac nations, on the other part."

Summary of Article I, Of the treaty:

The U.S. by their Commissioners Geo. Rogers Clark, Richard Butler and Arthur Lee, renewed and confirmed all the engagements the U.S. had entered into with the Wiandots, Del., Ottawa and Chippewa nations at Fort McIntosh on the 21st day of Jan 1785. When the U.S. gave peace to the said Indian nations and received them into their friendship and protection.

Article II, Of the treaty Recites as Follows: "And whereas at the before mentioned treaty it was agreed between the U.S. and said nations, that a boundry line should be fixed between the lands of those nations and the territory of the U.S.; which boundry is as follows, viz.- Beginning at the mouth of Cayahoga River, and running thence up the said river to the portage between that and the Tuscarawa branch of Muskingum, then down the said branch to the forks at the crossing place above Fort Lawrence, thence westerly to the portage on that branch of the Big Miami R. which runs into the Ohio at the mouth of which branch the fort stood which was taken by the Fr. in the year of our Lord one thousand seven hundred and fifty-two, then along the said portage to the Great Miami or Omie r. and down the south-east side of the same to its mouth; thence along the southern shore of Lake Erie to the mouth of Cayahoga, where it began. And the said wyandot, Del. Ottawa and Chippewa Nations, for in consideration of the peace then granted to them by the said U.S., and the presents they then received, as well as of a quantity of goods to the value of $6,000, now delivered to them by the said Arthur St. Clair, the receipt whereof they do hereby acknowledge, do by these presents renew and confirm the said boundry line, to the end that the same may remain as a division line between the lands of the U.S. of Amer. and the lands of said nations, forever. And the undersigned Indians do hereby in their own names, and the names of their respective nations and tribes, their heirs and descendants, for the consideration above mentioned, release, quit claim, relinquish and cede to the said U.S., all the land east, south and west of the lines above described, so far as the said Indians formerly claimed the same; for them the U.S. to have and to hold the same in true and absolute propriety forever."

ArticleXIV— "The U.S. of Amer. do also receive into their friendship and protection the nations of the Pattiwatimas and Sacs; and do hereby est. a league of peace and aanuity between them respectively; and all the articles of this treaty, so far as they apply to these nations, are to be considered as made and concluded in all, and every part, expressly with them and each of them."

Feb. 14, 1955 Respectfully submitted——Wm. Skenandore

GOSSIP**********

Somehow we have heard the names of Tootie and Duane linked, could it be because of Tootie's new interest??

Someone is beating your time Chris and Lois with those cute SAILORS better be around the Center next time, Eh Mary and Judy——

Heard you were a good window washer, Norman--Anyone need a WINDOW WASHER????

Hey Ted Morgan when——— will you get off that nite shift heard its killing Coleen.... never around anymore.

Percy what are you doing switching girls?????????

Heard Dick is much happier now only one more week— have you heard from her, oh, well you have her ring you can look at it and think of her.....

Well space and NEWS ran out so see you in two weeks.

Oneidas.

3673 under tribal rule

1200 no longer known as Indians

1044 on reservation

[illegible] in Milwaukee

[illegible] in Green Bay

Res 8 mi. x 12.

Minn. Law Review

Indian Titles

Segundo says Dillon Meyer refused to approve legal contracts of Indians. Indians demanded right to have lawyer of their own choice.

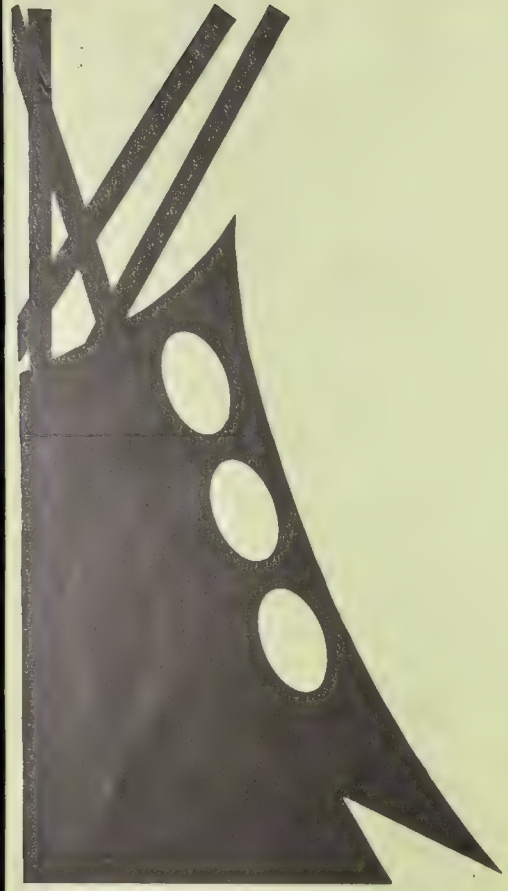
Enemy in the case. Can find the lawyer of the opposition.

Dr. Tonge
The Chippewa Indians
Ch. 9 Office Doc 1942

Jennings Cotting Indians
Tenno Cato Blue Springs
Mt Pleasant Sun 1941

John Mentzer
Pokanoket & the Colonists
1623 – 1681
Edgar C. M. Thom
Appleton – 1932

POW-WOW TIME



13th ANNUAL

AMERICAN INDIAN

POW WOW

and

CHAMPIONSHIP INDIAN DANCE CONTEST

ADMISSION FREE
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Arts & Craft Display
Open 1 p.m. to 9 p.m.
Friday & Saturday
Open 1 p.m. to 7 p.m.
Sunday

November 11, 12, 13, 1966

CHICAGO AVENUE ARMORY
234 EAST CHICAGO AVENUE

ADMISSION
Adults $1.00
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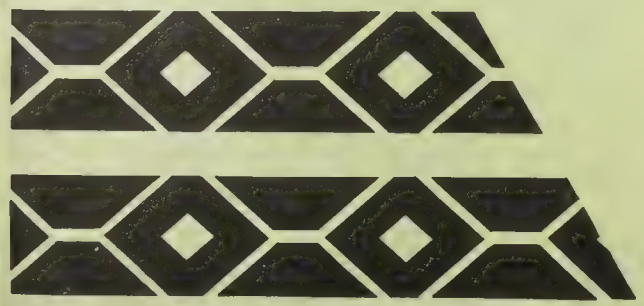

- CEREMONIAL TRIBAL DANCES
- NATIVE INDIAN ARTS AND CRAFTS
- AMERICAN INDIAN VILLAGE

Dance Performances 8 P.M.
Friday and Saturday
2 P.M. Matinee Saturday
Sunday Performance 3 P.M. only
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MEMBER:
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American Indian Center
738 W. Sheridan Road
Chicago, Illinois 60613

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MAIL ORDERS: USE THE C[illegible] BLANK BELOW AS SOON AS YOU CAN

13th Annual ALL-INDIAN

POW WOW

AMERICAN INDIAN CENTER
738 West Sheridan Road
Chicago 13, Illinois

Enclosed is payment of $_____

Please send _____ Adult tickets at $1.00 each
_____ Children's tickets at 50¢ each (Children under 12)

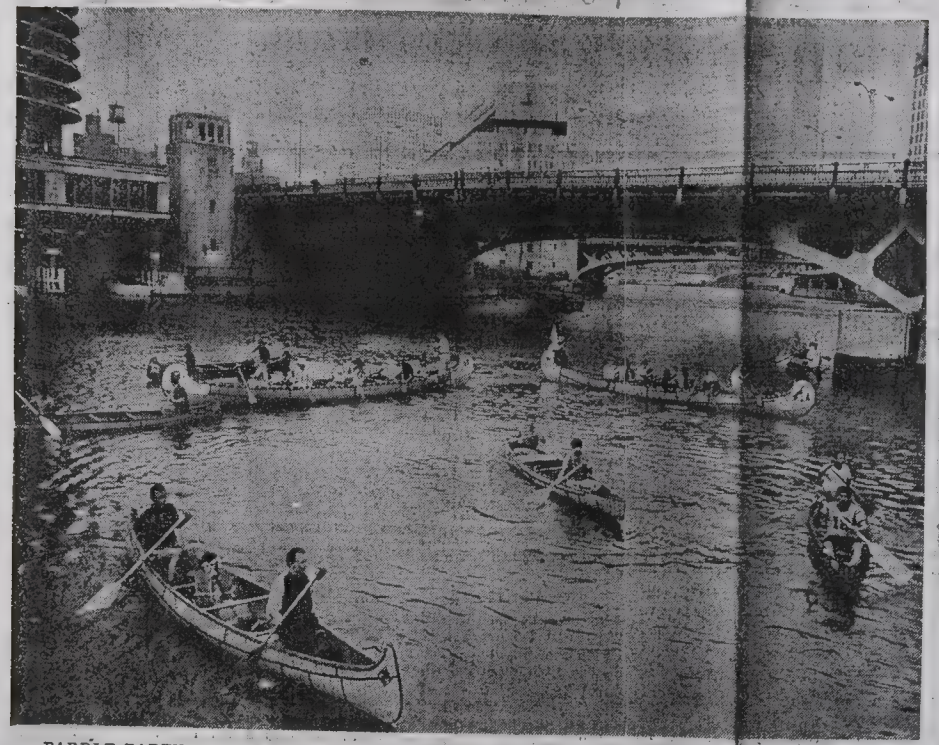
____ I will be unable to attend the Pow-Wow. Please donate my tickets for the use of underprivileged children who could not otherwise attend.

NAME _____ STREET ADDRESS _____

CITY _____ STATE _____

Please send me _____ more of these Pow-Wow notices to give to my friends.

Chgo Trib 8-29-64



PADDLE PARTY—Members of the Canoe Club of the American Indian center, 1630 Wilson av., relax after paddling 10 miles down the Chicago river. The group, who belong to the American Indian center and St. Augustine's Center for American Indians, 4710 N. Sheridan rd., began their excursion at Addison and California streets, and reached their destination at State street and Wacker drive.

INJUN POWER—Garbed in Indian bead work, Steve King, 4233 Kenmore av., a member of the Oneida Indian tribe, does his share of paddling down the Chicago river. Steve was one of many members of the Canoe Club of the American Indian center who took part in the trip. The excursion was carried out in connection with Reach Out, Chicago's comprehensive summer program for youth.

BUFFALO HUNT 'OUT,' WAMPUM SEARCH IS 'IN'

Trib 4-30-69

Indian Center Plans Benefit Dinner

The buffalo will go back to its role of helping the Indians on May 19, but it won't be a hunt for bison. It will be a hunt for cash.

For a wampum of $50, tickets are available for the 6:30 p. m. benefit dinner of the grand council of the American Indian center, 738 Sheridan rd., to be held in the Center for Continuing Education, 1307 E. 60th st.

Buffalo steaks will be served for the event, the main fund-raising program of the center. No government funds support the center. About 40 per cent of the center's budget funds come from the Crusade of Mercy, but 60 per cent of it must be raised thru such events as the buffalo dinner, according to Robert W. Rietz, executive director.

He said the cash is needed to help continue the center's self-help programs of social, educational, and family services. The program is unique in the country. It is run by Indians of many tribal origins, working together for the good of Chicago's 9,000 American Indian citizens.

Dr. Karl Menninger, a center member and founder of the Menninger clinic of Topeka, Kas., will be the guest speaker. Also on the program will be authentic tribal dances done by center members.

Volume 6 Number 10

THE CHICAGO WARRIOR

May 24, 1960

American Indian Center

411 North LaSalle Street ◆ MIchigan 2-9697

Chicago 10, Illinois

A Red Feather Service

A Non-profit Organization

ENDORSED BY THE CHICAGO ASSOCIATION OF COMMERCE AND INDUSTRY FOR THE YEAR ENDING DECEMBER 31, 1960.

THE PRICE OF IGNORANCE

Ignorance is high-priced stuff. So is the fear and dislike of anything that is different than we are, which is one of the marks of ignorance. So is the false pride of ignorance, which makes it possible to feel proud and superior with nothing whatever to feel proud and superior about. The great man is humble because he knows that what he knows is not so very much after all. The man of ignorance does not even know this. The great man is apt to be a gentle man, considerate of others, appreciating the differences and individuality of people, because he knows that they make up his own world.

Quite recently, we all had an example which showed just how expensive ignorance and bigotry can be sometimes. Ben Bearskin and his family had just moved to a new home. They returned one evening to find the front windows smashed and rocks littering the parlor floor. A note tied to one of the rocks threatened them and told them to leave the neighborhood. It said that Mexicans were not wanted there.

We can guess what a shocking experience this must have been for the Bearskin family. We know that they have the very real sympathy of all of us and of just about everyone in Chicagoland who heard about the incident in the newspapers and on the air. In their time of trouble, we give great credit to the Bearskin family. They could have just said that they were not Mexicans, and avoided the real question of blind, stupid prejudice. Or they could have become bitter against all white people because of what a few ignorant people had done. They did not do either one of these things. Benny's statement was that he was proud to be taken for a Mexican, and that he realizes that the rock-throwing was the work of a few ignorant people. We are very proud of him.

It may be that the Bearskin family will have to leave this community, and will not want to stay there. If this happens, the community loses the Bearskin family and is left with the people who threw the rocks. This is tough on the community. It is they who pay the real price for having the rock-throwers among them. We know that the community itself is a good one. We know this because of the many fine neighborly acts of kindness and sympathy and welcome that the people of the community gave to the Bearskin family. We appreciate this and we thank them for it.

The people of Chicago have been very good to us and to our Center. They contribute their money to enable us to keep our Center going. If it were not for the many small contributions which we receive from the individual giver of Chicagoland, we would not be able to have an Indian Center for Chicagoland. We have been welcomed here, as neighbors, as Chicagoans. We have taken part in the life of the Chicagoland community as a matter of course. We have met a lot of people we like and a lot of people who like us, and we live with them.

The people of Chicago support our Center, and we are grateful to them. But we are grateful to them as fellow-Chicagoans and not only as Indians of Chicagoland. We want our Center because it is for Indians and their friends and it means a lot to us. But we also want it for Chicago because it is a very fine thing for Chicago to have. Through it, we are able to give more to Chicago of the very great contribution of Indian culture to our American life. Our Chicago community is much the richer for this contribution. The people of Chicago have proved that they appreciate this, just as we do.

In the same way, the Bearskin family are a fine and rich contribution to the life of any community in which they may decide to live. And here lies the great lesson to all of us. It is not only the individual or the individual family who suffers when ignorance and bigotry strike in racial or other prejudice. We all lose. Every one of us. This is true no matter whether the victims are Indians, Puerto Ricans, Mexicans, Englishmen, Italians, Negroes, Jews, Gentiles, Chinese, or any other of the many human beings we have in this world. Bigotry and ignorance are our common enemies. It is good that we know this and that we help one another against them. Otherwise we could lose much of the full richness of our American life, and be left with the rock-throwers.

MINUTES May 20, 1960, 8:45 P.M.
Board of Directors Meeting:
American Indian Center, Inc.

Board Members Present: Mason, Borman, Johns, Thundercloud, Battise, Poweshiek.

Board Members Absent: Van de Mark, La Deaux, Powless

Staff members present: Rietz

1) Minutes of previous meeting read and approved.

2) Financial report given by the Director. Discussion of Center financial condition. The Center has a deficit of $7,000 so far this year.

3) General report given by the director.

4) Edith Johns appointed as delegate to represent the American Indian Center on the Executive Committee of Division Three of the Welfare Council of Metropolitan Chicago.

5) Three members appointed to the Board of Directors of the American Indian Center, in accordance with the will of the membership meeting and in accordance with Article V Section 8 of the Center By-Laws, as follows:

Mrs. Arthur Trebian
Mr. Nathan Bird
Mr. Willard La Mere

6) Recommendation to the Executive Director to secure professional advice and assistance in setting up an adequate fund-raising program for the Center.

7) Meeting adjourned; 12:15 A.M.

* * *

SEVENTH ANNUAL EXPOSITION A REALLY GREAT SHOW

Our seventh annual American Indian Exposition was a great show in every way. The performance of the American Indian Dance Club was the best that we have ever seen. A new dramatic opening, and some new dance features added to a really fine all-around performance. We have had a great many fine comments from those who came to see the show, and we are all very proud of it.

The arts and crafts displays were beautiful. Some of the best work of America's Indian craftsmen was on display, and the volunteer members did a tremendous job in displaying and arranging the various exhibits. It takes weeks of preliminary work and effort to produce an Exposition of the fine quality of our show, and to all of you who gave so generously of their time and effort we give our very sincere thanks. Those who worked so hard on the advance ticket sales deserve all of our thanks, too, as their efforts put our show over the top financially.

Our special thanks, too, to the Philbrook Art Center for the generous loan of their wonderful collection of original American Indian Paintings, which was a hit of the show. We want to thank those individual exhibitors who allowed us to show their work, and our special thanks to Everett Kapayou for showing his beautiful collection.

For the first time, we had our own printed program, and we thank those who gave their support to us by advertising in our program. Their faith in our publication made our souvenir program possible.

BOARD MEETING: American Indian Center, Inc.
May 6, 1960

Board Members Present: Mason, Johns, Thundercloud, La Deaux, Borman, Poweshiek, Battise

Board Members Absent: Powless, Van de Mark

Staff Members Present: Rietz

MOTION: That the following amendments of the By-Laws be approved:

ARTICLE 3

Section 2 Election of Members. Membership to be conferred on applicants upon payment of the yearly membership dues, and upon their signed agreement to abide by the rules and regulations of the American Indian Center. Membership not to take effect until membership card and pledge be signed by applicant and Chairman of the Membership Committee. Signed card entitles members to all rights and privileges of membership except voting privilege, which shall automatically be in effect, for new voting members, 30 days after card is signed. Such privilege to continue for as long as membership is maintained.

ARTICLE XI

Section 3 Default and termination of membership. When any member shall be in default in the payment of dues for a period of 30 days from the beginning of the period for which such dues became payable, his membership shall terminate automatically at the conclusion of the 30 day period of default. When any member shall pay the required dues before completion of the aforementioned 30 days period of default, his membership shall remain as continuous during the period of default of less than 30 days.

ARTICLE V

Section 2 Number, Tenure, and qualification. The Board of Directors shall consist of 15 members. Effective at the annual meeting of members in 1955 the Board shall be divided into three classes, each class to consist of three directors. At that meeting, directors of the first class shall be elected for a term expiring at the annual meeting of the membership in 1956, Directors of the second class shall be elected for a term expiring at the annual meeting of the members in 1957, and directors of the third class shall be elected for a term expiring at the annual meeting of the members in 1958.

During the calendar year 1960, the membership of the Board of Directors shall be increased to 15 members. Three new members shall be appointed to the Board of Directors by vote of the Board of Directors during the month of June, 1960, for a term expiring at the annual meeting of members in 1961. Three new members shall be appointed to the Board of Directors by vote of the Board of Directors in August, 1960, to serve for a term expiring at the annual meeting of members in January, 1961.

At the annual meeting of the members in 1961, or at the Election properly provided and held for this purpose, a total of 9 members shall be elected to the Board of Directors. Of the nine members elected, those five candidates receiving the highest number of votes shall serve until the annual meeting of members in 1964, the two candidates receiving the next highest number of votes shall serve for a term expiring at the annual meeting of the members of 1963, and those two candidates receiving the next highest number of votes shall serve for a term expiring at the annual meeting of members of 1962. In case of ties, a general membership meeting shall be called, by the Board of Directors for a "run-off" election.

ARTICLE V (continued)

At each annual meeting of members, or annual election of Directors, Directors equal in number of the class whose term expires at the time of such meeting shall be elected to hold office until the third succeeding annual meeting.

ARTICLE VII

Section 2 Other Committees. Other Committees not having and exercising the authority of the Board of Directors in the management of the corporation may be designated by a resolution adopted by a majority of the Directors present at a meeting at which a quorum is present. Except as otherwise provided in such resolution, members of each committee shall be members of the corporation.

Section 3 Organization of Standing Committees. Chairman for each standing committee should be appointed by the board and from the board, to serve only until the first official committee meeting and election of a chairman by the membership of the committee.

At the first official committee meeting, the chairman appointed by the board will preside. An election will be held, and a chairman (and any other officers desired) will be elected by the members. The board-appointed chairman will give up the chair to the new chairman, and will certify the election and its results to the board.

The board member remains as a member of the committee, receives copies of the committee meetings minutes, and reports these each month to the board according to the regular agenda for committee reports and may not serve as chairman.

Each committee to be required to have at least three Indian members of the Indian Center on it to qualify as an Official Committee.

Section 3, 4 and 5 of ARTICLE VII to be stricken out

Section 6 to be changed to be Section 4
Section 7 to be changed to be Section 5

ARTICLE IV

Section 1 Annual Meetings and Semi-Annual Meetings. An annual meeting of the members shall be held during the month of January beginning with the year 1960, on such date as may be specified by the Board of Directors, for the purpose of electing Directors, or for the transaction of such other business as may come before the meeting. A semi-annual meeting may be held during the month of July in each year, beginning with the year 1959, or on such date as may be designated by the Board of Directors, for the purpose of transacting such business as may come before the meeting.

Motion by Thundercloud: seconded by Johns
Unanimously approved

RESOLUTION: Number One "Advisory Council" (Council of Chiefs)

WHEREAS: It is the way of our American Indian Center that members of its board of directors serve for terms to which they have been elected or appointed, and,

From Our Readers

Ashland, Wisconsin

May 19, 1960

American Indian Center
411 North La Salle Street
Chicago 10, Illinois

Dear Members of the Center:

This is a note of genuine thanks for your kind invitation and for the wonderful time I had while attending and visiting your fine exposition (Chicago American Indian Days) during this past weekend as your guest.

Special thanks goes to Mr. Robert Rietz, Director, Mr. Bob Davenport, Public Relations, and Miss Hattie Thundercloud, Member of the Board.

To me, the whole event was a most memorable and an enjoyable one. The arts and crafts exhibits, the pow-wow production, beautiful costumes and songs, beauty queen contest, all genuinely American, made me bubble over with pride. This was something that I could only visualize before and it unfolded as a reality. I was extremely proud to say the least. I also enjoyed meeting old friends and making many new ones.

Again, many thanks to each of you for your hospitality and kindness. It was a Big Treat for me and may continued successes be yours and for the Center.

Sincerely yours,

Murray Whiterabbit

* * *

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DEAR MEMBERS OF AMERICAN INDIAN CENTER:

I cannot write very well, so I asked my mother to type this. I belong to a POW-WOW club at the 53rd St. YMCA which is learning a little about American Indians. But I have always wanted to meet and know some boys and girls my age because I think whether you come from India or America, all Indians are brothers. I hope you will agree with me.

Sincerely

Fatu Sardar Majhi SANTAL - India

RESOLUTION: (Council of Chiefs - continued)

WHEREAS: This results in changes in the membership of the board of directors of our American Indian Center from time to time, which is as it should be, and,

WHEREAS: Those who have served our American Indian Center on its board of directors honorably and well have gained in wisdom and experience through their service to our Indian Center during their term of office, and,

WHEREAS: This knowledge and experience is of very great value to us all in our efforts to carry out the programs and the purposes of our Indian Center, and,

WHEREAS: It is right that the very great contribution made to our common cause by those who have served it as members of our board should be recognized, and,

WHEREAS: It is best that those who have served in this way may have the opportunity to further contribute toward the progress of our Center.

NOW, THEREFORE, BE IT RESOLVED:

That the official body of the "Council of Chiefs" be hereby created, to which all those who have served our Indian Center on its board of directors for one full term.

That all those who shall serve on the board of directors of the American Indian Center for one full term in the future are automatically eligible for membership in the "Council of Chiefs".

That membership on the American Indian Center "Council of Chiefs" be for life, excluding periods during which Council members are serving on the American Indian Center board of directors or on the staff of the Center.

That the "Council of Chiefs" serve the American Indian Center as advisors to its board and staff.

That the "Council of Chiefs" elect its own officers from among its membership in an annual election which shall take place one week after the annual elections to the board of directors.

That the regular meeting of the "Council of Chiefs" shall be held one week prior to board meeting of the American Indian Center.

That the Council of Chiefs contribute their knowledge and advise in written form to the board of directors for their use and consultation at the board meetings immediately following the meetings of the Council of Chiefs.

That, in addition to its own program of business, the "Council of Chiefs" be provided with an agenda made up of issues upon which their advice will be especially welcomed.

Membership Renewals (CONT'D)

Alexander Kuntz	
Jeanne La Bastille	
Mrs. C. S. Darrow	
Thomas L. Coventry	
Alfreda M. Goodiron	Mandan
Al Roske	
Rose Stevens	Sioux
Isabelle Laffoon	Papago

Indian Members	266
Non-Voting Members	399
Total Membership 5/24/60 -	665

Total Membership May 1959 - 304

* * *

Our sincere thanks to the following people who have donated to our Center.

American Indian Dance Club
Vermillion Women's League
Phillipsburg Women's Club
L. A. Nolefski, M. D.
The Aspergum Agency
Mana- Apache "Coatl" House
Edward J. Stactowiak
Clay Box
Ruth Herrning
Arthur T. Maulding
Art Mahaney
Ira Sailor
Rev. H. W. Case
Bertha K. Wilson
Mrs. Le Roy T. Carlson
Mrs. Thaddeus Niemiec
Mary Virginia Cabell Society
Mrs. John Halobird
Chris Wilson
Frances Marshall
Rose Raasch
M. A. Abel
Beverly Hills Post - American Legion
Women's Club of Skokie
Mrs. Frank Lino
Chicago Chapter - D.A.R.
Mr. Charles Echols
Thomas L. Coventry
Philip Schnering
3rd grade - North Shore Schools of Jewish Studies
Don Splinter
Mrs. E. B. Tolman

* * *

FROM OUR BOARD OF DIRECTORS

To Mr. Richard Poweshiek

Dear Dick:

I would like to take a few moments of your time, to thank you personally, for such an smashing good, show.

My thanks must, also go to each member for their fine effort in giving one of the best shows that, the Center has ever had a hand in putting on in Chicago.

I do hope we, will be able to improve upon our next affair under your able chairmanship.

Sincerely,

Thomas S. Mason

* * *

MISS INDIAN CHICAGO

Rose Mary Cornelius, 21, Oneida Indian girl from Oneida, Wisconsin was awarded Miss Indian Chicago of 1960-61 at the 7th American Indian Exposition in Chicago May 15, 1960.

Miss Cornelius is employed by the United States Printing and Lithograph Co. 65 East South Water Street, Chicago, Illinois

She will enter the National Contest for Miss Indian America at the All-American Indian Days, Sheridan, Wyoming, August 5, 6, and 7th.

Best wishes to you, RoseMary. We also would like to express our sincere thanks to the rest of the wonderful maidens who helped make our Exposition a better and successful show. It was wonderful to have all these fine girls around and give us their support when needed.

Our Second place prize-winner was Deanna A. Stops, of the Crow Tribe, who wins a $50 savings bond, while third prize went to Miss Theresa White of the Rosebud Sioux who will receive a $25 savings bond. We thank them and the other fine young ladies who were entered in our Miss Indian Chicago program very sincerely.

RESOLUTION: (Council of Chiefs - continued)

That this agenda be forwarded to the "Council of Chiefs" by the secretary of the Board of Directors and made up from suggestions received from the Board, staff and membership of the American Indian Center.

MOTION: by Poweshiek: Seconded by Thundercloud

LEONARD BORMAN
Secretary

JOSEPHINE BLACKBIRD
Recording Secretary

May 20, 1960
Recorded

* * *

NEW MEMBERS

We would like to welcome to membership of the American Indian Center each of the following:

Josephine Daniels	Menominee
George W. Newell	
Suzy Hudson	
PFC Paul Henninger	
Armon Rolfe	Shawnee
Helen Rolfe	Shawnee
Mrs. Arthur Raff	
Tillie Walker	Mandan
Josephine Tarrant	Hopi-Winnebago
Doris Emery	Chippewa
Elmer Emery	Chippewa
Bill Whitehorse	Sioux
Cleo La Pearl	Oneida
David F. Latiak	
Thomas Edwards	
Bertha K. Wilson	
Josephine Wilson	
J. F. Soens	
Mrs. LeRoy Carlson	
Mrs. Gertrude Hadgron	
Dale D. Reed	
Father Lawrence	
Richard Frank	
Wilma Johns	Creek
Meyer Davis	
Ruth H. Fletcher	Creek
Murray Whiterabbit	Winnebago
Mrs. Don Reimer	
Mrs. Martin Johnson	
Mr. Robert Maywald	
Mrs. Robert Maywald	
Mrs.D. K. Warner	
Mrs. Howard Vonder Here	
Jack E. Klok	
Dod O'Day	
Franso Envelope Co.	
Ralph E. Tervalon	
Stanley D. Lyman	
Joan E. Lee	Navajo
Barry De Rose	
Fatu Sardar Majhi	
Shyam Charan Majhi	
Gertrude Babbitt	Cherokee
Maggie Roudez	
L. S. Raisch	
Mrs. Jerome Wachter	
Mr. Jerome Wachtee	
Mrs. W. R. Newton	

RENEWALS:

Amos Decorah	Winnebago
Rudolph Deloria	Sioux
M. M. Martinez	Comanche-Aztec
Martina Martinez	"
Victoria Martinez	"
Francisco Martinez	"
Benjamin Bearskin	Sioux-Winn.
Rose Marie Mandan	Mandan-Hidatsa
Mrs. Ollis E. Smith	
Mrs. Lelend S. Hawk	
Arthur Matheny	
Leonard Borman	
David Kracinski	
Harold W. Case	
Mrs. Thaddeus V. Niemiec	
Mary Virginia Cabell Soc. DAR	
Paul Schulze	
Louis Liss	

YEAR - ROUND ATTRACTIONS IN CHICAGO

ADLER PLANETARIUM
Roosevelt & Lake Front
Open 10-9:30 Tues. & Fri
Other Days 10 thru 5 P.M.

ART INSTITUTE
Michigan Ave. & Adams St.
Open 9-5 Week Days
12-5 Sunday

CHICAGO ACADEMY OF SCIENCES
2100 N. Clark St.
Open 10-5 P.M. Daily

CHICAGO HISTORICAL SOCIETY
1600 N. Clark St. & North Ave.
Open 9:30-4:30 P.M. Week Days
12:30-5:30 P.M. Sunday

CHICAGO NATURAL HISTORY MUSEUM
Roosevelt Road & Lake Shore Drive
Open 9-6 P.M.

GEORGE F. HARDING MUSEUM
4853 - Lake Park Avenue
Armor, Arms, Firearms, Ships, etc.
Open 1-4 P.M. Daily Except Sun.

MUSEUM OF SCIENCE & INDUSTRY
57th St. & Lake Front
Open 9:30-5:30 Week Days
10-6 P.M. - Sunday

SHEDD AQUARIUM
Roosevelt & Lake Front
Open 9-5 P.M.

BROOKFIELD ZOO
Brookfield, Illinois
8500 W. & 3100 S.
Open 10-5 P.M. Daily

LINCOLN PARK ZOO
2200 N. Clark St.
Open 10-5 P.M. Daily

CONSERVATORIES

GARFIELD PARK CONSERVATORY
300 N. Central Park Ave.
(LARGEST IN THE WORLD)
Open - 9-5 P.M. Daily

LINCOLN PARK CONSERVATORY
2400 N. Clark St.
Open 9-5 P.M. Daily

* * *

STANDING OFFER

The National Society of the Colonial Dames of America grants scholarships on a yearly basis, unless specifically stated otherwise, to Indian girls who are financially unable to pursue nurses' training. Eligibility requirements include a letter from the hospital director in which the applicant wishes to train, stating that she has passed entrance examinations and all other hospital requirements. The letter must state the cost of training per year and length of time required to complete the course. A letter of endorsement from the Area Director of the Bureau of Indian Affairs or some other responsible person containing character references and reasons for applying for the scholarship is required. Complete information, including application blanks, may be obtained from, Chairman of Indian Nurses, Mrs. Stuart Hilton Smith, 1500 Montgomery Ave., Rosemont, Pa.

DAY CAMP AT MARGATE

Boys & Girls!! Children, 8-12 years of age will be eligible for Day Camp at Margate Park this summer. Any children interested in Day Camp, let your Center know. We will help you.

Children go out on trips to forest preserves, swimming at the beaches, hiking, to movies, play group games and do Arts & Crafts work on rainy days. There is always something different to do and new places to visit.

Children will need to bring a sack lunch. Milk will be furnished. Tee shirts bearing Margate Park Day Camp will also be furnished.

Would your children like to join other children during the coming summer in wholesome recreation and experience?

CHICAGO BOARD OF HEALTH MAYOR'S COMMITTEE ON NEW RESIDENTS

YOUR CHILDREN NEED SALK POLIO VACCINE SHOTS ---- Have you had YOURS?

A series of 3 shots is recommended for protection from polio. The first 2 are given 2 to 4 weeks apart, the 3rd is given 5 to 7 months later. If a year or more has passed since YOUR 3rd shot, a 4th - or booster shot - is recommended. A booster shot is recommended at yearly intervals thereafter.

Unless your doctor indicates otherwise, it is very important that all children and their parents and pregnant women get their Salk vaccine shots as quickly as possible. If you cannot afford a private doctor, go to the Welfare Station of the Chicago Board of Health nearest your home:

Station 7	1832 W. Washington Blvd.	Thursday	9-11:30 A.M.
Station 9	900 N. Hudson St.	Mon-Wed-Fri	9-11:30
Station 10	3902 W. Chicago Ave.	Monday	9-11:30
Station 11	3713 W. Roosevelt Rd.	Mon-Tues-Thurs	9-11:30
Station 12	1943 W. Madison St.	Mon-Wed-Fri	9-11:30
Station 13	2919 W. Madison St.	Mon-Thurs-Fri	9-11:30
Station 17	27 E. 26th St.	Tues-Thurs	9-11:30
Station 19	3704 Vincennes Ave.	Mon-Wed-Fri	9-11:30
		Wednesday	1-3 P.M.
Station 20	3658 S. State St.	Mon-Wed-Fri	9-11:30
Station 23	708 E. 63rd St.	Tues-Wed-Thurs	9-11:30
Station 28	5902 S. Halsted	Mon-Wed-Fri	9-11:30
Station 30	2961 S. Dearborn St.	Mon-Fri	9-11:30
Station 31	7458 S. Langley Ave.	Wed-Fri	9-11:30
District Health Center, 1000 S. Lytle St.		Wed-Thurs	9-11:30

For additional information, call the Chicago Board of Health - RA 6-8000,Ext.512,514

Salk vaccine shots are also available from Board of Health doctors for patients of the Infant Welfare Society at these places:

Chicago Commons, Alice H. Wood and Milton, 900 N. Hudson Ave.	Wednesday	9-11:30 A.M.
Burlington (Dvorak Park) Cullerton and May Sts.	2nd-4th Wed	9-10:30
Sprague, 1824 W. Grand Ave.	1st-3rd Wed	9-10:30
Northwestern and St. Elizabeth, 1401 N. Bosworth	2nd-4th Wed	9-10:30
Armitage, 1666 N. California Ave.	2nd-4th Wed	9-10:30
Association House, 2150 W. North Ave.	1st-3rd Wed	9-10:30
Fuller Park, 45th and Princeton Sts.	Wednesday	9-10:30
Gertrude MacKenzie, 3400 S. Emerald Ave.	1st-3rd Wed	9-10:30
Ashland, Brooks, Jane Adams, Mary Crane, Maxwell, 1000 S. Lytle St.	Wed-Thurs	9-10:30

For additional information, call the Infant Welfare Society - St 2-4145. The CTA-MO 4-7220 will tell you which bus to take to any of these clinics.

MAYOR'S COMMITTEE ON NEW RESIDENTS
The Honorable Richard J. Daley

CHICAGO BOARD OF HEALTH
Samuel L. Andelman, M.D., Commissioner

OUR PROGRAM POLL

A Poll conducted at our Center by the Program Committee in the early part of April revealed and verified some of the popular activities conducted at our American Indian Center.

Purpose of the Poll was to get program ideas from the membership and this question was used: " What would you like to do or see when you come to the Indian Center?" It received the following votes by Indian and non-Indian members:

PROGRAM		VOTES	PROGRAM		VOTES
Indian Dances	-	60	Adult Choral Group	-	19
Camera Club	-	24	Youth Choral Group	-	15
Movies	-	35	Games	-	19
Kitchen Rythm Band	-	8	Pot Luck Suppers	-	39
Square Dancing	-	29			
Modern Dancing	-	30	CHILDREN'S PROGRAM:		
Sewing	-	20	Choral Group	-	22
Public Speaking	-	19	History & Folklore	-	23
Ceramic Classes	-	13	Art Classes	-	33

SUGGESTIONS were solicited for and the following suggestions were received: Positive method of handling drunks and disorderly people, teaching Indian songs and dancing to non-Indian members, adult classes on history and culture, Winnebago language class, formation of a woman's club, forming a Center orchestra and basket socials.

Center activities will be geared as close as possible to these findings of the Poll conducted by our Committee in the coming program year.

Any helpful suggestions and volunteers for program are welcome.

WORLD TRAVELER AT CENTER

Anelma Vuoria of Louma, Finland visited the American Indian Center Wednesday, May 4th and was much impressed by the display of Arts & Crafts during the Exposition Preview.

Miss Anelma is a writer and has visited many countries as a writer. We learned from her that she is interested in American Indians and has done some extensive work on Indians.

We were much honored by this visit. Miss Anelma took a quantity of arts and craft work with her to Finland.

LITTLE LEAGUERS AT MARGATE

Our Little Leaguers had their first workout at Margate Fieldhouse on May 10th. It was rainy and a bit cold, so they had the pleasure of working out in the big Fieldhouse.

We still have room for four more boys. Any boy twelve years old and under may register for Little League play.

We will be glad to have you with us and participate in wholesome recreation.

Let us have more from the west side and near south side. Our team is made up of northsiders, why not more from the Center area.

MANAGERS MEETING

Dan Hardy attended the first meeting of Managers at Horner Park, Tuesday evening, April 22nd.

The league will start with four teams and also there is a possibility that more teams will be entered.

The Chicago Park District is a member of thePrinters Union Baseball Association which will sponsor a Tournament at Wrigley Field, July 26 --- August 4th.

This Tournamnet will be composed of teams of the Association and will be on a National scale.

We will keep you posted on developments. We may see our " WARRIOR " at Wrigley Field this summer.

NOTICE: YOUTH GROUP

The Commission on Youth Welfare has made it possible through group serving agencies for Youth to attend Auto Racing at Soldies Field Saturday evenings.

There will be tickets also available for Baseball games to Comiskey Park and Wrigley Field.

Some of our Youth have already attended Professional Wrsetling at International Amphitheater, Halsted & 42nd St.

An adult must accompany any group attending through our Center. For any information, please call the Center.

CALLING ALL CAMPERS

We still have plenty of room for any children interested in going to Camp this summer.

Please register early and avoid the last minute rush.

TEACHERS VISIT CENTER

Florence Gerstung and Rita Weiderman of Lombard, Illinois visited the Center and made arrangements for a Children's Picnic sometime in the summer. These ladies are Sunday School Teachers.

ARTS & CRAFTS PREVIEW

Our Assembly Hall on the third floor was turned into an Art Gallery and Museum for two days during our Exposition Preview.

The Preview consisted of the finest of Indian Art work such as the prize winning paintings by Indian artists and the finest of crafts-work by Indian craftsmen.

There was the Navajo handwork such as the silvery, jewelry, rugs and pottery. Basketry and birchbark work by the Wisbagos and beadwork by the Plains and Woodland Indians was also shown.

Other beautiful crafts work included the work of the Indians from the Everglades the Eastern seacoast, Alaska and Canada.

Truly a photographers paradise, it also foretold a great and wonderful show ever presented in Chicago.

SONG OF HIAWATHA

HIAWATHA PRODUCTIONS, INC. will present its pageant " The Song Of Hiawatha " at Camp Big Timber, 5 1/2 miles northwest of Elgin, Illinois, June 14 --- June 18th.

OUR STUDENTS

Mel Walker and Dan Hardy have completed their courses, " Administration of Services To Groups " offered by the School of Social Work, University of Illinois.

SOFTBALL AT MARGATE

SOFTBALL PLAYERS!! Would you like to play in a Softball League at Margate Park, 4921 Marine Drive?

If you are interested, contact Dan Hardy at your Center or call Bob Bernstin, at Margate Park, LO 1 - 9809.

For Senior Softball, players must be 18 or over.

Margate Park would like to have a team from our Indian Center.

DISPLAY BOOTH

Our American Indian Center had a display Booth at the Sherman Hotel, May 10, 11, & 12th during the state convention of the Illinois Federation of Women's Clubs.

The Booth was attended by Helen Harden, Dan Battise, Spencer Lonetree, and Bob Davenport.

MEMBERS TO WASHINGTON,D.C.

A group of our Dance Club members will travel to Washington, D. C. June 1st to take part in the National Folk Festival under the auspices of the Santa Fe Railway.

Ernest Naquayouma, Sr. Hopi, will lead the group. He will have with him Helen Harden, Linda Greendeer, Raymond Tahawah, Dennis Keahna, and Sam Keahna.

The group will participate June 1st through June 4th and will represent the Santa Fe Railway.

WORD FROM TURKEY

A nice letter was received from Mrs. Chester Ellis, nee Alicia Yarborough, and formerly of Chicago.

Mrs. Ellis's address is 5559 Tuslog, Det. 30, APO-254, New York City, N. Y.

ONEIDA INDIAN POW WOW

Our Oneida Indian friends will have their 2ND ANNUAL INDIAN POW WOW, May 28, 29, & 30th at Oneida, Wisconsin.

Featured program will be the War Dance Contest for Cash Prizes. There will be 4 programs scheduled for Saturday at 8:00 PM, Sunday at 2:30 & 8:00 PM and Monday at 2:30 PM.

There is a large camping and picnic area. Free parking.

Admission: Adults$1.00.Children.50 See complete Indian Village free.

OUR VISITORS

It was nice to see so many new faces as well as the familiar ones at our Exposition last week end.

Some of our friends who came from afar to see our show and visit us were Mrs. Maggie Grunell, Fort Berthold Reservation, North Dakota, Telifo Lucero, Taos Pueblo from Detroit, Michigan, Bob & Pansy Waseskuj of Tama, Iowa, John Stone from northern Minnesota, Al Smith and others from Milwaukee, Wisconsin and people from the Dells.

It was like homecoming as you get to see people you had known once very close. Its a wonderful thing to be able to greet old friends and make new friends.

To all the fine people who came to visit us, we appreciate the wonderful opportunity to host you all. It was nice having you as guests of our past Exposition.

FUNMAKER POW WOW

Everyone is invited to attend the Pow Wow at Linden Station, Saturday evening, May 21st sponsored by Harry Funmaker and family.

Linden Station is west of Wisconsin Dells, on Highway # 12.

MR. REITZ ON AIR

Mr. Robert Reitz, Executive Director, has done a series of programs on Station WAAF on the American Indian Center and program.

You will hear Mr. Reitz on this station Sundays between 5:00 & 5:30 PM. Turn your dial to WAAF.

FINE COMMITTEE WORK

Another great Exposition is history, but we can not forget all the hard work done by our Committees and Volunteers who worked so diligently through our Exposition

Here we wish to thank all who helped and worked to help us through our show. The many fine comments made on our Exposition certainly was made possible by these fine people and again, our many thanks.

OUR APPRECIATION

It is with deep appreciation we wish to express our sincere thanks to the CHICAGO CUBS Baseball for Boys, Inc., for the wonderful donation of athletic equipment to our Center.

Our Center has received from this organization a wonderful lot of baseball equipment for our Little League and for our older team.

WAUKEEGAN SHOW

The Dance Club of the American Indian Center entertained at the Waukeegan High School, Saturday afternoon, May 7th.

In the evening, the same group got together at our Center and had a wonderful program.

Every now and then, we have visitors come to dance with us at our Center. So was the case on this particular Saturday when Mr. Carriman of Waukeegan came and danced.

SCHOOL VISITOR

Dan Hardy visited the Dawes School, Oakton & Dodge Streets, Evanston, Ill., Tuesday morning, May 17th and spoke to the sixth grade children who were studying American Indians.

A wonderful display of Indian Arts and Crafts is kept borrowed from the American Indian Center. A nice visit, it was nice to meet the wonderful children.

We appreciate this invitation to visit the school and get to know more of each other.

Thanks to Mrs. Tritschler.

VISITATION PROGRAM

Arrangements have been made for a Visitation program sometime in July. Parents wishing to send children to this program, contact Mr. Hardy.

LITTLE BRAVES

Our Midget team has decided on the name " LITTLE BRAVES "for the team. The Midgets have been practicing out at Margate Park where they will join the rest in league play.

The LITTLE BRAVES will play Tuesday and Thursday evening with doubleheaders on Saturdays.

Come out and see our future Jim Thorpes in action. These little hustlers are something to watch.

Transportation is our immediate problem with this program. Can we pool transportation for our boys to help them get to the ball park on Tuesdays and Thursdays?

Can you help in any other way?

NEW LIGHTS

Have you noticed the new lights on the fourth floor? Don Cornelius has installed some new lighting in the hall-way and in the stockrooms.

Thanks, so much, Don.

RONNIE TO TORONTO

Ronnie Pitawanakwat has left Chicago for Toronto, Canada. Ronnie will be going to an Electronic School there under the auspices of the Department of Indian Affairs of Canada.

We will miss Ronnie, however, we wish him the best of luck at school.

INDIAN CENTER RECORDS

Our records which we had hoped to have soon will not be ready in the immediate future.

However, we will let you folks know as soon as they are available.

MR. BEARSKIN RETURNS

Ben Bearskin, Sr. has just returned to Chicago after a month in South Dakota. He was able to participate at the Exposition.

GIFT SHOP NEWS

All of you who were able to view the Arts & Crafts exhibits at the Exposition know what a beautiful and representative display the Center has. We are proud indeed to say that we have what we think is the best authentic American Indian Arts & Crafts exhibit in the mid-west. Our articles come from reservations throughout the United States. Also, we have things from Alaska and Canada.

Upon returning to the Center after the big Exposition, we found that many packages had arrived too late for the big show. Many things came as much as a week too late for this showing. However, our Gift Shop is once again in order and all of these things have been put in stock. We do hope that you will be able to come in and see these things.

The following will be a list of Arts & Crafts items that are available in our Gift Shop. It is impossible to list everything that we have but this will give you a general idea of the articles, which tribe they come from and the state in which they are made.

ARTICLE	TRIBE	STATE
Baskets	Papago	Arizona
"	Cherokee	No. Carolina
"	Winnebago	Wisconsin
"	Apache	Arizona
"	Choctaw	Mississippi
"	Tlingit	Alaska
Pottery	Hopi	Arizona New Mexico
"	Sioux	S. Dakota
"	Pamunkey	Virginia
Rugs	Navajo	Arizona
"	Chimayo	"
"	Mohave	New Mexico
Wood Carvings	Cherokee	No. Carolina
Peace Pipes	(woodlands)	Minnesota
Quillwork	Ottawa	Canada
Moccasins	Blackfeet	Montana
"	Sioux	So. Dakota
"	Tlingit	Alaska
Kachina Dolls	Hopi	Arizona - N. Mexico

ARTICLE	TRIBE	STATE
Turquoise & Silver Jewelry	Navajo	Arizona
	Zuni	New Mex.
	Hopi	" "
Silk-Screened Tiles	Mesquaki	Iowa
Drums	Cochiti	New Mex.
"	(Woodlands)	Wisconsin
Ivory Carving	Alaskan	Alaska
Dolls	Navajo	Arizona
"	Seminole	Florida
"	Eskimo	Alaska
"	Apache	New Mex.

Original Paintings - by Indian artists throughout U.S.

Hand-Silk-Screened prints

Beadwork from: Montana, Wyoming, Idaho, North Dakota, South Dakota, Minnesota, Wisconsin, Iowa, and Indians who have made Chicago their home.

Iroquois false faces - Northeast

Recordings of Indian songs

Books - for and about Indians and on their Arts & Crafts

Buckskin - white tanned - woodlands

CAMERA CLUB

Our Camera Club needs your help. We have a few boys interested in photography. The immediate need is a dark room for the enlarger.

Would you be interested in helping set up our enlarger and the dark room? Or if you have a friend who would give us a hand, kindly let us know. Thanks!

* * *

POW-WOW MEETING

The board of directors has set a date for the first meeting to plan and make preparations for our fall Pow-Wow.

Our first fall Pow-Wow meeting is Thursday Evening June 2nd 1960 at our Center.

Dick Poweshiek is chairman of this year's fall Pow-Wow.

Remember, June 2nd, 8:00 P.M.

* * *

BABY BATHINETTE AVAILABLE

We have a used baby bathinette at the Center, donated for anyone who needs it. If you need one, you are welcome to pick it up at the Center.

* * *

SOUVENIR PROGRAMS

We still have some of the beautiful Keepsake souvenir programs left from our Exposition. We will sell these at 25¢ each for as long as the supply lasts. Order by mail if you like, as we send them out postpaid.

* * *

VISITORS

During our 7th Annual American Exposition, many visitors came from out of town. Some came to view the exhibits and see the dances, while others came to participate in the program. Registered in our Guest Book we have people from: Cleveland, Ohio-Detroit, Michigan-Tama, Iowa-South Dakota, Wisconsin, and Indiana.

THE BIRDS WIN!

Winning team for the great Exposition advance ticket sales contest is the team of Nathan Bird, which led the rest by quite a distance at the end of the contest on Exposition day. To all the members of this team we give our congratulations and our very best Thank You!

Our advance ticket sales were the highest this year that we have ever had. By far most of our audience at the Exposition came from the sale of these tickets in advance, and without them our Exposition would not have been the financial success that it was. It really takes three good "performances" to make our shows a success, - the top performance of the tireless volunteers on the arts and crafts and exhibit work, and the work of those who go out and get our audience with the sale of tickets. To all of you we give our sincere thanks. Here are the names of the winning ticket sales Team:

Nathan Bird	Richard Poweshiek
Lorraine Keahna	Excilda Bird
Stella Johnson	Arthur Trebian
Linda Greendeer	John Jarosz
Fred Greendeer	Tom Greenwood
Mary Greendeer	Dora Decorah
Tom Mason	Edward Benton

* * *

DANCE CLUB ITEMS

The American Indian Dance Club will hold it's monthly business meeting on June 7, 1960 at 8:00. The meeting will be held at the Indian Center and will be the last meeting until September. Many of our people spend the summer out of town so we do not hold any summer meetings.

On the first Saturday after the business meeting, a costume dance is held at the Center. However, on that night, the Dance Club has an engagement in Elk Grove Village so they will be dancing there on that night.

Mrs. Pauline Funmaker is in the hospital. We are all sorry to hear of her confinement and hope she will be around soon. Everyone in the Dance Club as well as the Center sends her their best wishes for a speedy recovery.

WELCOME TO OUR CENTER

Our American Indian Center welcomes to membership all who are interested in Indian affairs and in the work of our Center. We need your help and support to continue and improve upon the fine work that has been done in the past.

Our News Bulletin, the "WARRIOR" is issued twice each month and is mailed free to all members of our Center. For our "From Our Readers" page, we look to you for your ideas and suggestions as to how to improve our Bulletin and the programs of our Center.

Membership fee for regular membership to our Center is $1.00 per year. For those of you who would like to help with a more substantial contribution to keep our Center going the following memberships are provided.

Enclosed is my payment of $_____ dues. I wish to join you in membership in The American Indian Center as

_____	Contributing Member	5.00
_____	Sustaining Member	10.00
_____	Supporting Member	25.00
_____	Organizational Membership	15.00
_____	Life Member	100.00 (in lieu of annual dues)

I understand that I will receive the "WARRIOR" free, as a member of the Center.

Name _____ Address _____

City _____ State _____

Tribal affiliation (if any) _____

CONTRIBUTIONS TO OUR AMERICAN INDIAN CENTER ARE TAX DEDUCTIBLE.

AMERICAN INDIAN CENTER
411 N. La Salle Street
Chicago 10, Illinois

Non-Profit Organization
U.S. Postage Paid
PERMIT NO. 7376
Chicago, Illinois

Carol Vogel
3233 W. 109th
Chicago, Illinois

Form 3547 requested

FROM: American Indian Center
1630 West Wilson Avenue
Chicago, Illinois 60640

CONTACT: (Mrs.) Clay Wicklin
176 West Adams, Room 1938
Chicago, Illinois 60603
Office: 263-6480
Home: 274-5763

FOR IMMEDIATE RELEASE: (November 4, 1971)

More than 300 American Indian dancers and singers, dressed in colorful costumes of 50 different tribes, will hold a major Midwest Powwow Friday through Sunday, November 5-7 at the Chicago Armory, 234 East Chicago Avenue.

The Powwow, sponsored by the American Indian Center of Chicago, is open to the public.

Three highly skilled hoop dancers including a world champion will be featured at most dance performances. Elaborate shawls, seldom seen at Midwestern powwows, will be on display and some will be for sale. The shawls are hand-made by an Indian woman from Crow Agency, Montana.

Master of Ceremonies will be Benjamin Bearskin, a Winnebago Sioux living in Chicago. Lead singer (at the ceremonial drum) will be Ralph Little Owl, an Arikra Indian from Fort Berthold Reservation, North Dakota. Little Owl is considered one of the best singers in the country.

Although the public is invited, the Powwow is not a "Buffalo Bill show" according to Leonard Hare, Sr. of Belvidere, Illinois, a Sioux Indian and chairman of the Powwow Committee.

"This is an authentic social and ceremonial gathering which is primarily for Indian people," Hare explained. "It is a get-together where people come to visit old friends and to compete in traditional Powwow dances. Festivities often continue weeks after the Powwow with 'giveaways' (exchange of gifts), feasts, and awards for best dancers."

(more)

Few performers are paid. For this reason, Hare said, the Powwow is spontaneous and loosely programmed. Singers, who sit around a 3-1/2 foot ceremonial drum, determine the types of dances that will be performed. If most of the singers and dancers happen to be members of the Navajo or Chippewa tribes, for example, then those particular tribal dances will predominate.

All performances will feature the Gourd Dance, of Winnebago origin. This is a free-style number where two individuals or two teams -- always outstanding dancers -- depict several elaborate styles.

Other dances include various War Dances, the Peace Pipe Dance, Green Corn Dance, and Snake Dance.

Acknowledging the women's liberation movement, this will be the first Powwow in the country to invite Indian women to dance "man style" dressed in men's costumes if they wish. (Traditionally, women's dances are more subdued than the men's.) Women have been invited to compete against each other for prizes in this special new category.

Many American Indian handicrafts will be on display and for sale. From the Southwest will come jewelry, sand paintings, plus ancient pottery and other items which have been excavated. Pottery from western Sioux country will be for sale, along with paintings by American Indian artists of the Midwest. From Canada will come birch bark baskets and porcupine quill baskets made by Ottawa and Ojibway Indians.

The Powwow attracts dancers, artisans and Indian merchants as far as Florida, Montana, the Dakotas, Oklahoma, Arizona and New Mexico. Other participants come from Chicago and nearby reservations.

Powwow hours are 4 to 10 p.m. Friday, November 5; and 10 a.m. to 10 p.m. Saturday and Sunday, November 6 and 7. Dance performances are scheduled for 8 p.m. Friday; 2 and 8 p.m. Saturday; and 2 p.m. Sunday.

General admission at the Armory door will be $2.50 per person and $1.00 for children under 12. Reserved seats are available at $3.00 per person. Reservations may be made by contacting the American Indian Center of Chicago, 1630 West Wilson Avenue, Chicago 60640 (telephone 275-5871).

(more)

Add 2 - Powwow

Proceeds from ticket sales help support the American Indian Center's counseling, cultural, and educational programs for Chicago's large Indian population. The city is home for more than 16,000 American Indian citizens from 100 different tribes. Each tribe possesses a wealth of traditional crafts, customs, and culture little known to the rest of the city.

Now in its 18th year as a self-help social service agency for urban Indians, the American Indian Center is the only center in the nation entirely owned and operated by Indians.

# # #

11.4.71

August 23, 1971

Dear Member:

Due to a number of recent events, the Semi-Annual General Membership meeting has not been held. The tentative date of September 18th, 1971 has been cancelled.

The services of Miss Faith Smith, Acting Executive Director has been terminated by the Board of Directors, effective the evening of August 20th, 1971.

Mr. Bill Redcloud has been appointed as temporary Acting Executive Director until such time as direction is received from the Board of Directors.

The resignation of Mr. Bill Whitehead, Director of Special Services was accepted the evening of August 20th, 1971.

A complete audit on the financial situation of the American Indian Center has been called for by the Finance and Budget Committee. When this audit has been accomplished a Semi-Annual General Membership Meeting will be called to report the findings to the general membership. Also, at that time a report from each Director will be given.

During these times, I am respectifully requesting your patience and continued support to the American Indian Center.

Sincerely yours,

Marvin L. Tahmahkera, Chairman
Board of Directors
American Indian Center

MLT/rt

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Board of Directors
American Indian Center

MLT/rt

American Indian Center

738 W, SHERIDAN RD. • CHICAGO, ILL. 60613 • Phone 935-9061

MEMBER:
WELFARE COUNCIL OF METROPOLITAN CHICAGO • SOCIAL SERVICE EXCHANGE
LAKE VIEW CITIZENS' COUNCIL

June 17, 1965

BOARD OF DIRECTORS

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William Redcloud
Chippewa

Vice-Chairman
Nathan Bird
Winnebago

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Rose Marie Mandan
Mandan-Hidatsa

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Thomas Mason
Chippewa

Frank Merrick
Sioux

Ernest Naquayouma, Sr.
Hopi

Rev. Peter Powell

Jack Rosen

Carl Sampson
Umatilla

Robert W. Rietz
Executive Director

Richard Poweshiek
Program Director

Mr. Virgil L. Vogel
11243 South Homewood Avenue
Chicago 43, Illinois

Dear Mr. Vogel,

This is a special appeal to you to help us to keep the doors of our American Indian Center open this summer. Right now we are literally without funds, and for many of our children a small, crowded, stifling apartment or the hot, crowded streets and sidewalks of the inner city, will not be the pleasant and sustaining renewal that we all associate with "vacation."

We could have a summer of growth, of interest, of alertness, for our youngsters. Balanced recreational and educational activities with concerned and understanding leadership. With sustaining sessions at the Indian Center, and with eye and soul opening visits to the parks, the beaches, the great museums, the zoos and the industry of the city. Not a summer of let down, but of building up. Not alone, but with friends. Last year, over a hundred youngsters came to us hoping for that kind of summer.

We need your own personal contribution for this to happen. Together, we can get the job done. Without the help of people like you, it can't be done. Please share in this summer with us and send us what you can.

Hoping to hear from you soon,

Nathan Bird

Nathan Bird
Chairman

Endorsed by the Chicago Association of Commerce and Industry for the Year Ending December 31, 1965

440

A Non-Profit Organization

JUNE 1965

SPECIAL EVENTS CALENDAR - AMERICAN INDIAN CENTER, INC.
738 W. Sheridan Road, Chicago, Illinois - 60613, Phone 935-9061

JUNE 1965

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
*Arts & Crafts Fair is extended to June 20th.** The Isham "Y" Program is recessed until Sept.** There are no meetings scheduled for the Program Committee until August 16.**		1 AIC Dance Club Meeting 8:00 p.m. Last Meeting Until September	2 Open AA Meeting 8:30 p.m.	3 Boy Scouts Troop #861; Girl Scouts Troops #134 & 1361 Meet-7:00 p.m.	4 Board of Directors Meeting 7 p.m. Explorers Post #2861 Meets 8:00 p.m.	5 WE HAVE A YOUNG ADULTS GROUP NOW, IF YOU WANT TO BELONG TO THIS FINE GROUP, SEE LARRY AT THE CENTER!!
6 AIC Pow-Wow Club Meeting - 2:00 p.m. Young Adults Outing at Indiana Dunes State Park. Meet at Center, 9:00 a.m.	7 "Keep an eye open for our Annual Indian Center Picnic DATE IN JULY!	8 AIC Women's Club Meeting 7:30 p.m. Last Meeting Until September!	9 Closed AA Meeting 8:30 p.m.	10 Boy Scouts Troop #861; Girl Scouts Troops #134 & 1361 Meet - 7:00 p.m.	11 AIC Scout Troop Committee Meets-7:00 p.m.	12 65' Fall AIC Pow-Wow Committee Meeting-6:00 p.m. Venison Supper - Come help set up for out September Pow-Wow
13 Invitation to all for reception & social in honor of Frank Medina, Haskell Institute Graduate, now Head Athletic Trainer, University of Texas. He will give a talk, Sunday, June 13-5 p.m. Refreshments!	14	15 AIC Dance Club Social Meeting-Last Meeting until September!	16 Closed AA Meeting 8:30 p.m.	17 Boy Scouts Troop #861; Girl Scouts Troops #134 & 1361 Meet - 7:00 p.m.	18 Explorers Post #2861 Meets 8:00 p.m.	19 20th of June will be our last day of our AIC Arts & Crafts Fair!
20 Sioux Club Meets at 2:00 p.m. at Indian Center	21 INDIAN BOYS & GIRLS, AGES 5 TO 13, REGISTER NOW FOR OUR SUMMER RECREATIONAL & EDUCATIONAL CAMP PROGRAM STARTING MONDAY, JUNE 28, 9:00 A.M.	22	23 Closed AA Meeting 8:30 p.m.	24 Boy Scouts Troop #861; Girl Scouts Troops #134 & 1361 Meet - 7:00 p.m.	25 RUMMAGE SALE FOR AIC MEMBERS ONLY. 9:00 a.m. to 9:00 p.m.	26 RUMMAGE SALE OPEN TO THE PUBLIC! 9:00 a.m. to 9:00 p.m.
27 Have 70 circus tickets for Sunday June 27; Indian Center boys & girls can get these on a first come, first serve basis. Register now with Richard at the Center!	28 AIC Summer Recreational Camp Program begins. 9:00 a.m. to 5:00 p.m., Mon. to Fri. until August 20.	29 AIC Winnebago Club Meets For Last Meeting until September	30 Closed AA Meeting 8:30 p.m.	** Mass is celebrated at St. Augustine's Center, 4718 N. Sheridan Road, Monday thru Friday at 7:30 a.m., Saturday at 8:00 a.m. ** ** Anyone interested in participating on a committee of some kind or had any ideas for our Fall Pow-Wow is most welcome, Saturday, June 12, 6 p.m. ** ** AIC Bowling League re-forms August 17, 8:00 p.m. Meeting held at the Indian Center. ** ** NO MONTHLY POW-WOW FOR JUNE!! **		

AMERICAN INDIAN CENTER
738 West Sheridan Road
Chicago, Illinois 60613

Non-Profit Organization
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100 Teens on Warpath to Help Indian Center

13th Ward Club Fights Apathetic Social Attitudes

About 100 teens armed with "weapons" met for battle on the southwest corner of Central avenue and 63d street recently.

Their weapons were tickets to a dance at Dimitri restaurant held to raise money to support an American Indian welfare organization.

$100 Dance Profit

Their fight, they said, was against the apathetic social attitudes displayed by their parents.

Their victory was a $100 dance profit, which they will donate to the American Indian Center, Inc., 738 Sheridan rd.

"We are happy with their efforts," said Richard B. Poweshiek, program director of the Indian center.

"The money will be used to improve and expand our center craft shop facilities, which will be used by 150 Indian children enrolled in our summer day camp," Poweshiek added.

30 Members Help

The idea to aid the center was originated by Edward P. Span, 19, of 3759 68th pl., parliamentarian of the 13th Ward Young Senators club.

Some 30 club members embraced the idea to help the Indian children, and developed plans for the dance.

When the club formed around the beginning of the year, several of the members indicated a dissatisfaction with the apathetic nature shown by adults towards community teen problems, Span said.

Day camp activities begin at the Indian center on June 28. The camp will operate from 9:30 a. m. to 4:30 p. m. Monday thru Friday.

Field Trips Planned

"The children will visit the forest preserves, zoo, museum, and beaches during the summer," said Poweshiek, the great great-grandson of Chief Poweshiek, who was the last recognized chief of the Iowa Sauk and Fox Indian tribe. Chief Poweshiek died in the 1850s.

The center serves Chicago's 10,000 American Indians. At the center, a self-supporting agency, the adult Indians learn how to live in a big city, how to find jobs, and how to manage the problems of urban life.

Federation Sets Indian Center Rites

TR 113 11/28/63

BY IRENE POWERS

Headed by Mrs. Vernon E. Barnes, their president, board members of the Illinois Federation of Women's Clubs will pay a post-Thanksgiving call next Thursday at the relocated American Indian center at 738 W. Sheridan rd. They will come bearing a gift of two flags, one of silk and fringed, complete with standard, to be placed at the entrance of the center on special occasions, the other an outdoor flag which was flown recently over the Capitol.

The ceremony of presentation will be keyed to the spirit of an autumn day when, grateful for a bounteous first harvest in the new world to which they had come, a "band of exiles" sat down to feast with friendly inhabitants and thank the Father of all.

• • •

The welfare of the American Indian long has been a major concern of clubwomen thruout the United States. At the present time, clubs of the Illinois federation are paying for the education of nine Indian students of different tribes in colleges and universities of their choice. Last year, under the guidance of Mrs. Frank F. Gross, chairman of the federation's Indian affairs department, an American Indian Woman's club was organized at the center, and that group is to have the hostess role at next Thursday's gathering.

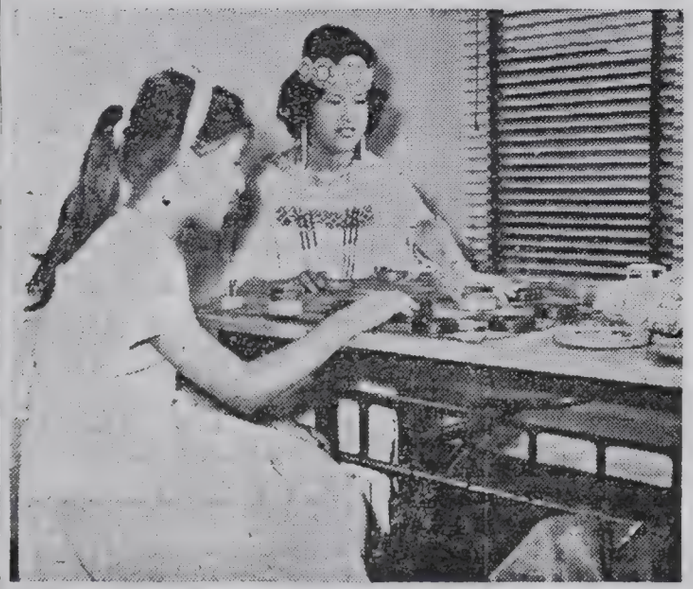
Another project of long standing in the federation is a Christmas cheer gift collection. Toys for children, canned goods and other staples for distribution here and on reservations in this area are to be brought to the post-Thanksgiving meeting.

• • •

Mrs. Vivian Mason, president of the hostess club, and Mrs. Milton Vaupel, I. F. W. C. American citizenship chairman, have planned the ceremonies. Mrs. Mason's group will serve the visitors a favorite Indian treat of friend bread at tea, and the guests will add cookies to the repast.

American Indian Center Serves 72 Tribes

Robert Rietz, executive director of new headquarters of American Indian center at 738 Sheridan rd., welcomes newcomer to Chicago, Mrs. Malcolm Mercer, 815 Sheridan rd. Mrs. Mercer and husband are Indians from Grand Portage Indian reservation in Grand Portage, Minn. Center helps Chicago Indians adjust to city life and aids in job placement.



Enjoying game of checkers in new facilities of American Indian center are Jacqueline Battise (left), 1431 Barry av., and her sister Sylvia, both Alabama Coushatta Indians. New headquarters has 12 rooms, kitchen, and large social room.

Job Placement Is Large Part of Work

In its first action since moving into its new headquarters at 738 Sheridan rd., the American Indian center which serves some 9,000 American Indians in the Chicago area, has joined the Lake View Citizens council, and launched a fund drive.

"We believe our new headquarters is in the geographic center of the Indiana population in Chicago," said Robert Rietz, executive director. Some 72 Indian tribes are represented in the center's membership.

Offices Have 12 Rooms

The new offices have 12 rooms, a kitchen, and large social room. Various craft programs are held at the center and a large part of its job is employment placement is for Indians new to the city.

The old center at 411 N. La Salle st. had only five rooms. The new center has a staff of nine persons.

"We intend to become a part of the Lake View community assuming responsibilities not possible in the old center," Rietz said. The old center was in the inner city and an industrial area, he said.

Everything Closer

"We had no function in the evening, because in an industrial area, everything is closed up after the working day."

Rietz said the center hopes to serve all Chicago area Indians and it will concentrate on becoming a part of the area bounded by Chicago avenue, Bryn Mawr avenue, Ashland avenue, and the lake.

Financially the center is in critical shape, Rietz said. The center is supported by the Crusade of Mercy and individual contributions.

Miss Helen Black Owl, 2835 50th ct., Cicero, a Winnebago Indian, holds Hopi dolls from center's craft rooms. Center sponsors craft programs for some 9,000 American Indians in Chicago area. Center moved from 411 N. La Salle st. to 738 Sheridan rd.

CHICAGO TRIBUNE, SUNDAY, JULY 14, 1963

Chicago Tribune

WEDNESDAY, SEPTEMBER 22, 1965

Opal Skenandore dons feathers, sits in canoe at American Indian Pow-Wow held in Chicago Avenue armory.

We Go to a Pow-Wow

. . . at the Chicago Avenue armory, where ceremonial tribal dances [see dancer at right] added noise and color to an exhibit of native Indian arts and crafts. Spectators wandered thru an American Indian village set up for the occasion, admired beadwork and feathers, and bought pottery and birchbark canoes.

—ELEANOR PAGE

Richard D. Poweshiek, chairman of Pow-Wow.

Buffalo decorates a teepee.

Peering out of teepee are Genevieve Le Claire (left) and Carol Sherer.

[TRIBUNE Staff Photos by John Bartley]

Brave on horseback painted on tent.

Sheila Cloud (left) and Dianne LaMere, with water bucket.

American Indian Center

PHONE 935-9061 • 738 W. SHERIDAN ROAD
CHICAGO, ILLINOIS 60613

MEMBER: WELFARE COUNCIL OF METROPOLITAN CHICAGO • SOCIAL SERVICE EXCHANGE • LAKE VIEW CITIZENS' COUNCIL

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Pottawatomie

ROBERT W. RIETZ
Executive Director
RICHARD POWESHIEK
Program Director
LAWRENCE MARTIN
Family Services Worker

March 18, 1966

Mr. Virgil L. Vogel
11243 S. Homewood Avenue
Chicago, Illinois 60643

Dear Mr. Vogel:

The murmur of a forest stream and the roar of the subway are more than miles apart, and the trail from reservation to metropolis can be a long, long trail. Getting to our city may be just the first step, when there is a lot more than distance to travel and to conquer.

Right now, there are more American Indians living in our Chicago community than there are on most Indian reservations of the United States, and the number continues to grow. Over ten thousand American Indians from every major tribe in our country have come to our community in search of the way to a better life for themselves and for their children.

Our American Indian Center, an independent organization of American Indian citizens, is the only self-help agency of its kind in the United States. Through their own mutual concern and effort, the Indians of Chicago provide this opportunity for individual and mutual achievement. A sustaining social program brings a rewarding and meaningful life into reality, as a gateway to the larger city. A program of emergency assistance and family counseling helps to meet those family crises too severe to face and conquer alone and helps to overcome them. It is often a struggle just for the newcomer to get here, and when meager resources are soon exhausted he will find the help that he should have, and must have, at the Indian's own self-help and service Center, the American Indian Center.

Right now, we are working hard to raise the money necessary for this year's work. Will you help with a contribution? Whether one dollar or a hundred dollars, your sharing in this makes our Indian Center possible.

Yours, with thanks,

William Red Cloud

William Red Cloud
Chairman of the Board

Endorsed by the Chicago Association of Commerce and Industry for the Year Ending December 31, 1965

An independent self-help organization of Chicago's American Indian Citizens
A Non-Profit Organization

LONG TRAIL
ECHOHAWK

American Indian Center

PHONE 935-9061 • 738 W. SHERIDAN ROAD
CHICAGO, ILLINOIS 60613

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Sioux
LEROY WESAW
Pottawatomie

ROBERT W. RIETZ
Executive Director
RICHARD POWESHIEK
Program Director
LAWRENCE MARTIN
Family Services Worker

April 20, 1966

Mr. Virgil L. Vogel
11243 South Homewood Avenue
Chicago 43, Illinois

Dear Mr. Vogel:

Our annual American Indian Exposition tries each year to bring something of the rich cultural heritage of the American Indian to the attention of the people of Chicagoland for their appreciation and enjoyment. This year, our thirteenth annual Exposition will be held at the Teutonia Club, 3730 North Clark Street in Chicago, on April 28, 29, 30, and May first.

All of us are looking forward to the big show this year, with a great deal of anticipation. Billy Chee, Navajo Sandpainter is coming up from Gallup, New Mexico, to demonstrate this ancient Indian artistry in the delicate and beautiful sand-paintings of his tribal tradition. Arts and crafts from every major Indian tribal group will be on exhibit and for sale, and the collection is fascinating in its color and in its variety of cultural traditions.

The Exposition will open free to the public all day Thursday and Friday, April 28 and 29. On Saturday and Sunday April 30 and May 1st, there will be tribal dance performances presented by American Indians, from many different tribes, who have come to live among us in the Chicagoland area. For these two days, there will be an admission charge of $1 for adults and 50¢ for children. As a small token of our appreciation for your valued interest and support, we are enclosing a family pass for you, with our thanks and our compliments. We do hope to see you there!

Sincerely yours,

Fred Greendeer

Fred Greendeer
Exposition Chairman

FC/hw

Endorsed by the Chicago Association of Commerce and Industry for the Year Ending December 31, 1965

An independent self-help organization of Chicago's American Indian Citizens
A Non-Profit Organization

LONG TRAIL
ECHOHAWK

American Indian Center

PHONE 935-9061 • 738 W. SHERIDAN ROAD
CHICAGO, ILLINOIS 60613

MEMBER: WELFARE COUNCIL OF METROPOLITAN CHICAGO • SOCIAL SERVICE EXCHANGE • LAKE VIEW CITIZENS' COUNCIL

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LEROY WESAW
Pottawatomie
JOSEPH WHITE
Winnebago

June 24, 1966

Mr. Virgil L. Vogel
11243 South Homewood Avenue
Chicago 43, Illinois

"SCHOOL'S OUT! SCHOOL'S OUT!"

Yes, vacation time is here -- but for many of our American Indian children, "vacation" means the entire summer in an overcrowded stifling apartment and on the hot sidewalks and streets of the inner city.

Not the care-free summer vacation of precious family communion in nature's private setting of woodlands and lake country. Just the honking horns and exhaust fumes of busy streets; "dust devils" swirling bits of urban debris over hot cement; the old cans, bottles and cartons of urban tenement toyland.

With your help, our American Indian Center can change all this. We can give our children an exciting fun-filled summer of discovery, of play-and-learn, of exploring the beaches, parks and forest preserves, the zoos and museums, making new friends and sharing new experiences.

Right now we have no funds for this summer program. We need, and we ask your help. Your personal contribution can help give these city children a summer to recall for a long time in the quiet happiness of the day-dreams of childhood and in the special stories for the schoolmates of next September.

Please send us what you can. Your gift, combined with the contributions of others like you will make our summer program a reality. Please share it with us.

Very truly yours,

William Red Cloud

William Red Cloud
Chairman of the Board

Endorsed by the Chicago Association of Commerce and Industry for the Year Ending December 31, 1966

An independent self-help organization of Chicago's American Indian Citizens
A Non-Profit Organization

Day Camp Days
American Indian Center

GRAND COUNCIL OF THE AMERICAN INDIAN CENTER

738 W. SHERIDAN RD. • CHICAGO, ILLINOIS 60613 • 935-9061

THE AMERICAN INDIAN CENTER IS AN ILLINOIS CORPORATION NOT FOR PROFIT • A RED FEATHER AGENCY • ENDORSED BY THE CHICAGO ASSOCIATION OF COMMERCE AND INDUSTRY FOR THE YEAR ENDING DECEMBER 31, 1966

April, 1966

THIRD ANNUAL BUFFALO DINNER COMMITTEE

FRED BOULTON
JAMES CAIN
FRANK C. CARR
DONALD ERICKSON
ROBERT A. GREEN
WILLIAM M. HALES
LEMUEL B. HUNTER
MORRIS HIRSH
SAMUEL INSULL, JR.
GLEN LLOYD
PAUL SCHULZE III
ROBERT S. SOLINSKY
W. CLEMENT STONE
SOL TAX
JOHN P. WILSON, JR.
GEN. ROBERT E. WOOD

To Our Friends
Of The Chicago
Community:

The Grand Council of the American Indian Center cordially invites you to attend the third Annual Buffalo Dinner on Wednesday evening, April 27, 1966, at 6:30 p.m., in the Teutonia Club ballroom at 3730 North Clark Street, Chicago. A contribution of $50 per plate is solicited of which $40 is deductible for Federal income tax purposes. Tables of six or eight may be reserved for your convenience.

Our guest speaker for the evening will be Mr. Wendell Chino, president of the Mescalero Apache Tribal Council, and president of the National Congress of American Indians, who will speak on "The American Indian of Today."

This annual dinner will be one of the principal means of raising the much-needed budget of the American Indian Center program of self-help and service for the more than ten thousand American Indian citizens of our city. The Indian Center is not government-supported and represents a unique and important achievement on the part of Indian people themselves at a truly grass-roots level of independent self-help and responsibility. Its program of sustaining social and educational activities and family services represents a distinct and valued contribution to our Chicago community as first-rate American Indian achievement. It merits our support.

Billy Chee, Navajo Sand-Painter, is coming up from the southwest to demonstrate for us the ancient artistry of his profession in the delicate and beautiful sand-paintings of his tribal tradition. In addition, the exhibits and displays of American Indian artistry assembled for the 13th annual American Indian Exposition of the Indian Center will provide a colorful and fascinating setting for our dinner gathering.

We hope that you can be with us on this important occasion and we hope to receive your reservations on the card enclosed for your convenience.

Sincerely yours,

John P. Wilson, Jr.
Chairman

Navajo Sandpainter
Third Annual Buffalo Dinner
Thirteenth Annual Exposition

THE GRAND COUNCIL OF THE AMERICAN INDIAN CENTER

THIRD ANNUAL BUFFALO DINNER

TO: JOHN P. WILSON, JR., Chairman, Banquet Committee
American Indian Center
738 W. Sheridan Road - Chicago, Illinois

Please reserve _____ places ($50 per person) for the Third Annual Buffalo Dinner at 6:00 P.M., Wednesday, April 27, 1966 at the Teutonia Club, 3730 N. Clark Street.

$40 is deductible as a contribution for Federal Income Tax purposes.

NAME _____

FIRM NAME _____ PHONE _____

ADDRESS _____ ZIP _____

I will be unable to attend the Third Annual Buffalo Dinner but wish to make a contribution of $_____.

☐ List me as a sponsor.

Please make checks payable to:
AMERICAN INDIAN CENTER

13th Annual
American Indian Exposition

TEUTONIA CLUB
3730 North Clark Street

April 28, 29, 30, May 1, 1966

See the
Navajo Sandpainter

The Art of the American Indian

- The distinctive arts and crafts of America's Indian Tribes from the Great Plains to the Everglades; the Woodlands to the Desert Country.

American Indian Artistry - in Pottery, Ceramics, Textiles, Turquoise and Silver, Sculpture in Wood, Bone and Stone.

ADMISSION
FREE

Thursday, April 28
Friday, April 28
10 a. m. to 10 p. m.

PLUS—
Indian Ceremonial Dance Program

- Authentic Indian Tribal Dances
- Colorful Traditional Tribal Costumes

BENEFIT OF
American Indian Center
738 West Sheridan Road
Chicago, Illinois 60613

Admission
Adults $1.00
Children 50c.
2 p. m. to 10 p. m.
Sat. and Sun.
Apr. 30, May 1

ORDER TICKETS NOW! Call 935-9061

A Community Fund Agency,
Partially Supported by Your Crusade of Mercy.

American Indian Center
738 W. Sheridan Road
Chicago, Illinois 60613

NON-PROFIT ORG.
U. S. Postage
PAID
Chicago, Illinois
Permit No. 7376

Order Tickets NOW!

Phone Orders:

Call The American Indian Center

935-9061

MAIL ORDERS: USE THE ORDER BLANK BELOW AS SOON AS YOU CAN

13th Annual ALL-INDIAN

EXPOSITION

AMERICAN INDIAN CENTER
738 West Sheridan Road
Chicago, Illinois 60613

Enclosed is payment of $ _____

Please send _____ Adult tickets at $1.00 each

_____ Children's tickets at 50¢ each (Children under 12)

_____ I will be unable to attend the Exposition. Please donate my tickets for the use of underprivileged children who could not otherwise attend.

NAME_____ STREET ADDRESS_____

CITY_____ STATE_____

Please send me _____ more of these Exposition notices to give to my friends.

18th Annual
American Indian Powwow

NOVEMBER 5-6-7, 1971
Chicago Armory
234 East Chicago Ave.

AUTHENTIC CEREMONIAL DANCES WITH SINGERS, DANCERS, & DRUMS! TEEPEE VILLAGE! CHICAGOLAND'S GREATEST POWWOW EVER!

Plus exhibit and sale of:
Porcupine quill work, baskets,
Iroquois masks, bead work,
birch bark artistry, pottery,
and silver/turquoise jewelry.
Sponsored by The American
Indian Center of Chicago.

DOORS OPEN:
4-10 p.m. Friday
10 a.m. - 10 p.m.
Sat. & Sun.

DANCE PERFORMANCES:
8 p.m. Friday
2 & 8 p.m. Saturday
2 p.m. Sunday

228

Tear off card below and return with check in envelope for tickets, or just mail card to hold your reservations.

6c
STAMP
HERE

1971 POWWOW COMMITTEE
American Indian Center
1630 West Wilson Avenue
Chicago, Illinois 60640

Non Profit Org.
U. S. POSTAGE
PAID
Chicago, Illinois
Permit No. 2368

American Indian Center
1630 W. Wilson Avenue
Chicago, Illinois 60640

Here is your invitation
To our 18th annual
POWWOW
November 5, 6, 7

PLEASE MAKE MY RESERVATIONS AS FOLLOWS:

_____Reserved Seats @ $3.00
_____General Admissions @ $2.50
_____Children under 12 @ $1.00

I cannot attend, but I am purchasing _____ tickets for you to give children who could not attend otherwise. I am making a contribution of $_____ for the work of The American Indian Center.

My check for $_____ is enclosed.
(Please make check payable to American Indian Center.)

Name_____

Address_____

City_____ State_____

Telephone_____ Zip_____

American Indian Center

411 North LaSalle Street ◆ Chicago 10, Illinois ◆ MIchigan 2-9697

MEMBER:
WELFARE COUNCIL OF METROPOLITAN CHICAGO • SOCIAL SERVICE EXCHANGE

January 11, 1961

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Mr. V. J. Vogel
11234 South Homewood Avenue
Chicago 54, Illinois

Dear Mr. Vogel:

Today there are more American Indians living in the Chicagoland area than there are on any Indian reservation in the United States, except that of the Navajo.

They are coming from the under-developed areas of our own Indian country, in search of the way to a better life for themselves and their families, here with us. And they come with a cultural background that is different than our own, a culture that has made a full, rich contribution to our American life.

They need your help. Chicago's American Indian Center is working to help our American Indian citizens toward those opportunities that they must and should have, to join with us in productive and rewarding citizenship. The Indian Center is a member agency of the Welfare Council of Metropolitan Chicago, and carries the endorsement of the Chicago Association of Commerce and Industry. Most of the money which is needed to carry out the work of our Center must come from individual contributions such as yours. They make the Indian Center possible.

Our American Indian Center is a living expression of important beliefs that we share, and that we all value very highly. It is you who make this possible. Our Center is a common enterprise, yours and ours. Will you take part, and send your contribution today? We do need some immediate support to be able to continue our program.

Most sincerely yours,

Robert W. Rietz

Robert W. Rietz
Executive Director

P. S. Contributions to our American Indian Center are deductible for income-tax purposes.

A Community Fund Agency

ENDORSED BY THE CHICAGO ASSOCIATION OF COMMERCE AND INDUSTRY
FOR THE YEAR ENDING DECEMBER 31, 1960.

A Non-Profit Organization

INDIAN CENTER NEEDS $10,000 TO MEET BILLS

1-8-66

Loss of Grant Causes 1965 Deficit

TRIB

The American Indian center, 738 Sheridan rd., short $10,000 needed to pay 1965 bills, is conducting a fund drive to meet the deficit.

The organization, which is sustained wholly thru contributions, needs $92,000 to operate this year, said Robert Rietz, executive director. About $35,000 is expected from the Crusade of Mercy.

"Most contributions come in December," Rietz said. Last December we received $15,500 compared with $14,000 in December, 1964."

Gift Average Lower

Four hundred more contributions were made last month, but the amounts were smaller than in previous years.

"We can't turn people away," Rietz said. "We'll just have to operate on faith."

More than 5,000 Chicago Indians took advantage of the center last year, Rietz said. Four hundred Indians made contributions.

The 1965 deficit is difficult to meet because two foundations discontinued grants, Rietz said. The center did not get a $10,000 contribution in 1965 as it did in 1964, he said.

Cut Down on Supplies

"The fixed expenses [rent, insurance, salaries] ultimately will be paid," Rietz said, "but we are going to have to do much trimming. We won't be buying supplies."

Financial problems plague the center every year at this time. Rietz recalled one year when nine employes were not paid because of financial problems.

The center is staffed by Indians. Rietz is the only non-Indian. Family service programs, counseling, job finding, and a program for alcoholics are some of the center's services.

Hold Indian Dance Fest Sept. 20-22

The 10th annual American Indian Center Powwow will be held Friday, Saturday and Sunday, Sept. 20 through 22, at Thillens Stadium, Devon and Kedzie.

Several hundred American Indians from 70 different tribes will take part in the Green Corn Dance, the Bean Dance, the Pipe Dance and friendship and war dances.

Robert Rietz, director of the center, said the friendship dances have been developed especially for inter-tribal powwows.

1963
Sun-T.

INDIAN CENTER TOUR SET FOR 20 FOREIGNERS

The American Indian center, 738 W. Sheridan rd., will be host to 20 foreign educators Thursday for a luncheon and tour of the self-help social agency.

The visitors are enrolled in a 90-day international teacher development seminar at Northwestern university. They will visit the center during a sociological tour of Chicago led by Leonard D. Borman, chief of the anthropology service of the Veterans administration.

Robert Rietz, American Indian center executive director, will describe for the visitors the particular problems of urban American Indians.

TRIB 10-13-64

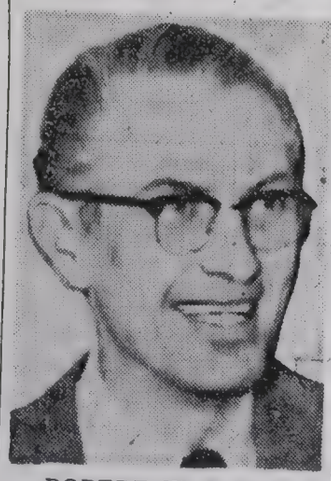
12-10-62 Trib

CITY'S INDIAN CENTER'S NEED IS DIRE; ASK AID

A majority of the persons who go to the American Indian center, 411 N. La Salle st., for aid need immediate financial assistance, Robert W. Rietz, executive director of the center, said yesterday.

Rietz, in announcing that the center will open a mail campaign today for funds, said that the need is critical. The center, a Crusade of Mercy member agency, needs $8,000 to make up for a deficit incurred this year.

The center was established in 1953 to serve as a meeting place for Indians, to bring about intertribal coöperation, and to provide informal education and recreation for Indians.



ROBERT W. RIETZ

Counseling, Referral Service

For the needy Indians, it serves as a counseling and referral service and for others it serves as a center from which the Indian learns to adapt to urban life.

"The center also provides immediate assistance for those who cannot wait for or do not qualify for other aid," Rietz said.

According to Rietz, the demand for casework and family counseling service continues to increase. He said in a recent report that in the last year, the center has provided service to more than 1,600 individual and family clients—and that of these 1,032 required some of immediate financial assistance.

Many Are Recent Arrivals

Rietz said that many of the persons who need assistance are recent arrivals in Chicago, some direct from reservations, and many are inexperienced with urban cash and credit practices, he said.

"It is part of Indian culture to share and expect to have others share so that by the time needs are known there are no further personel resources to draw upon," he said. "This means money for food for a particular day is not on hand and immediate cash is necessary for subsistence.

"It is not part of Indian culture to be aggressive and competitive for jobs, housing, and daily sustenance such as urban life demands."

Rietz said that intensive casework and family counseling services need to be expanded to meet increasing demands.

Critical Need for Money

Rietz said that need for money has been so critical that some plans for expanding the program have had to be delayed, but that it is hoped that provision for more family counseling can be made by spring.

The 1962 deficit, at which the mail campaign is aimed, must be made up before expansion can take place, Rietz said.

He also said that persons who wish to aid the agency should make the Trading Post, a gift shop at La Salle and Randolph streets, a stop on Christmas shopping tours. Space for the shop, featuring Indian crafts, is donated by the Sherman House and proceeds go to the center.

Tribune

a witness. 1-4-62

INDIAN CENTER IS AIDED THRU TRIBUNE STORY

The American Indian Center received many donations of cash, canned goods, and clothing from thruout Illinois as a result of a story which appeared Dec. 18 in THE TRIBUNE.

Robert W. Rietz, executive director of the center, said yesterday the amount would be impossible to estimate in dollars but explained that for days the story appeared his office received donations from persons who mentioned reading about the plight of the Indian center in THE TRIBUNE.

The story related how the center, located at 411 N. La Salle st., needed immediate financial assistance for use in continuing its work in providing assistance for those needing it, and offering counseling and referral service for others. Rietz said that the emergency still exists, and will continue to be acute for the next few months because an expected pickup in January employment has not materialized.

A LINE O' TYPE OR TWO

Hew to the Line, let the quips fall where they may.

Reg. U. S. Pat. Office

Trib

3-18-63

INDIANS

Ken Funmaker, Winnebago Indian dancer in his spare moments, spends a great deal of time strolling around on a 12-inch plank 300 to 600 feet above Chicago as a construction laborer. This way, he gets in some cogitation on the plight of the redskin.

Said, did Mr. Funmaker, that there are now 9,000 Indians living in Chicago, most of them in an area from the lake to Ashland avenue, Foster to North avenue. If they bunched up in one ward, he was asked, why couldn't they get together and send an alderman to the council to represent them?

Probably could, he said, but it did not appear to him that aldermen were having particularly good luck this season. Why, he asked, campaign and win and then have their boy serve as a target for scattered gunfire?

Of the total Indians who get plucked off reservations in the relocation program and dumped into Chicago, Mr. Funmaker said, 40 per cent get to brooding during the first year here, sigh, and go back home. He placed high among the barriers to Indian assimilation, the Chicago transit authority equipages that are sent romping across the streets of Chicago.

Many Indians, Mr. Funmaker said, try to solve this mode of transportation, moan and retire in defeat, and to redskins the CTA is completely incomprehensible. As it has the same effect on many Chicagoans, the bus herdsmen, and men who operate it, it is small wonder that a Vanishing American, confronted, for the first time, would shudder and go bounding into the gorse.

"Then," said Mr. F., "my people are shy and mind their own business. Then, as you may have noticed, the cost of living is quite high in Chicago."

When Indians quit giving short haircuts with tomahawks, an idea which the white man thought up and popularized by paying bounties, they were not given an opportunity, Mr. Funmaker said, to take up the only other weapon with which they could have fought—education.

"The best hope of the Indian now," he said, "is to attract factories to the vicinity of reservations so the Indian can work in a setting with which he is familiar."

It would have been quite easy, Mr. Funmaker said, for the Indians to have ganged up when Columbus came clattering ashore with his men and given them a 12 to 14 year bath in the ocean, which might have avoided the whole thing. But, he said sadly, his people were kindly, taught the colonist how to live, plant corn, and, in return, the whites introduced fences, stole everything the Indian had, except his disposition, which they could not get at, and which became steadily worse under this treatment.

—‡—

Indians Gather for Powwow

[TRIBUNE Photo]

Chief Eli Powless, Pat Miller, and Drummer Ben Bearskin teach Melinda Cico a tribal dance as prelude to Indian powwow here. At right is Felix Cico, father of Melinda.

First Meeting

The first annual Indiana day pow wow will be held next Saturday night in Thillens stadium, Devon and Kedzie avs., and will feature dances, songs, and rituals by Indians of 35 different tribes. Receipts from ticket sales will be used to benefit the All-Tribes' American Indian center.

Chicago Sunday Tribune
June 23, 1957
Part 1—Page 4

PARADE MARKS 120th BIRTHDAY OF WABASH AV.

100,000 Watch Colorful Regional Show

Wabash av. stole some of State st.'s thunder yesterday and staged the first parade in its history.

Saluting the 120th anniversary of Chicago and Wabash av., the parade was witnessed by an estimated 100,000 persons who lined both sides of Wabash between Wacker dr. and Harrison st.

Once a wagon trail used by Hoosiers living near the banks of the Wabash river, from which its name is derived, the street looked back on its history yesterday in several floats and special cars of period nature.

Indiana Contingent Marches

A colorful contingent of costumed Indians from the All Tribes Indian Center, 411 N. La Salle st., pointed up the fact that their ancestors populated the area in the 1830s.

Eleven representatives of the Chicago Boys club, also attired in Indian garb, war danced enthusiastically past the reviewing stand at Monroe st., where Mayor Daley was seated during a part of the parade.

Members of the Grandmothers clubs, Women of the Moose, and Illinois Federation of Women's clubs added a touch of nostalgia to the proceedings by wearing gay '90s dresses.

Life in Our Town

War drums on N. Halsted St.!

By KEITH WHEELER

I don't care to scare anybody, but if you hear night time war whoops and the thud of tom-tom drums coming from 2112 N. Halsted St. it will be real Indians.

Moreover, should you peer through the dusty store front and see ghostly figures, feather bonneted and brandishing scalping knives, that will be a real Sioux war dance.

It won't be necessary, however, to run for your life or to tie down your scalp or to spread the alarm among the other white settlers. They'll be real Indians but they won't be on a real war path.

For this assurance I have the word of Chief Thundercloud, great grandson of Pontiac, who has been a true friend of the palefaces for lo these many summers. In fact, he married a paleface and lives with her and their three children at 2014 Dayton St.

Many other whites have shared the peace pipe with Thundercloud at the Olson Rug Co. rock garden where for many moons of Sundays he has extended the red man's hand in friendship to paleface tourists.

A mission for Indians

What's really happening at 2112 Halsted is that Thundercloud, a chieftain of the Ottawas, is busy rescuing unwary braves from the snares and pitfalls of the wicked white man's settlement. To this purpose, Thundercloud has opened a red man's council lodge in quarters formerly occupied by a wite man's exterminator concern.

His partners in this venture are Willard La Mere, a Winnebago chief who doubles as night fry cook in Eddie Page's restaurant at 3237 N. Western Ave., and Russell A. Minea, a friendly white settler who deals in real estate once owned in free simple by Thundercloud's ancestors.

They call the council lodge the North American Indian Mission, Inc. Word that the tribes were gathering on N. Halsted came one day When Thundercloud, using the telephone instead of smoke signals, called me to announce it.

Many braves sign up

"Of course, Indians need a mission," he said when I betrayed some astonishment. "The town's jumping with Indians. Especially since the war. Lot of green young punks fresh off the reservations came here when the Army discharged them. They'd developed a taste for bright lights.

"Since I started this thing I've signed up braves from the Sioux, Hopi, Sac Fox, Chippewa, Navajo, Menominee, Shoshone, Apache, Cherokee, Osage, Pottawatomie, Creek, Breule, Ottawa and even a couple of Esquimeaux tribes. I figure there are about 6,000 Indians in Chicago now and some were going to hell in a maize basket before we started this mission.

"Trouble was there wasn't any place where Indians could meet Indians. A brave gets lonesome in this white man's tepee. So they took to hanging around in Clark St. honkytonks and a few got to belting the firewater.

'Big medicine—heap big'

"Some couldn't get rooms or didn't know where to look and they took to sleeping in that abandoned Methodist church at La Salle and Locust. Called it the Indian Legion Hotel but now some auto dealer has bought the building and is tearing it down. That's always been the Indian's big grief; white man always keeps him on the move.

"Boy, we really needed a mission, no fooling. So now we got it going. We're getting the braves in here, feeding 'em when they're hungry, getting them jobs, keeping them on the white man's water wagon. We give 'em vocational training and run a salvage and repair project to cover expenses.

"Moreover we're holding classes in Indian lore. You know, tribal dances, beadwork, bow and arrow stuff, sign language, the works. Too damn many Indians these days don't know a smoke signal from third base. Believe me, white brother, this is big medicine—heap big."

Indians Dance on Wabash Av.

6/22/57 News

Indians danced on Wabash av. Saturday.

They were led by a pretty Indian princess—in a convertible—in a parade to commemorate the 120th anniversary of Wabash av. and the City of Chicago.

The princess represented one of the tribes that populated the Chicago area during the 1830s.

* * *

THERE ALSO were beauty queens from Chicago area universities and colleges, bands, drill teams and scores of drum majorets.

The 46-float parade moved from Wacker dr. south in Wabash to Harrison, with Mayor Daley in the lead car.

The parade was sponsored by the Wabash Av. Association.

100,000 View Wabash Av. Parade—Spread C

Trib Sun. June 23

[TRIBUNE Photo]

Contingent of American Indians from All Tribes Indian Center, appropriately garbed, which took part in parade saluting 120th anniversary of Chicago and of Wabash av. An estimated 100,000 persons viewed parade in Wabash av.

Real American tradition

With sack crammed full of wampum and tom-toms, Indian Santa stealthily makes Christmas call on little "red-skin" kids snoozing under tree at North American Indian Mission, 2112 N. Halsted St. Till now, St. Nick, with red cap, heavy boots and cherry-like nose has been strictly paleface property but First Americans appropriate custom by garbing old gent in feathers, moccasins and war paint. Chief Thundercloud is holiday caller, dozers are (l. to r.) Jimmy Little Beaver, Norma Jean Bearskin and Marietta Little Fawn. (TIMES Photo by Bob Kotalik)

July 16, 1964

Auto Gift of Club to Indian Hunt

BY IRENE POWERS

The Service Club of Chicago lives by the rule of giving with forethought. Care in the giving, after trained members have investigated requests for aid, make Service club gifts that count. "The urgency of the most critically needed projects determines our decisions for allocating funds, Mrs. C. W. Sidwell, club president, explains.

Mrs. Sidwill

There'll be smiles at the American Indian center in West Sheridan road this morning when Mrs. Cornelius Foerb, the Service club's director of philanthropies, turns over the keys of a new station wagon.

"Our transportation problem has been a difficult one," was the restrained comment of Robert W. Reitz, executive director of the Indian-inspired, Indian-governed social center. For the first time, the center has a day camping program for the children and transporting equipment to beach or park site has taxed the ingenuity of Ken Sunmaker, director of youth activities. His praise of "the wonderful women of the Service club . . . their response and helpfulness," had the sound of a cheer. The station wagon, he said, would be put into immediate use in the day camp program.

SALES, DANCES 3-9-63

American Indian Exhibit Staked Out

A Navajo sand-painter creating the ancient ritual designs of his people in colored sand and a Chippewa Indian making birch bark boxes decorated with porcupine quills will be featured at the American Indian Exposition.

The five days of Indian dances, arts and crafts will be held March 13 through 17 at McCormick Place sponsored by the American Indian Center.

Fifty Indians from 24 tribes will dance Indian dances every night at 8 p.m. and at 2 p.m. March 16 and 17.

Arts and crafts will be on sale every day from 9 a.m. to 10 p.m. with no admission charge. Admission to the dances is $1 for adults and $.50 for children.

* * *

THERE WILL also be a gallery of national prize - winning paintings by Indian artists, and a display of ceremonial and ritual artifacts of the major American tribes.

Proceeds of the exposition will go to the American Indian Center, 411 N. LaSalle, which provides social welfare work and social life for the more than 8,000 American Indians who have come to Chicago in recent years.

Indian Center--Poor but Proud

BY GEORGIE ANNE GEYER

"They don't want welfare, they want work."

That's how the Rev. Peter J. Powell, board member of the American Indian Center, describes Chicago's Indian citizens.

That's how the Rev. Peter J. Powell, board member of the American Indian Center, describes Chicago's Indian citizens.

(This is Brotherhood Week. The National Conference of Christians and Jews, which sponsors the observance, said the week emphasizes "the importance of all racial, nationality and religious groups living and working together in harmony and understanding." Here is another of a series of stories about Chicagoans whose lives contribute to the ideal of brotherhood.)

It's also the philosophy underlying the center, a unique experiment in urban brotherhood at 411 N. La Salle.

* * *

THE CENTER has two predominant traits: It is terribly successful and terribly broke.

Letters and delegations pour in every week from across the country asking for advice on urban Indian work.

At the same time, some staff members have gone without pay for six months. The budget is pared to a bare bone. Like the people it represents, the center is poor but proud.

* * *

THE CENTER'S tall, good-looking caseworker, Melvin Walker, a Mandan Indian, stood in the doorway of the office and outlined a case that shows the tragic economic borderline existence of many urban Indians.

"The boy in this family passed his civil service test, but he has to get to Washington right away to get the job," he said.

"His father will be paid soon, but in the meantime they don't have the $75 to get him there."

"We took in $75 today," sighed Robert Rietz, director of the center. "You may as well take it. We'll just be back where we were."

* * *

OR THE serious emotional case of the young Indian mother, after her husband died.

They had just moved to Chicago and had little money, but the thing that worried her most was his burial.

Indians have a deep sense of identity with their land. It was inconceivable to her that he be buried in this cold masonry city.

"He must be buried in his lands," she cried.

The center got other Indians to help her, and he was.

* * *

THE PROBLEMS of many of Chicago's more than 8,000 Indians are met with these necessarily informal solutions.

"The impersonality of city life hits Indians hard," said Rietz. "It's somewhat of a first generational situation, but it's different because Indians are not aggressive competitors.

"Money is not as important to them as satisfactory relationships.

"But they're apt to be less aggressive about getting public aid. So by the time they do try to get help, a problem is acute."

* * *

THE CENTER is an institution unique in the entire country in that it is Indian inspired and Indian governed.

The Rev. Peter Powell and Robert Rietz (center) of the American Indian Center talk with Harry Funmaker, 67, of 1659 N. Vine, a member of the Winnebago tribe, in center at 411 N. La Salle.

Instead of the usual imposed welfare program, this has a self-help program rising from the ranks.

The center is busy from morning to midnight with youth meetings and parties, a devoted Alcoholics Anonymous group, camera clubs, basketball teams.

* * *

THE CENTER was begun in 1952 by a group of Indians who wanted a place of their own.

Today the $63,000 budget is raised from private contributions, from the Crusade of Mercy and from the Indians themselves, who raised over $22,000 last year through pow-wows, craft sales, etc.

But since there are no "big names" involved in the center and no "big money," they never quite break even.

The Indian members are generous in giving their talents to their new society, however. They have danced for crippled children, for civic groups, for folk fairs.

The youth group showed its concern for the community when it took a collection for the families bereaved by the Our Lady of the Angels School fire three years ago.

Perhaps the biggest compliment the Indian center could get came last year when the social workers in the city themselves took a private collection for the center. They raised $500.

Sept

BER 17, 1962

PLAN POW-WOW FOR AMERICAN INDIAN CENTER

The American Indian center, 411 N. La Salle st., will hold its ninth annual pow-wow next Friday, Saturday, and Sunday in Thillens stadium, Devon and Kedzie avenues.

The purpose is to raise funds for the center's work among new arrivals here. Migration to Chicago in recent years has raised the American Indian population to 8,000.

The pow-wow will feature tribal, ceremonial, and social dances by Indians from various parts of the country. Performances will be held at 8 p. m. Friday, at 2 and 8 p. m. Saturday, and at 2 and 7 p. m. next Sunday.

OPEN INDIAN TRADING POST IN LOOP HOTEL

An Indian trading post has been opened in the Sherman House. The post will be operated by Indians who hope to raise funds for the American Indian center, 411 N. La Salle st., one of the smallest Crusade of Mercy agencies.

The post was opened after Bert E. Sommers, general manager of the hotel, suggested to Mrs. Remick McDowell, wife of the chairman of Peoples Gas Light & Coke company, that it might be a way to help meet the 1962 budget.

Mrs. McDowell long has been a supporter of Indian charities. She organized the trading post and American Indians will sell the authentic handicraft while wearing native costumes.

Indians to Display Lore, Culture

Plan Goods Sale at Exposition

While their numbers increase, the economic opportunity for American Indians making their home on a federal reservation decreases.

And so they come from a culture even further removed from the American mainstream than that of the peoples of Europe or Asia—to get a job in a big city.

Robert Rietz, director of the American Indian center, 411 N. La Salle st., said Chicago's Indian population [9,000] now outnumbers that of most reservations.

Cultures Are Varied

Surprisingly, there is no one common Indian culture, said Rietz. Each of the 70 tribes represented at the center has its own customs and mores.

These traditions, the colorful ceremonial and social dances, wood sculpture, silver-craft, weaving, and sand paintings, will be shown at the 10th annual American Indian Exposition Wednesday thru March 17 in McCormick Place.

The exhibit and sale of Indians' products will be open from 9 a. m. to 10 p. m., with no admission charge. The dance programs will be given at 8 p. m. nightly, with a 2 p. m. performance the last two days.

Indians to Perform

Fifty Indians in authentic garb, representing 24 tribes, will perform. Proceeds of the show will go to the Indian center.

The Indian social agency receives 40 per cent of its costs from the Crusade of Mercy. But the rest must be raised privately, said Rietz.

The Indians who gather at the center come from all sections of the United States, including Alaska. Most are from reservations, many from the midwest.

Members of more than 70 tribes meet at the center. In their native areas, many farmed, herded, or cut timber.

Helps Them Adjust

Altho the center helps the newcomers adjust to the city and its values, it encourages them to respect and value their heritage.

It was the Iroquois federation, Rietz noted, which helped give the basic idea of a federation of states, delegating powers to a central authority and reserving others.

And we have inherited Indian crafts, their folklore, their maize and domesticated turkeys, not to mention the names of our rivers, streams, parks, and a score of midwestern towns.

Mrs. Howard Haswood, East Chicago Heights, a Navajo Indian, weaves vegetable-dyed wool into tapestry rug for which her people are famous. American Indian heritage will be shown at Indian Exposition Wednesday thru March 17 in McCormick Place. [TRIBUNE Staff Photo]

Dec. 1959

Tribal Dances Highlight Fiesta

Willard LaMere (from left), Richard Poweshiek, and Natahn Bird, members of Indian Dance club, performing tribal ritual at American Indian center, 411 N. La Salle st., where special Christmas festivities are being held. [TRIBUNE Photo]

Christmas festivities are under way in the American Indian center, 411 N. LaSalle st., with a continuous open house for visitors from 9 a. m. to 9 p. m. daily. Highlights of the fiesta are a special exhibit and sale of art and hand craft and week-end demonstrations of tribal dances and rituals by the Indian Dance club.

Dances of the Woodland Indians of the Great Lakes region will be performed at 8 p. m. Friday and at 2 and 8 p. m. Saturday.

Altho no census figure is available, it is estimated by center staff members that there are between 8,000 and 10,000 Indians now living in Chicago. The center's membefship of 350 represents 87 different tribal origins.

Indians of Chicago

Chi. Trib.

INDIANS GIVEN BOXED CLOTHES FROM COLLEGE

12/29/63

The winter will not be quite so cold for at least part of the Chicago area's American Indian population, thanks to the efforts of the students and faculty of Wilson Junior college, 7047 Stewart av.

Nearly 20 boxes of clothing were collected by Wilson people for distribution by he American Indian center, 738 W. Sheridan rd.

Drive Is Week Long

The week long drive was spurred by a visit of Wilson's 40 member human relations club to the Indian center earlier this month.

Frank Hayashida, student activities director at the college, said that Richard Powesheik, director of the Indian center mentioned to the students that many members of the area's Indian population needed clothing for the winter.

When the club returned to the campus, a hasty meeting of the Wilson student government was called to see what could be done to help the center. The students agreed to stage a clothing drive.

Glad to Receive Clothing

Powesheik said the center was happy to receive the clothing.

Students active in the clothing drive were William Vegeges, 8020 Keeler av., president of the student government; George Michuda, 1131 W. 108th st.; Larry Lux, 11910 Springfield av.; and Wanda Simmons, 6623 Bishop av.

4-20-69 Sun-Times

Buffalo Dinner For Indian Center

Buffalo meat, an economy dish for the earliest Chicagoans, will be served at $50 a plate on April 30.

Proceeds from the buffalo dinner in the Palmer House will go to the American Indian Center at 738 W. Sherdan.

Guest speaker will be Philleo Nash, U.S. commissioner of Indian affairs. Sponsors of the dinner said his speech will touch on the government's program for relocation and vocational training of Indians.

The $50-a-plate buffalo meat will be the tender variety from animals less than 8 years old.

Indians generally prefer it older, according to Richard Poweshiek, hereditary Fox and Sac chief who is program director at the center.

Robert A. Green, dinner chairman, said buffalo meat now can be purchased from two sources — a commercial operator in Wyoming and the federal government.

About 200 diners are expected to eat the buffalo steaks.

Green, an insurance and investments executive, is a member of the Grand Council, a group of non-Indians formed to help solve the Indian Center's financial problems.

The center, founded in 1952, helps ease the transition from reservation to urban living for Chicago's growing Indian population.

Green declared there now are more Indians living in the Chicago area — 10,000 — than on any single reservation in the United States.

Indians To Show Tribal Dances

Indians in full costume will dance here Sunday. Members of six tribes, the Hopi, Cherokee, Sioux, Winnebago, Fox and Oneida, will appear in a program of ceremonial dances at the University of Chicago's Mandel Hall, 57th and University, beginning at 3 p.m.

Benny Bearskin, director of the Chicago Indian Center, 411 N. La Salle, will serve as master of ceremonies. The performance was arranged by the Anthropology Club of the university.

It is open to the public. A display of Indian arts and crafts also will be held.

2/28/58

Indian Center To Host Tribes At Powwow

Sun-T 10/27/69

The American Indian Center, 738 W. Sheridan, will be host to members of tribes throughout the United States attending the All-Indian Powwow Nov. 12 through 15.

The powwow, to be held in the Illinois National Guard Armory, 234 E. Chicago, will include tribal dances, arts and crafts, an Indian village and a Midwest Championship Indian dance contest.

The American Indian Center, an Indian inspired and governed social welfare agency, serves many of Chicago's 10,000 American Indians representing 72 tribes.

The annual powwow is a fund-raising and social event and has become a symbol of the emerging Indian consciousness of unity beyond tribal origins, according to Robert Rietz, executive director of the center.

6, 1958

Halt Subway Train; Avert Suicide

Director Named At Indian Center

A new director has been named for the All-Tribes American Indian Center, 411 N. La Salle. He is Robert W. Rietz, field director of the University of Chicago's Indian project at Tama, Iowa, for the last four years.

Rietz, a native of Chicago, was associated with the Bureau of Indian Affairs at Fort Berthold, N.D., before joining the Tama project. An anthropologist, he will continue to serve as business manager of the Iowa project.

The Indian Center here helps ease the adjustment to city life for the increasing number of Indians coming to Chicago.

Schedule 5 Talks On Censorship

Whether censorship is ever justified will be the theme of sorship and the Law," "Censorship and Social Policy," "A Philosophical Inquiry into Censorship," and "Censorship and Mass Communication."

The lectures are co-sponsored by the American Civil Liberties Union (Illinois Division).

Pupils Skip School to Do a Good Deed

Trib 3-26-65

[TRIBUNE Staff Photo]

Students of Schurz High school carrying food from Tribune truck into Indian Center at 738 W. Sheridan rd. Food had been collected at school.

The story of what a group of Schurz High school students did yesterday when they were absent from class does not make sensational reading.

They did not get into trouble. No one was hurt. No one was arrested. Their kind of story usually escapes public attention.

For the second year in a row, the Schurz student council sponsored a canned food drive for the benefit of the American Indian center, 738 Sheridan rd.

Contributions Generous

Students in the school and its two branches gave generously. So did their neighbors who were called upon to contribute.

The project culminated yesterday when more than a dozen boys and girls packed some 5,000 cans into cartons, loaded them onto a TRIBUNE truck, and then carried them up a flight of stairs to the Indian center.

"These kids are wonderful," said Harry J. Grashoff, faculty adviser who sparked the first drive last year by calling the students' attention to a TRIBUNE story about unemployed American Indians.

American Indian center officials could not agree more.

Keeps Grocery Stock

The center maintains a grocery stock to help sustain unemployed Indians until they get a job. The provisions are distributed on an emergency basis.

The shelves were nearly bare. The center, completely dependent on donations, had not received any goods for several months.

"We want you to know how much we appreciate this," Mrs. Leota Tekala, a staff member, told Tom Teskey, 17, of 4352 Grace st., student council president.

Stay Off Relief Rolls

"Most of our Indians don't go on welfare," she said. "They come to us."

Gail Gilbert, 16, of 3351 N. Pulaski rd., a leader of the project, explained the student motivation.

"We're trying to do things for other people instead of ourselves."

Gail said she did not know much about the American Indian center. "All we know is they needed this food."

27

TRIBUNE Nov 17.

CH

Big Pow-Wow Opens Today

Indians Plan Rain Dance for Area

Hundreds of American Indians will watch tonight while a group of Navajo tribesmen take part in a rain dance to end the drouth in the midwest.

The dance at 8 p. m. will be the opening ceremony at the American Indian Center's Pow-Wow in the Illinois national guard armory, 234 E. Chicago av.

The inside of the armory will be transformed into an Indian village for the event, which will run thru Sunday, Robert Reitz, executive director of the center, said. Performances will be at 8 p. m. today and tomorrow and 2 and 8 p. m. on Saturday and Sunday.

Erect 30 Teepees

More than 30 teepees will be erected. Three of them will be 27 feet long with 17 poles of the type used by the Crow Indians of Boxelder, Mont. Several others will be constructed with oldtime Indian matting by a tribe of Sac and Fox.

"This is the highest social event of the year for the thousands of Indians who live in Chicago," said Reitz. "It gives them a chance to entertain their fellow tribesmen who decided never to make an effort to live in a big city."

Also on tonight's agenda is the national Indian dance championships in which more than 200 entries have been received. Defending champions in the event are Kenny Funmaker and Nathan Bird of Chicago.

Variations in Dance

"You may have the idea all Indians dance exactly the same way," Reitz said, "but there are variations in their movements and gestures which demonstrate superiority."

There remains only one problem unsolved about the pow-wow, Reitz added.

"We have been loaned more than 20 ponies so there can be a demonstration of Indian horsemanship. Our problem is to find Indians who can still ride bareback."

TRIBUNE

Nov 17, 1964

CHICAGO TRIBUNE, MONDAY, AUGUST 8, 1966

DAY by DAY on the FARM By RICHARD ORR

Chicago Indians to Be at Fair

Aug. 7, 1966

"IN THE HOT SILENCE of the August night, the throbbing sound of Indian drums will be heard again over the ripening corn fields near Springfield. Once again the earth will feel the footfalls of dancers doing the centuries-old ceremonial dances to the insistent, reverberating beat of the drums."

Thus begins an invitation to visit the Indian village at the Illinois State fair, which opens Friday for its annual 10-day presentation. The village is sponsored by Chicago's American Indian center, 738 Sheridan rd.

The center is a self-help organization partially sponsored by the Crusade of Mercy, which serves more than 10,000 American Indians who live in the Chicago area. This is the first year the center will set up a village at the fair, altho for the last two or three years some Iroquois Indians from a reservation in New York have had an exhibit there.

Seek to Broaden Appeal

The Indian village is part of a program started by Franklin H. Rust, general manager of the fair, to expand exhibits and entertainment at the fair to broaden its appeal and attract more visitors from urban as well as rural areas. In recent years the fair has added many new industrial, military, scientific, and educational exhibits to supplement the basic agricultural exhibits, which include the biggest over-all live stock show, the biggest swine show, and the biggest horse show in the United States.

Miss Marianne Lattak, who does volunteer public relations chores for the Indian center, said about 25 Indians will live in the village during the fair, and about 40 more will be there for various special events. They will live in tepees, cook out of doors, and hold pow-wows and dances in which the public is invited to join.

"Anyone can do an Indian dance," she said. "It's a basic one-two step in which you put your weight down on the second beat, just as in jitterbugging."

Will Bring Artifacts

The Indians also will bring an array of hand-made jewelry, rugs, corn necklaces, birch bark items, ceremonial masks, pottery, beadwork, and foods, which will be offered for sale as a contribution to the center's Boy Scout and Girl Scout programs, teen clubs, and other activities.

Twelve tribes will be represented at the village, which will be located in the area of the large fountain near the southeast gate to the 366-acre fair grounds.

Two years ago the Iroquois Indians at the fair staged a ceremony for Gov. Kerner during which they made him a chief and named him "Great White Eagle." The Chicago Indians, Miss Lattak said, had not thought of making the governor a chief, but they do plan some kind of ceremony for his 58th birthday next Monday.

CHICAGO TRIBUNE, THURSDAY, JULY 7, 1966

Chicago Indians Guard Their Heritage

by Mary Merryfield

TODAY, WITH the younger generation realizing that all groups must face their past to find racial pride, the American Indian is considered unique in never having lost his.

"The need to know and respect traditions has always been valued by most Indians," said Jess Sixkiller, a Cherokee who is a detective with Chicago's police department, during a recent Talkback. "There's danger tho, that this heritage might slip away from the younger generation unless parents continue to impress them with how important pride in race is in making a good adjustment to city living."

Our Talkback was held at the American Indian center, 738 Sheridan rd. The group, representing the 11,000 Indians in Chicago, included many young persons. They believe that the center, which is their own project makes it possible for them to develop Indian leadership, bring their youth into tribal ceremonies, create and sell arts and handcrafts, help each other during crises, and relate to other civic organizations and community activities.

Some Are Ashamed

As one young Indian said: "There was a time when I was around 10 that I felt different from my schoolmates and started going away from Indian tradition, But when I was 16 I went thru a tribal ceremony right here in the Center to remind me of the values of our tribe and I knew I was proud to be an Indian. Some kids never come back, I guess."

A father who is a member of the Winnebago-Sioux tribes said: "In some tribes where the children do not know their tradition, they're ashamed of being Indian. This is pitiful. There's no valid reason for this. To build character you must have a basic pride as a foundation in any child."

According to Robert Rietz, anthropologist and director of the center, it's the non-Indian attitude more often than his own that hurts the Indian wanting to accept the city, and yet retain his personal values.

"A non-Indian tends to think the drunken Indian is typical. Nothing could be more untrue. I've worked with Indians on reservations and in the cities. The ones with problems such as alcoholism have often been degraded by the crushing poverty and paternalism of the reservation over many long years.

"Even today the average annual salary on the reservation is $1,000 and the unemployment rate 49 per cent. Yet the Indians who come to the cities to work and educate their children make good citizens. Given some autonomy, as they have here in their center, they show remarkable ability to help each other and relate to others. It would be disastrous if some large agency took over their center because they must raise 40 per cent of their budget however, they can use all contributions."

Nona(left) and Mona Bearskin proudly wear eagle feather given them on their 16th birthday.

[TRIBUNE Photo by Robert MacKay]

our children go among the white schools and community, they're Indian down deep. In time they ask questions; they begin to think about being Indian. My children never went to Indian schools. Yet when they had to write something in school they wrote about Indians. They asked me about it and when I told them, they understood. No matter how far they go, no matter how well educated, they can't get away from being Indian—and they don't want to! They're proud of their heritage, and this makes them better citizens."

Dance Around Drum

During a recent pow-wow at the center, twin girls, Nona and Mona Bearskin, went thru the ceremony of becoming 16. Each received an eagle feather from a World War II warrior relative and then joined the traditional dance around the drum. Because the drum is the symbol of continuity to them—a continued belief in the intangible values of honor, generosity, spirituality, loyalty—the girls were acknowledging the importance of these values.

"The drum, the dancing, bring us together as one. All controversy is forgotten," I was told. "We are of one accord."

Mrs. Lenore George, a grandmother who is a member of the Cayuga-Seneca tribes, told our

 NOV. — 1969

Indians in Chicago list achievements

By a staff correspondent of The Christian Science Monitor

Chicago

Startled at the bluntness of the question, Robert W. Rietz rolled back his head and laughed.

"What do they want? The American Indian just wants to be left alone to work out his own problems. Financial assistance, job training, social work—that's all fine, if directed and administered by Indians. The last thing they want is more government paternalism."

Though a Caucasian, Mr. Rietz speaks with authority. As director of the member-led American Indian Center of Chicago, one of a score of such nonprofit cultural and social service agencies, Mr. Rietz has seen the nation's urban Indian population gallop to the point where more than 250,000 of the nation's 800,000 Indians are jammed into metropolitan areas.

In Chicago alone, the Indian community —concentrated mainly north of the "loop"— has jumped from less than 500 during World War II, to more than 16,000 today.

Based on almost two decades of work in Indian affairs (most of that time on reservations in North Dakota and Iowa), plus receipt of a master's degree in anthropology from the University of Chicago, Mr. Rietz believes that the urban Indian—quietly and without fanfare—is both overcoming deep-seated problems of unemployment, limited education and poor housing, and making a significant contribution to urban life. A contribution, he adds, that has lessons for the entire urban majority:

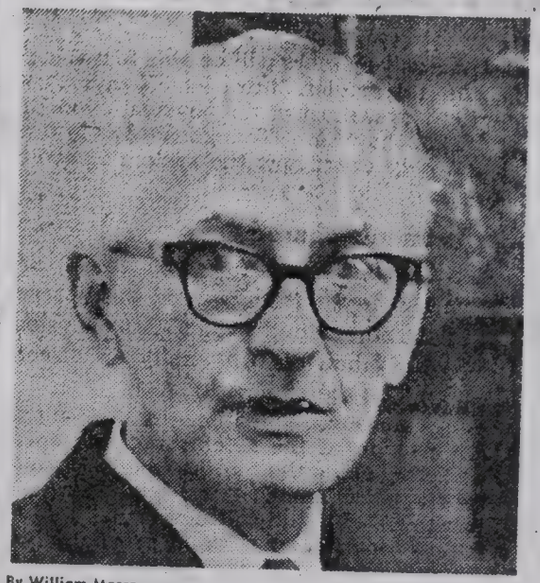
- The urban Indian is showing that traditional group values can be maintained in the midst of an "impersonal, increasingly uniform, and often hostile environment."
- He is proving that social-welfare programs can be effectively administered by the recipient groups, without need for outside "bureaucratic direction."
- He is displaying to the non-Indian population the importance of each individual having a "feeling of kinship with the community—of belonging to a larger organic group that embraces all."

Variety of activities

The center, located in an armory-like former lodge hall on Chicago's residential-business northside, provides counseling, financial aid and recreational activities for some 7,000 persons from 50 different tribal groups each year. Leadership is elected and serves without pay. Pop in at any hour, day or night, and one is likely to find four or five activities competing for attention.

Thus, on one recent Saturday evening, the Winnebago Club was holding a "Fun and Games Night," in the basement, while a rummage sale was in progress in an adjacent hallway. Take a quick walk up to the first floor, however, and one could hear the bright cadence of music—traditional and rock—tumbling from the "Masquerade Powwow Party in the Crystal Room. Throughout the building, the overriding atmosphere was one of close camaraderie and fun.

Mr. Rietz acknowledges that the center's biggest problem is financial. Of the 1968 budget of $113,000—used to maintain the building and provide counseling—but 40 percent has come through local community chest funding. The remainder is raised by the membership. Some $25,000 remains to be collected by the Dec. 31 deadline. (The building was purchased through a $100,000 bequest.)



By William Mares

Powwow in Chicago

Robert W. Rietz, director of the American Indian Center of Chicago, talks of the problems and triumphs of Indian adjustment to urban life.

Perhaps the most important event for the center to date was the launching last month of the first annual convention of American Indian's United, a national organization representing urban centers across the nation.

Indians seek control

Besides Indian representatives, delegates were present from 22 state and federal agencies, churches, and universities, including Robert L. Bennett, U.S. Commissioner of Indian Affairs, and William Carmack, executive director of the National Council on Indian Opportunity, a consultative body recently appointed by President Johnson.

The new organization will press for Indian controlled job training programs, vocational counseling, and better housing and educational opportunities. It also will seek to combat erroneous stereotypes about the urban Indian.

Mr. Rietz points out that the Indian is faced with urban problems un minority racial groups. For while the movement of the urban centers has paralleled t —within the last three decades tion has been far less pronounc sporadic. The Indian remains poses a "hidden minority." Th ing of "alienation"—plus the desire for communal and soc ness—has perhaps kept him distance from the community minorities.

Second worker sought

Secondly over one-third retur tions within their first year in areas. Of those who stay, man return. Some drift between the and city. Within the city, apartm is common. The effect of t movement is instability in fami

The center currently has one fare caseworker, but hopes e add a second to work with the numbers of unattached or sing come to the city for seasonal and for whom drinking is a sign lem. Furthermore, to integrate group more fully into the family-oriented social program, would like to establish an "out seling office.

Mr. Rietz is emphatic in noti Indian has been "tragically by American society. "The tea dian history in our schoolrooms pathetic," he says. "The entire moval policy of federal administ ing the 19th century is unmen where do young people really the development of the reservat Just think of it—exterminatio tions. Yet nothing in our textboo

Partly to offset this educational the center, through its daily Program," tutors young people heritage, as well as provides ge pensatory and supplemental ins

What can best be done to aid can Indian?

"We need a divorce between sary financial assistance and th administration of that aid. It's simple."

CHICAGO TRIBUNE, THURSDAY, APRIL 24, 1969

ACCENT ON ARTISTRY—The American Indian center, 1630 Wilson av., recently held an Arts and Crafts expoistion in which Indian creations were on sale and display. Mrs. Samson Keahna and her son, Albert Dixon, of the Sac and Fox, Oneida, tribes tooks their turns selling totem poles.

Drama Guild Collects for Indians

Students from Wilson Jr. college, 7047 Stewart av., have contributed discarded shoes, dresses, overcoats, suits, and even a fur coat to the clothing collection sponsored at the school by the drama guild. The clothes will be given to the American Indian center, 738 W. Sheridan rd.

The drama guild, under the direction of president Ray Nelson, 4220 Wallace av., has collected more than 20 bundles of winter clothing. "It's piled high here in my office," said Frank Hayashida, student activities director. He said that the American Indian center, headed by Rich Poweshiek, distributed the clothing to 15 Indian tribes.

Dresses and skirts were popular contributions, but shoes and men's suits came in a close second. Hayashida said the two-week drive has been more popular every year. William Lattin, 6701 Stewart av., is faculty advisor of the drama guild.

Indiana

Maria Tallchief Paschen (left), who is half-Indian, and Mrs. Farwell Smith, supporter of the cause of American Indians, attended the annual buffalo dinner Wednesday given for the American Indian Center on Wilson Av. (Daily News Photo/Edmund Jarecki)

Many good scouts help Indian center

6/3/71

By Patricia Moore *Daily News Society Editor*

More than 500 persons turned out for the American Indian Center's annual buffalo dinner Wednesday, nearly twice the attendance last year.

That kind of a turnout is heartening for the center in Uptown which helps many of the 16,000 Indians in the city. But is it a mixed blessing?

American Indians have become a popular cause in liberal circles right up there with ecology, grape pickers, abortion and independent politics. A cynic might wonder if this year's "now" cause will be passe, forgotten and, worst yet, zilchville, next year. But there's no question that currently the Indians are a Right Cause.

Society in Chicago

The speaker at the dinner Wednesday in the Sherman House was former Sec. of the Interior Stewart Udall, a hero in the conservation field; the master of ceremonies was Chicago's resident good-cause booster, Studs Terkel, and the audience included a number of "the good guys" such as independent Ald. Leon Depres, the Robert Farwells, the Albert Newmans, the Allen Wardwells, and, of course, Nora (Mrs. Farwell) Smith.

MARIA TALLCHIEF Paschen, former prima ballerina and a sought-after social figure, takes the cause both seriously and personally because she's half Osage Indian. She noted at the dinner, "People are beginning to see the wisdom of the way of Indian thinking in relation to their surroundings. It's very much a part of the 'now' ecology."

But she adds, "I hope it isn't just the chic thing to do — Indians wouldn't accept it. And I think many are sincere. Nora Smith, for example, is really interested."

Nora Smith, Social Registrite and a leading exponent of Right Causes, works when she believes in something. She hustled tickets ($50 a person) to the buffalo dinner and rounded up a couple of tables of friends.

Activist Mrs. Smith says her reasons for supporting the Indian center are "very simple. The only political course in this country that works is organization. I support the center as a way of helping the Indians keep their identity — I don't believe in the melting pot theory."

Mrs. Robert E. Wood II, one of those at the dinner at the urging of Nora Smith, gave the gastronomical report: domestic buffalo tastes just like pot roast.

W. CLEMENT STONE and his wife Jessie were at the speakers table because they have agreed to give $10,000 to the Indian center if $40,000 is raised by the end of June. The dinner brought in almost $29,000 and Udall, in accepting the 1971 Silver Eagle Feather Award, said he was turning back his speaking fee to the center.

The evening, called "a sentimental one, as it should be" by Udall was also a sad one. Robert W. Rietz, executive director of the Indian center, died three weeks ago. In paying tribute to him attorney Joseph O. Muskrat, who is part Cherokee, repeated the words of Mr. Reitz printed in the dinner program:

" . . . Big people are always trying to step on little people. Everytime they do it, bite their foot."

Chatter . . .

The above-mentioned Maria Tallchief Paschen and her husband, Henry Paschen Jr., celebrate their 15th wedding anniversary Thursday.

AN IMPRESSIVE number of the city's fashion followers met Wednesday at the Philip K. Wrigleys' apartment to hear about the second "Chicago Look" fashion show sponsored by the Mayor's Committee for Economic and Cultural Development and, most importantly, to be cajoled into working on the committee. It took plenty of cajoling on the part of Peg Zwecker, Daily News fashion columnist and show chairman.

"It's like the army . . . no one volunteers," smiled Mrs. Thomas E. Donnelley II as the meeting broke up. She and her twin sister Carol, who is Mrs. Edward Swift III, made up the Lake Forest contingent along with Mrs. Potter Palmer who isn't sure what subcommittee she could serve on because the Palmers will be in Charlevoix, Mich. for the month of August. The show is set for Aug. 31 in the Civic Center Plaza, around the Picasso statue.

WE ERRED in giving the date for the opening of the exhibit from Nathan Cumming's art collection at the Metropolitan Museum of Art in this column Tuesday. The preview and party hosted by Mr. and Mrs. Cummings at the museum in New York is June 30, not June 13.

THE NEAR-NORTH juniors of Infant Welfare are naming their dance at Shedd Aquarium "Dises and Pisces." The party isn't until Sept. 25 which gives everyone time to figure out how to rhyme the title.

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up, as they are let more concerned

Sun 6-8-70

For the American Indian

The American Indian — America's neglected ward — has a difficult time adjusting to city life. He is almost always too proud to ask for welfare help from a city agency and thus suffers needlessly. He finds it hard to talk about his needs, hopes and dreams.

The American Indian Center was established to help the 16,000 Indians of a dozen or more tribes who make Chicago their home. The center is celebrating its 15th anniversary and is raising funds for its work with a buffalo dinner at the Sherman House Tuesday. Dr. Margaret Mead, the distinguished anthropologist, will be the guest speaker.

Tickets are $50. But if you cannot go to the dinner, any contribution will be welcome. The address is 1630 W. Wilson Ave., Chicago, Ill., 60640. All contributions are tax-deductible.

Sun 11/30/70

Voice of the ages

Seemingly entranced by the sonorous chants, an Indian in full dress drones with drums during a dance performance at the 17th annual American Indian Center Pow-Wow in the Chicago Av. Armory. More than 60 tribes were represented at the weekend meeting to which spectators were lured by crafts and lore. (Sun-Times Photo by Jim Klepitsch)

Our Town

Chi Tribune Sun Jan 9-1972

City Indian Powwow Turns

BY TERRI SCHULTZ

Indian leaders of the American Indian Center, 1630 W. Wilson Av., are on the warpath—against each other.

As the battle wears on, officials in the attorney general's office have subpenaed the center's financial records and plan to review them for possible mismanagement of funds during the last two years.

The Crusade of Mercy, which last year gave $47,000 to the center thru the Community Fund, also is making internal investigations.

IRS Charge

And the Internal Revenue Service is riding herd on the center for $20,723.92 the center owes in withholding taxes for the first three quarters of 1971.

The center now is $95,000 in debt, according to Marvin Tahmahkera, 10032 Huntington Ct., Orland Park, chairman of the board. It is being threatened with several lawsuits, including a suit for $25,000 it owes to the Gallup Trading Post Company of New Mexico.

The friction and mounting problems, apparently latent for several years, broke into open warfare last spring with the death of Bob Rietz, the center's director for 12 years. His assistant, Faith Smith, 4880 N. Hermitage Av., stepped in as acting executive director, kicking off a power play for ultimate control of the center's 300 dues-paying members and $200,000 annual budget.

The first battle sounds rumbled Aug. 20, when Miss Smith refused to turn the financial records of the center over to the finance committee.

Head Is Fired

She was fired for insubordination and poor bookkeeping in a 7 to 6 vote by the board of directors. Her chief opponent, board chairman Tahmahkera, cast the deciding vote.

When the smoke cleared, Miss Smith and several friendly Indians had held two meetings in which an undetermined number of center members voted to oust Tahmahkera and set up a second board of directors. The new board wrote checks on the center's bank ac-

Into 'Family Squabble'

Miss Faith Smith

counts, and picketed Tahmahkera at his job.

The second battle broke out to the south, in a Circuit Court suit filed by Tahmahkera. Judge Francis Delaney ruled the second board formed by Miss Smith was illegal. But he also ruled Tahmahkera must remove seven board members he appointed to replace those who quit in sympathy with Miss Smith.

Delaney said new board members can be elected Saturday. Nine spots now are vacant on the 15-member board. There are 18 candidates for the positions, nine on each team.

Accusations Fly

"Faith [Smith] has been misusing funds as far back as 1969," says Tahmahkera.

"Tahmahkera is authoritative, undemocratic, and middle class," says Miss Smith.

Both claim they invited the investigation by the attorney general's office, and welcome a special audit of the books. "The records have been poorly kept since 1955. We've never been able to afford a bookkeeper," says Miss Smith.

The attorney general's office says it cannot review the books until someone turns over several still-missing receipts.

"But this is not a matter of fraud or dishonesty," says Leonard Borman, director of the W. Clement and Jessie V. Stone Foundation, which last year contributed $30,000 to the center. "This is one of the best urban Indian centers in the country, and our main concern is its survival. This merely is a family squabble."

WEEK OF OCTOBER 27, 1971

Indian Center Powwow to include 200 dancers

THE BEAT of a large drum and a fluttering eagle-feather flag—traditional symbols — will signal the opening of the American Indian Center's 18th annual Powwow Nov. 5, 6 and 7 at the Chicago Armory, 234 E. Chicago.

More than 200 dancers and singers will perform traditional ceremonial dances. Dressed in costumes of 50 different tribes, they will compete in ancient steps and movements of the Gourd Dance, Pipe Dance, Snake Dance and others.

Two hoop dancers have been invited, according to Leonard Hare Sr. of Belvidere, a Sioux Indian and chairman of the Powwow Committee.

THE POWWOW will feature one of the Midwest's largest exhibits of American Indian art and crafts. Many handicrafts for sale will include porcupine quill work, birch bark baskets, moccasins, peace pipes, pottery, bead work and silver and turquoise jewelry.

"One of the most unusual exhibits will be a display of shawls made by an Indian woman from Crow Agency, Mont., Hare said.

Other attractions will be a tepee village, an archery range and an exhibit of paintings for sale by American Indian artists.

POWWOW HOURS will be 4 to 10 p.m. Nov. 5 and 10 a.m. to 10 p.m. Nov. 6 and 7. Dance performances, lasting about two hours, will begin at 8 p.m. Friday, 2 and 8 p.m. Saturday and 2 p.m. Sunday.

General admission will be $2.50 per person, $1 for children under 12. Reserved seats are available at $3 by contacting the American Indian Center of Chicago, 1630 Wilson, Chicago 60640, 275-5871.

Proceeds from the powwow's ticket sales are applied toward the American Indian Center's counseling, cultural and educational programs.

2/13/72 TRIB

Indians Elect New Officers, Directors

The American Indian Center, 1630 W. Wilson Av., now in its 18th year of serving the nearly 16,000 American Indian residents of Chicago, has elected new officers and members of its board of directors.

Roger D. Harper, 1648 W. Farragut Av., is the new board chairman. A Chipewa Indian, Harper has served on the center's board since 1968. He has been a member of the Indian Studies Program advisory board at the University of Illinois Circle Campus and a trustee of the American Indian Church, formerly the Chicago Indian Bible Church.

Other new officers are Steve Fastwolf, vice chairman, a community representative for the center's American Indian Education and Culture Center; Jerry Hill, treasurer, a Chicago Police Department patrolman; and Mrs. John Harte, secretary, a community representative in the Uptown Model Cities area.

New board members are Ben Bearskin, Mrs. Carson McClure, Mrs. Frederick Rensch, Ira Sailor, and Alford Waters.

The American Indian Center, open from 8 a. m. to midnight seven days a week, provides educational, social, and recreational programs for its members and emergency services for Indian newcomers to Chicago.

9/20/62 Trib

Drums to Echo Needs of Urban Indians

Mrs. Wilbur Black Owl, 2835 50th ct., Cicero, tries to teach Indian tribal dance to son, Wayne, 2, so that youngster can participate in ninth annual pow-wow sponsored by American Indian center, 411 N. La Salle st. Pow-wow will be held tomorrow thru Sunday at Thillens stadium, 2351 Devon av. Mrs. Black Owl and son, who are Winnebago Indians, are among some 8,000 American Indians living in Chicago area.

Heap big pipe for small boy, says Durrell Mason, 5, of 849 Barry av., Chippewa Indian, as Willard LaMere, 504 W. 33d st., Winnebago, shows him how peace pipe is smoked. Indians from 70 tribes from all over United States will participate in ceremonial dances and exhibit art work at pow-wow.

[TRIBUNE Photos by Alfoo Kaste]

Annual Pow-Wow to Help Those In City

BY JEAN KOTULAK

Go back many moons and imagine, if you can, Chief Crazy Horse, Sitting Bull, Red Cloud, and Geronimo meeting in pow-wow in Chicago.

American Indians—the first Americans, the country's first farmers and hunters — have changed in many ways since the days of Little Big Horn and other battles when the names of the mighty chiefs were enough to strike both terror and respect in the hearts of settlers and cavalry men.

All Is Changed

Some of these changes will be evident when the American Indian center, 411 N. La Salle st., holds its ninth annual pow-wow tomorrow thru Sunday at Thillens stadium, 2351 Devon av. Indians from 70 tribes from all over the United States will participate, including a Chicagoan who is the great grandson of Red Cloud.

Not only the Indians, but also the pow-wow is changed. Early pow-wows were ceremonies in which much conjuration was practiced amid great noise and confusion. The medicine man would beg the gods to cure a disease, or to insure success in a hunt or war while members of a tribe danced and feasted.

The Chicago pow-wow is held annually to raise money for the Indian center's work among the 8,000 American Indian citizens who have come to Chicago in recent years, said Robert Rietz, executive director of the center.

"There are now more Indians living in the Chicago area than there are on most of the Indian reservations of the United States," Rietz said. "The Indian center is the one agency in operation to assist them to become fully participating citizens of the Chicago community."

Most Are Migrants

"Most Indians are recent migrants into the city and do not qualify for governmental aid," Rietz said. "About 41 per cent of the money for the center is provided by the Crusade of Mercy and the rest must be raised thru such sources as the pow-wow.

"The center needs $14,000 to finance its program for the remainder of 1962," he added.

Mal Walker, a case worker for the center, said that Indians come to Chicago from all states, including Alaska, and many from Canada. Some come to join relatives who live here, others come seeking jobs, and many are placed thru the bureau of Indian affairs.

Old Life Gone

Gone is the old way of life for most Indians, when a man's body grew hard as he fought nature with his bare hands so that his family might eat; where your biggest status symbol was the number of ponies you owned; and where your biggest worry was if there would be enough buffalo to last the winter.

"Now the biggest problem facing the Indians, at least the ones who come to Chicago, is discouragement," Walker said. "They come, some right off the reservations, and are forced economically to live in places they don't like.

"Others can't find work, and almost all find adjustment to fast-paced city life very difficult. It's mostly a matter of the high cost of living," he said.

Help Find Jobs

"We try to give as much direct assistance as possible by finding jobs for the newcomers, and where applicable, referring them to the Cook county welfare department and the state employment service," Walker said.

Walker said American Indians have been influenced by European ways for 200 years, starting with missionaries and traders, and continuing even today. "For years, the Indian has been trying to hold onto his identity in the face of these influence.," he said.

"That is why some tribes, especially in the southwest, try to hold on to their traditions by teaching tribal dances and customs to their children.

The descendants of the great chiefs today wear sport shirts and own cars and television sets, and dress in their buckskin costumes and feathered bonnets only during pageants and pow-wows. "But the young boys have watched their fathers and have learned traditional dances, and the girls can weave baskets and do beadwork even tho they are city-born," Walker said.

The pow-wow this year will be an exhibition of authentic American Indian tribal, social, and ceremonial dances presented by the Indians dressed in their ceremonial costumes, Rietz said. Dance performances will be at 8 p. m. tomorrow; 2 and 8 p. m. Saturday; and 2 and 7 p. m. Sunday.

Village to Rise

An Indian village will be set up in the stadium, and a trading post will sell native arts and crafts with the profits to be given to the center.

Among those who will participate in the pow-wow is Filmore LaDueux, 1812 W. Erie st., the great-grandson of Chief Red Cloud. LaDeuux, whose grandmother was the daughter of Red Cloud, came to Chicago six years ago from South Dakota. He currently is a tester for Zenith corporation.

LaDueaux, his five children, and his wife, who is not Indian, will bring to the pow-wow a huge eagle wing once worn by Red Cloud.

News 3-30-71
36

Indians win A-lab contract

By Dave Canfield

An activist Indian group has contracted to plant trees and provide other landscaping on the huge National Accelerator Laboratory site near suburban Batavia.

The contract between the Chicago Indian Village and the laboratory represented the first small victory since members of the organization pitched tents a year ago near Wrigley Field to dramatize their demands.

SIX men will work about three weeks on a $2,500 contract.

Richard Auskalnis, purchasing manager for the huge Atomic Energy Commission facility, announced the agreement Monday.

The work will be done by All-Indian Tree Service, the first of five corporations that Indian Village plans to organize in various fields of business. The first corporation is headed by Carson Ninhan, 23, an Ottawa Indian from Canada.

NINHAN, who is the corporation's chairman of the board, also is one of its six workers.

The employes, including landscapers Ninhan, Leonard Chosa, Jim Wright, John Christensen and Dewey Brown and bookkeeper Betty Chosa Jack, all are experienced in their fields, said Mike Chosa, the village's chief.

Daily News 3-11-71 Thurs

40 Indians go to Presbytery, ask $17,500

By Diane Monk

A group of American Indians has demanded $17,500 in cash and a "long-term mortgage loan" from the Presbytery of Chicago.

Representatives of the Indian group were to meet Thursday afternoon with the Rev. John T. Mathison, moderator of the Presbytery in the Presbytery's offices, 29 E. Madison.

Mar. 10

The meeting was arranged Wednesday by the Rev. Elam ~~Davies,~~ pastor of Fourth Presbyterian Church, 126 E. Chestnut, after about 40 Indians marched into the church and said they would not leave until their demands were met.

The Indians, led by Michael Chosa, head of the Chicago American Indian Village, walked through the front door of the church and went downstairs where they settled down in a basement fellowship hall.

MR. DAVIES, a native of Wales who has been pastor of Fourth Church since 1961, told Chosa and the other Indians that he would help them, but not until Chosa promised the demonstrators would leave the church "peaceably and quietly" after a discussion of the demands.

The group of Indians included women and children, some of whom Chosa said lived in an apartment building that had been without heat or electricity for more than a month.

Mr. Davies, whose congregation includes many wealthy and prominent Chicagoans, left the basement room and placed a call to a city official he declined to identify. The minister came back with the promise that the situation in the apartment building would be investigated by the city.

Mr. Davies also telephoned Presbytery officials and set up the meeting Thursday.

After he reported these two accomplishments to the protestors, they agreed to leave the church.

Mrs. Betty Jack says Indians want action on their problems, not a barrel of whisky. (Daily News Photos/Fred Stein)

THE INDIANS' demands included:

- A long-term mortgage loan to finance a housing development for American Indians in Chicago.
- A grant of $15,000 to finance an American Indian school here for the rest of the year. An immediate gift of $2,500 that would be used to pay for housing for nine homeless families belonging to the Indian Village.

The press release containing the demands said that they represented "token reparation" for the Presbyterian missionaries who "denied Indians the right to worship the real and only Great Spirit."

Chicago Today Fri. Mar. 12-1971

CHICAGO TODAY Photo

Indians stock victuals for what they hope will be a long stay in a semi-abandoned, heatless building at 1142 W. Ainslie st.

9 Indian families stake out a claim

THE CHICAGO AMERICAN Indian Council has staked a claim on an apartment building at 1142 W. Ainslie Av., owned by the Chicago Dwellings Association.

"We have moved nine homeless families into the building," said Mike Chosa, head of the organization and the Chicago Indian Village, 854 W. Wilson Av. "We are going to keep this building. Most of us are armed and we defy anybody to get us out."

Chosa explained that the building is not an exactly ideal place. It is a 15-unit building and had 10 vacancies "because it has been without heat for 40 days and little children were getting flu and even pneumonia."

..HE SAID COURT action is being taken to get the CDA to turn on the heat.

Chosa said that both white and Indian families have been moved into the building and are braving the chill to make their point.

Chosa said that representatives of his organization went to the Chicago Housing Authority yesterday to try and find housing for the homeless families. "Nobody was there," Chosa said. "They said Charles Swibel [CHA chairman] was visiting Israel."

The Indian organization Wednesday staged a two-hour sit-in at the Fourth Presbyterian Church, 126 E. Chestnut St., to highlight four demands.

THE DEMANDS INCLUDED a mortgage for an Indian housing project, money for a school for Indian children, $2,500 to find housing for the families that have now been placed in the CDA building and reinstatement of the Rev. Richard Lupke as minister for the Indian group.

Chosa claimed the Church Federation of Chicago "fired" Lupke. He said the Wednesday sit-in was staged at the church because it has some of the city's more influential persons in its congregation.

But he said the Rev. John M. Miller, associate pastor who met with the group, "gave us a lot of promises and no action."

Indians, power crew in standoff

News Wed. June 9-1971

American Indian families occupying a 15-apartment building at 1142 W. Ainslie stood off a crew sent to cut off the building's electricity Wednesday.

The three-story building was occupied last March by Mike Chosa and others from the American Indian Village after the building went into receivership.

Housing Court Judge Louis Wexler last month ordered the electricity cut off because the Indian families refused relocation assistance, according to the corporation counsel's office.

The Chicago Dwelling Assn., which holds the building in receivership, had relocated "about half of the families" in the building, a CDA spokesman said.

Before the electric crew got there Wednesday, the Indians were routed by police searching for several men reportedly wanted for beating and robbing an unidentified Aurora man.

Chosa said police stormed the building and kicked in doors and took several residents into custody for questioning.

There were no arrests.

News

Uptown Indians protest on housing

Nearly 50 American Indians staged a sit-in at the city's Uptown Urban Renewal Department office, 1025 W. Sunnyside, to demand better housing, but left peacefully after about two hours.

The protesters, led by Mike Chosa of the American Indian Village, included mostly families living in a condemned 15-apartment building at 1142 W. Ainslie.

6-10-71

Thurs.

Urban Renewal officials said the families in the building include three living there legally, while the rest are squatters.

THE BUILDING was ordered vacated because of building code violations, officials said, and nine families were relocated or moved out, while the three families stayed. Then the squatters moved in, said a relocation representative for the office.

A small police detail stood by in the office during the sit-in Wednesday, but there was no disorder and no arrests were made.

Arthur Levine, director of the office, conferred with Chosa and Mrs. Betty Jack, two of the Indian leaders, and offered to work out some sort of provision for better housing.

Fact Sheet

the INDIANS AT ARGONNE

Public Rally
August 15, 1971
Concerned Citizens of Du Page

The Indians: There are 110 men, women, and children now at Argonne. They are from many tribes, but basically come from the 16,000 poor and crowded Indians in Chicago's North Side. They represent the needs of all Indians. Their settlement at Belmont Harbor in June, and Big Bend Lake, Desplaines in July, brought no progress. These Indians are not welfare cases: they are working people, many of them employed now.

What do the Indians want? This group, called the Chicago Indian Village, would like 500 acres of land near Argonne, for an Indian center. The center would not house thousands of Indians. But the relatively small number who would live there would keep the Indian culture alive, and would be trained and active in ecology matters: care of the forests, etc. They would also be able to help Indians who leave the deplorable conditions of the reservation, but cannot find their way in the metropolitan area. The Argonne village could be their transition depot.

What has happened this week? Kenneth A. Dunbar, regional head of the Atomic Energy Commission (AEC), declared the Indians trespassers and called on the sheriff to remove them. Then he got other federal agencies to form a task force (OEO, HUD, HEW, Labor, Transportation) to negotiate with the Indians. Talks began with the Indians Wednesday, August 11, after OEO and the Indians signed an agreement that the Indians would leave peacefully Monday IF TALKS WERE ANSWERING THE INDIANS' NEEDS AND IF ANOTHER PLACE FOR THE INDIANS HAD BEEN FOUND IN DU PAGE. Talks went fairly well Wednesday, if you look at certain plans for new job and job-training programs they were offering the Indians. BUT THE FEDERAL OFFICIALS REFUSED TO TALK ABOUT LAND, which is the Indians' first priority and greatest need. The five agencies said they didn't have the power to deliver land at Argonne, because it's already being deeded to Du PAGe Forest Preserves, with restrictions against anyone living on it. THE FIVE AGENCIES ALSO AVOIDED TALK OF ANY OTHER LAND, EVEN WHEN THE INDIANS OFFERED TO EXPAND THE CONFERENCE TABLE AND INCLUDE COUNTY BOARD MEMBERS WHOSE FOREST PRESERVE WAS ABOUT TO GAIN CONTROL OF THIS LAND.

The federal officials never showed up at the talks on Thursday. The Indians, the citizens, Elbert Droegemueller of the County Board all showed up. Not a word from the federal reps until 4:30 P.M. Then all they'd do is talk on the phone, and send a 759 word telegram outlining their program package to the Indians, but avoiding all mention of LAND.

What's the situation now? The Indians and we who support them are convinced that the federal group, not the Indians, have caused these talks to break down. How can they be seriously discussing the Indians's needs when a place to establish an Indian center isn't even mentioned? The Indians are determined to stay until their needs are more honestly and sincerely faced!

WHO'S THE CULPRIT? NIXON Let's face it. The real problem is Nixon and the White House. Nixon wants--and you can be sure Erlenborn wants--to ceremonially hand over all 2040 acres to Du Page Forest Preserves, and to get a lot of credit for giving "land to the people". The Indians are just in the way. That's why Dunbar and AEC is getting White House pressure. That's why Verduin at OEO and in the task force is getting White house pressure. NIXON IS THE ONE!!

Sign a petition now and take one around your neighborhood.

MON. AUG. 16 - 8 P.M.
Come to the Barn, (Community of Christ the Servant)-south side of Butterfield opposite the Cinema at Yorktown Shopping.

THURS.
Attend the Forest Preserve meeting Thursday, Aug. 19, 10 A.M., in county bldg, Wheaton! (our headquarters)

For further information-- or to offer help -- call 969-8287.
Press and media peep? , call Father Bill Thompson, 766-1196.

(News Aug 16-1971)

Indians and whites rally at Nike site

By Dave Canfield

The sign on the fence behind the athletic field read, "Remember Sand Creek."

Sand Creek, Colo., as every reader of the best-selling "Bury My Heart at Wounded Knee" knows, was the scene of a particularly onerous bit of white treachery against the American Indian back in 1864.

But this was 1971, and the Indians who put up the sign were people with far more white friends than the few half-breed scouts who helped face the charge of the largely drunken Colorado cavalry on that long-ago November dawn in eastern Colorato.

In fact, the small sign on the fence could hardly be seen because of the people Sunday at the 80-acre abandoned Nike site at Argonne National Laboratories, near Lemont.

More than 200 cars filled with white sympathizers of the Indians poured through the Nike site's open gate during the course of a sunny, warm, optimistic, fun afternoon.

Sand Creek, in the frosty dawn, was a massacre. Sunday's event at the Nike site was a rally, with pep talks and song.

"PEOPLE SEE IT simply as a question of justice for the Indians," explained Tom Peyton, registrar of George Williams College, of Downers Grove, an organizer of the rally.

"A piece of history has showed up on our back doorstep, and people (in Du Page County, where the Nike site is) have kind of viewed it as such."

Concerned Citizens of Du Page, sponsor of the rally, believes the issues raised by occupation since July 30 by 110 protesting Indians of the Nike site have not been aired.

"The people have not been heard on this," said Peyton. "Our congressman (Rep. John N. Erlenborn) has turned us off; we have not yet heard from our senators on this."

SO SUNDAY, the people were heard. In the emotional warmth of the atmosphere, some Indians were carried away. Mrs. Carol Warrington, 36, a Menominee, said:

"(White) people will continue to stay with us.

"About 15 big tents have been set up for the people."

Though there were no such tents, Mrs. Warrington's remark really more than just a flight of fancy, but actually a symbolic touch, the final, fitting touch the rally needed, in the opinion of Concerned Citizens.

For the group believes that "flight of fancy" is too soft a term to apply to the things being said to Indians by government officials these days.

A WEEK AGO Tuesday, for example, the federal government said it had formed a five-agency task force "to investigate and develop solutions to the problems of urban Indians."

That, according to the Rev. Bill Thompson, official spokesman for Concerned Citizens, was far more than a flight of fancy.

It was, in Father Thompson's opinion, an outright lie.

The "task force" — including people in the Chicago offices of the U.S. Office of Economic Opportunity and the Departments of Transportation, Labor, Housing and Urban Development and Health, Education and Welfare — was formed, true.

BUT THE purpose was not, Father Thompson said, as the government said it was.

"We charge that the real purpose of the federal agencies' task force is not to help the Indians," said Father Thompson, "but simply to provide a graceful way to eject them from the land."

Members of the federal task force, who broke off negotiations with the Indian occupants of the Nike site Friday, "consistently refuse to talk about the need for land, the prime need in the mind of the Indians themselves," Father Thompson said.

So Sunday, the Indians enjoyed the land while they still had it. On perhaps the last full day.

Indians seek Argonne eviction stay

By David Anderson

Lawyers for the Chicago Indian Village went hunting for a U.S. District Court judge Saturday to ask for a temporary injunction to keep from being evicted from government property.

JOHN LADNER

Attorney John J. Ladner said about 100 Indians faced eviction from an abandoned Nike missile site at the Argonne National Laboratory at Lemont as a result of a breakoff in negotiations with the Office of Economic Opportunity.

When the attorneys arrived at the Federal Building Saturday morning they found no weekend emergency judge sitting.

Judge Abraham L. Marovitz," Ladner said. "We understand the emergency judge was "If he doesn't come in, we'll have to look for another federal judge to hear our injunction petition."

Ladner said he would ask for a 10-day temporary injunction to prevent the Indians from being ousted from the abandoned barracks they were living in.

Proposed ecology center

The Indians and a task force of the OEO broke off negotiations Friday night. The Indians had proposed that the government permit them to settle on 500 acres of the 2,000-acre land, most of it vacant.

The Indians proposed setting up a residential, ecological training and research center to be managed by American Indians.

The OEO task force Friday sent a telegram to Mike Chosa, leader of the village, ordering the Indians to leave by noon Monday.

Order called 'final'

Chosa, charging the federal officials had not negotiated in good faith, said the Indians would resist any move to evict them.

The task force said the order to leave the government property was final and nonnegotiable.

Ladner told newsmen at an open-air press conference in front of the federal building that the legal grounds for the injunction were based on an 1833 Indian treaty that grants Indians certain rights on unused federal property.

The Chicago Indian Village took over the vacant Nike site after the Indians voluntarily left a campsite in a Forest Preserve near Des Plaines. They had moved there after being victed from a Nike site near Belmont Harbor in July.

Diamond dealer happy with his processing plant and Indian employes, but not with white tourists. See Edwin Darby's column, Page 93.

Indians seize Milwaukee site

MILWAUKEE (AP) — Members of the American Indian Movement seized an abandoned Milwaukee Coast Guard lifeboat station Saturday to protest the plight of the urban Indian.

About 25 AIM members broke into the boarded-up building, and then rebarricaded themselves inside.

Herbert Powless, head of the Milwaukee AIM chapter, said the land was occupied under a federal treaty, which he said required all unused federal surplus land to revert to the Indians.

Powless, who also took part in the three-day occupation of the Chippewa Flowage Dam near Winter, Wis., earlier this month, said Saturday's action was aimed at gaining improved housing, employment and educational opportunities for Indians. Powless promised property woud not be damaged.

Profile of Mike Chosa

Militant Mike Chosa—Indian on a new kind of warpath

By Michael Miner and Michael M. Conway

There are 16,000 Indians in Chicago, and only a few dozen march with Mike Chosa, the troubled Chippewa whose people seem so poor and so angry.

To many Indians outside the Chicago Indian Village, Chosa is offensive, embarrassing and dishonest. Some go so far as to say that he is not a genuine leader.

To these, Chosa responded, "Progress, as they see it, is not progress as we see it. They'r enveloping themselves in a society that won't accept them. "They're talking about us hurting the Indian movement. They're not even a part of the Indian movement. They're holding it back."

Last month, Chosa led his small band out of their tumbledown Uptown homes on an abrasive odyssey of occupations and banishments—18 days at Belmont Harbor 2 days in the 4th Presbyterian Church, 29 days at Big Bend Lake and since July 30 at the Argonne National Laboratory.

Chosa began negotiating with a newly created federal task force representing five U.S. agencies Wednesday to find housing and jobs for the 110 Indians at Argonne.

Sunday rally scheduled

The Indians agreed to leave the encampment voluntarily by noon Monday if their demands are met. Du Page County sheriff's police guaranteed that they would not attempt to evict the Indians before Monday but gave no assurances for the period thereafter.

Meanwhile, a coalition of Du Page civic and religious groups will hold a rally at the site Sunday afternoon to support the Indians' demands for 500 acres at Argonne, despite a federal official's statement that the land will be transferred to the Du Page Forest Preserve District.

Not even Chosa can say where these developments will lead.

Jim White, another Chicago Indian leader, wonders "if Mike is just kind of chasing a will-o'-the-wisp." Chose baffles White, who is the quiet leader of DRUM, an unpublicized movement of Menominee Indians with a specific goal: to revoke the termination of the former Menominee reservation in Wisconsin.

White said he doesn't understand what Chosa wants. His impression is that Chosa misses opportunities, has been intransigent when he should have been conciliatory, has attracted the wrong kind of publicity.

"I do know this," White said. "The guy has leadership abilities. He's a good talker, a convincing talker. And he gets good news coverage. I wish I could get that for my group. I think I'd know what to do with it."

White and Chosa have much in common. They oppose assimilation. They know the white man cannot be taken at his word. They want to drive white commerce off what was their tribal lands. They have little use for the missionaries who they consider to have brought the Word of the victors to the reservations.

Yet White, like most Indians, is conservative. "My people say they don't believe in demonstrating," White explained.

Different kind of Indian

Chosa, of course, does. He is a different kind of Indian, a former student of Saul Alinsky, a militant. Chosa is mercurial, difficult; he can laugh at his problems like a Dick Gregory and then talk about loaded guns.

Chosa, 35, is a stocky Chippewa from the Lac du Flambeau in northern Wisconsin, a violated reservation where even the tourist office is run by a white woman. He is the son of Ben Chosa, for 45 years president of the Chippewa tribal council.

"They say we're militant, we're radical," Chosa's sister, Betty Jack, said. "Well all right, but they say whoever speaks the loudest gets heard. The American Indian Center has been in existence 17 years, and all they do is give out secondhand clothing, and they're still poor."

Antipathy between the Indian Village and other Indian organizations runs deep. In June of 1970 two women from the St. Augustine's Center for American Indians, 4512 N. Sheridan, drew up a petition with more than 270 signatures protesting Chosa's original village behind Wrigley Field.

Specific criticisms

The village presented a "distorted picture of Indian life and Indian needs in Chicago," the petition said. The same month, the village and the American Indian Center, 1630 W. Wilson, feuded over a tepee the center lent and wanted back.

Mike Chosa in headband with eagle feather—talks to members of the Chicago Indian Village whose latest stop on an abrasive odyssey is a defunct Nike missile site at Argonne National Laboratory. (Sun-Times Photo by Duane Hall)

Today, specific criticisms have surfaced. The principal of these is that Chosa pockets donations. White has heard this often, he said, but without any substantiation. "But apparently a lot of Indians don't trust him with the dollar," White said.

"They think it here," Chosa said at the Argonne camp, "but that doesn't stop them from keeping me as their leader."

Edith Johns, chief caseworker for St. Augustine's, said her organization and the American Indian Center make annual accountings to the Internal Revenue Service of all income and expenses. She said she doubts Chosa could do the same.

"That woman's right," Chosa said. "We never save receipts."

Mrs. Johns expressed another objection: "We've noticed a drop in our donations, and people say they're donating to Chosa instead of us."

Chosa learned of this complaint and laughed.

Mrs. Johns, a Winnebago, said established Indian social service centers, such as her own, have been hurt by Chosa, explaining, "We are blamed for what they are doing. It's wrong for him to say he speaks for all Indians."

Chosa does not clam that he does, but he is so far out in front of other Chicago Indians in attention received that the impression is understandable.

A brooder, Chosa thought for days about

Turn to Page 22

Chippewas' Mike Chosa a different kind of Indian

Continued from Page 5

taking over the Belmont Nike site. He recruited members of the American Indian Movement, a militant Minneapolis-based organization, to assist. Clyde Bellecourt, AIM executive director, said excessive drinking at the ste forced tthe seven persons AIM sent to return home.

"We won't participate when drunking like that is involved," Bellecourt said. "We want to change the stereotype of the drunken Indian."

Chosa said, "Sure there's drinking. Who doesn't drink?" He seldom does, and he said harassment by Des Plaines police and Cook County sheriff's police resulted in a distortion of reports about drinking in the forest preserve.

There has been less open drinking at the Argonne camp. Complimented on that, Chosa said, "They've found better places to hide their bottles."

Humor, irony and temper

Chosa's humor is close to his sense of irony and not far from his temper.

Asked how closely he has hewed to the aggressive tenets of Alinsky, Chosa replied, "Alinsky wouldn't go into something he knew he couldn't handle." And one afternoon, as he sat on the hood of his old car, a youngster in bluejeans pressed his sunglasses up against the Argonne fence 50 feet away and began, "What do you think you'll do with the land if. . . ."

Chosa, in a good humor, interrupted and said, "I never project myself into wishful thinking."

But he can blow up. Some Indians suggest that Chosa was not effective in running the Indian Village's only business. This is the All Indian Tree Service Inc., formed, Choas said, after W. Clement Stone guaranteed a $7,500 bank loan this year.

Chosa, the president, was succeeded as head of day-to-day operations by James White Eagle Stewart, the Pawnee business manager. Stewart, executive director of the American Indian Development and Education Foundation, said he now is making ends meet.

"Mike was not able to keep day-to-day touch," said Stewart, who is not critical of Chosa.

Nevertheless, Chosa was enraged.

"I couldn't run the business and be out here, too!" he said at Argonne. "If I had the time, the tree business would be worth half a million dollars now."

How?

"I'd work my off out getting contracts."

What distinguishes an Indian Village Indian from the thousands of others in Chicago? White and Chosa agree that he is poorer. "The village is ahead of other Indians in terms of frustration," Chosa said; his people have defined their persecution in terms of issues and have reached a point of "total commitment."

"Other Indians," he said, "instead of wanting to create a hassle, if they get kicked out of a place, they'll pay exhorbitant prices for another place. They've been brainwashed."

Credentials questioned

Indians who find "brainwashed" too strong, too divisive a word, don't like Chosa. One of these is Gene Bear Bow, president of Indians for Indians Inc., 4606 N. Kenmore, who questions Chosa's credentials as leader and said, "He appointed himself."

GENE BEAR BOW — MRS. EDITH JOHNS — JIM WHITE

Such an assertion begs the question of how someone who is not a leader can appoint himself one and remain the leader through a year as severe as the village has had.

But the leadership of the village no longer is exactly what it has been. Recently the village elected three Indians as "negotiators" with the whites and as its decisionmakers when Chosa is away. They are Betty Jack, Fred Dennison, part Navajo and part Apache, and Sidney Beane, a Sioux.

Beane, 29, who also has studied at Alinsky's Industrial Areas Foundation, is the sort of young, fresh and smoother leader who sometimes takes the reins of a movement from stubborn, frustrated founder.

"I see a long struggle in the courts," Cho said. "But it's going to take somebody mo knowledgeable than I am to secure o rights."

The remark was characteristic of th moody Chosa. The criticisms of him th seem least insubstantial are his own. He ha yet to find the pressure point that Alinsk says must be pushed if a stronger enemy is permit reform. And he cannot entirely p aside the idea that he is chasing nothing mo substantial than a will-o'-the-wisp.

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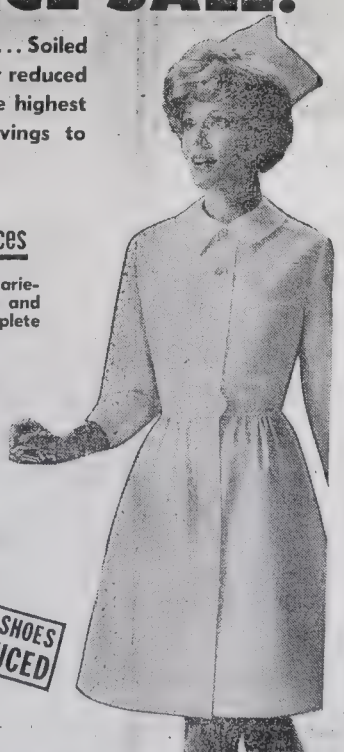

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CHICAGO DAILY NEWS, Monday, Aug. 2, 1971

Two Indians chat as they sit on blankets in front of the disused rocket emplacements at the Du Page County Nike site. (Daily News Photo/William C. De Luga)

Indian campers await AEC edict

By Dave Canfield

A band of wandering Indians from Chicago awaited word Monday as to whether they can stay in their newest place of encampment — an abandoned Nike base near Argonne National Laboratories.

Mrs. Carol Warrington, a spokesman for the 100 Indians in the temporary absence of their chief, Michael Chosa, said the Indians expected to get the word later in the day.

The 80-acre missile site, which the Indians have been occupying in Du Page County since Friday, is owned by the Atomic Energy Commission and is designated for eventual use as part of a recreational area.

CHOSA, WHO went to his tribal home on the Chippewa reservation at Lac du Flambeau, Wis., for the weekend, was expected back in time to confer with AEC officials over their decision on whether the Indians can stay, Mrs. Warrington said.

Meanwhile, Indians were enjoying facilities that include three air-conditioned rooms and were hoping that an Indian school could be started on the Nike site, if permission to stay is granted.

Plans were prompted by the presence among the Indians of 30 children ranging in age from 8 months through the high-school years.

Mrs. Warrington, who was arrested in June for keeping five of her six children out of Jahn Elementary School, 3149 N. Wolcott, said the possibility of starting a school on the Nike site would depend upon whether qualified teachers would volunteer to teach the Indians. Mrs. Warrington has charged public school history books contain an anti-Indian bias.

Most of the 30 young Indians can read and write, she said, but some are as many as two or three years behind other children their ages in school.

MRS. WARRINGTON, 36, is still facing charges of violating school attendance laws in connection with her arrest June 8. She said she hopes to see her case "go to the Supreme Court so we can get the curricula changed so there will be equal representation for all minority groups (in textbooks)."

Indians, who say racial prejudice makes it impossible for them to get decent housing in the Chicago area, moved to the Nike site from Big Bend Lake forest preserve near Des Plaines.

Earlier, they had occupied the abandoned Nike site at Belmont Harbor to emphasize their demands for better housing here.

Chicago Tribune, Thursday, August 12, 1971

Indians Agree to Leave Nike Site

BY ARTHUR SIDDON

Mike Chosa, the leader of a band of American Indians who took over an abandoned Nike missile site near the Argonne National Laboratory July 30, said yesterday that the Indians have agreed to leave the site by Monday.

The Office of Economic Opportunity has promised to find the Indians other housing in DuPage County by Monday and to negotiate the overall problems of urban Indians, Chosa said at a press conference held at the Indian encampment.

Sign Formal Pact

"In an agreement signed Tuesday, the government promised to set up a task force to investigate and find solutions to the problems of urban Indians," Chosa said. "The negotiations will begin immediately."

He said the Indians have agreed to leave the site by noon Monday provided adequate housing is found for the 110 persons he said are now in the camp.

The Indians want 500 acres set aside for the 16,000 American Indians now living in the Chicago area, said Chosa.

However, for the Monday deadline, Chosa said the Indians will consider any housing in the DuPage County area which is suitable.

The Rev. William Thompson of the Holy Ghost Catholic Church, Wood Dale, said a group called The Concerned Citizens of Du Page have been helping the Indians and have circulated a petition signed by 1,000 persons asking the Atomic Energy Commission, which operates Argonne, to honor the Indian's plea.

"The AEC did not sign the agreement with the Indians," said Father Thompson. "It appears to us the AEC expects other agencies [the OEO] to solve its problems and get it off the hook. But the AEC is the one who would blow the whistle and call the sheriff if the Indians are not out Monday."

Plan a Public Rally

Father Thompson said his group will hold a camp in at the Indian village Saturday night and a public rally from 2 to 5 p. m. Sunday.

When the Indians broke a lock on a chain link fence to enter the site July 30, it was the third move they had made. On June 14 they took over an abandoned Nike site at Belmont Harbor to protest lack of housing. They left there July 1 after a fight with police and spent a night in the Fourth Presbyterian Church, Michigan Avenue and Chestnut Street. They then moved to Big Bend Lake near Des Plaines where they stayed until they took over the Nike site at Argonne.

80% of Aussies Own Homes, Says Magazine

WASHINGTON, Aug. 11 [Special]—Nearly 80 per cent of Australian families own their own homes, National Geographic says.

years old.

8-13-71

Indian talks yield little in Du Page

Little progress apparently has been made in two days of talks between a federal government task force and leaders of the 110 Indians occupying a Nike site at Argonne National Laboratories.

Mike Chosa, chief of the Indians, said talks Wednesday and Thursday were "very frustrating and very unconstructive" because no representative of Du Page County's forest preserve commission took part.

A key issue in the talks is whether to use 500 acres of surplus Argonne land for a national conservation training center for Indians or for an addition to the county's forest-preserve lands.

CHOSA CALLED for adding a forest-preserve commission representative to the talks before they resumed late Friday.

Wendell Verduin, chief government negotiator, could not be reached for comment.

Government agencies represented in the negotiations are the U.S. Office of Economic Opportunity and the federal departments of Labor, Transportation; health,; Education and Welfare and Housing and Urban Development.

200 join Indians awaiting eviction at Argonne site

Approximately 200 persons Sunday moved into the Indian encampment at Argonne National Laboratory to await a Monday eviction deadline.

The group joined 110 Indians who began occupying the abandoned Nike missile site July 30. A temporary restraining order, issued by U.S. District Court Judge Abraham L. Marovitz to stay an Indian eviction from the federal property, expires 4 p.m. Monday.

More than 700 persons Sunday participated in a rally sponsored by the Concerned Citizens of Du Page, a coalition of religious and civic groups supporting the Indian demands for 500 acres at the 2,000 acre site, said Carol Warrington, an Indian spokesman.

"People will continue to stay with us," said Mrs. Warrington. "About 15 big tents have been set up for the people."

John J. Ladner, attorney for the Indians, said he will appear in court at 10 a.m. Monday to ask that a permanent injunction be issued to prohibit federal authorities from ousting the Indians from the land.

Ladner said an 1883 Indian treaty grants Indians certain rights on unused federal property. Sun-T. Aug. 16-'71

Floods uproot 50,000 Pakistanis

DACCA, East Pakistan (AP) — Three persons perished and more than 50,000 were made homeless in floods which have swept four districts of East Pakistan, authorities announced Sunday.

News Aug 3 '71

Indians want role in ecology

By Dave Canfield

Indians occupying a Nike site near Argonne National Laboratories say they want Argonne scientists to train them as environmental specialists.

The Indians say they want to turn the 80-acre missile base in Du Page County into an ecological training center.

Their plan envisions some of the Indians now at the site to remain there as instructors to train others. Some others would move to various locations to do research.

SIDNEY BEANE, 2?, a Sioux living on the site, revealed the plan Tuesday.

Beane and two other Indians are acting as a negotiating committee for the Indians and will meet with federal officials at 3 p.m. Wednesday on the Nike site. Also scheduled for Wednesday is a noon luncheon at the national laboratories with the Concerned Argonne Scientists.

MICHAEL CHOSA, 35, a Chippewa who is chief of the protesting Indians, is in Lac du Flambeau, Wis., where his father, Ben, former Republican national committeeman from Wisconsin, is ill.

Chosa's sister, Mrs. Betty Chosa Jack, 39, is serving with Beane on the three-member negotiating committee.

The other committee member is Freddy Dennison, 40, who is part Navajo and part Apache.

Chicago Tribune, Sunday, August 15, 1971

Nike Indians Seek Court Help to Block Eviction from Camp

BY ARTHUR SIDDON

Attorneys for the Chicago Indian Village were attempting late yesterday to reach a Federal District Court judge to obtain a temporary restraining order preventing the eviction of 110 Indians from the old Nike Missile site near Argonne National Laboratory.

John J. Ladner, attorney for the Indians who took over the site July 30, said he was trying to contact Judge Abraham Lincoln Marovitz, who was on emergency call yesterday.

Agreement Signed Tuesday

"The negotiations between the Indians and the federal government have not progressed at all," said Ladner. "If the intention expressed by various agencies are carried out, the American Indians now camped at the abandoned Argonne Nike site will be forcibly evicted and again made homeless."

In an agreement signed by the Indian leaders Tuesday, they agreed to leave the site by noon tomorrow provided the federal government negotiated with them on their demands and that another suitable site was found by that time. These negotiations broke down Friday.

Negotiators Stay Away

The federal negotiators, led by Wendell C. Verduin, chairman of the regional task force of the Office of Economic Opportunity, failed to show up for talks with the Indians on Friday.

In a telegram sent to Mike Chosa, Indian leader, Verduin said the government's failure to continue negotiations was in response to a statement made by Chosa Thursday that no further discussion would be possible unless the government obtained an extention for the Indians beyond Monday and unless the negotiators worked to help the Indians obtain 500 acres of land now belonging to Argonne.

John Lander

"As was communitcated to you in person on Thursday and again by phone Friday, permanent residence on the site of the Atomic Energy Laboratories is not negotiable with the regional council," said Verduin.

Threaten Resistance

In turn, Chosa charged the council had not negotiated in good faith with the Indians and said, "The Chicago Indian Village . . . declares the Argonne Nike site to be in a state of emergency, and any attempt to remove us will be met with active resistance . . ."

Chosa said he has asked the Bureau of Indian Affairs in Washington to request President Nixon to order the talks continued.

Meanwhile, the Concerned Citizens of Du Page, a group supporting the Indians, alleged yesterday that the federal negotiating team never intended to help the Indians. Instead, its purpose was to "provide a graceful way to eject them from the land."

White House Role Hit

The Rev. William Thompson, associate pastor of Holy Ghost Catholic Church, Wood Dale, and chairman of the citizens group, charged that the White House has pressed for the eviction of the Indians to promote President Nixon's program of turning over surplus government land for park use.

The Nike site at Argonne is expected to be made into a part of the Du Page County Forest Preserve District.

Tues.
Chgo Sun Times Aug 17 - 1971

Argonne Indians given another day

The Chicago Indian Village, camped at the abandoned Nike site at the Argonne National Laboratories, Monday was granted one more day of freedom from eviction.

An Office of Economic Opportunity task force had ordered the Indians to leave the site near Lemont by noon Monday. But the village group, led by Mike Chosa, got a temporary injunction Saturday that was extended until 4:30 p.m. Tuesday.

Their lawyer, John J. Ladner, said the injunction was based on an 1833 treaty that grants Indians certain rights on unused federal property.

U.S. District Court Judge Frank J. McGarr extended the injunction so that both he and the government's attorney would have a chance to read the papers presenting the Indian's claims.

"If the Indians have a right to be where they are, it makes no sense to evict them tonight and have them back tomorrow," McGarr said.

He said he saw "no harm in extending" the injunction because there was no violence involved.

The Indians did not appear in court Monday.

Ladner, their attorney, said they were "afraid to leave the Nike site" for fear they would be evicted while they were gone.

The Indians have been negotiating with an OEO task force to permit them to settle on 500 acres of the 2,000-acre site, most of it vacant, and set up a residential, ecological training and research center to be managed by American Indians.

The negotiations broke off Friday, and the Indians were ordered to leave.

U. S. District Court Judge Abraham L. Marovitz granted a temporary stay of evictions in his home Saturday. Asst. U.S. Atty. John imon complained Monday that the hearing Saturday was "improper" because the government was not represented.

News

Saturday-Sunday, Aug. 14-15, 1971

Indians vow to stay at Argonne

By Dave Canfield

Leaders of a group of Indians occupying a former Nike missile base say they will actively resist any attempts to remove them from the site at Argonne National Laboratory near Lemont.

"We must and will defend our homes and our children," said Michael Chosa, head of the group of about 80 Indians.

Chosa's vow of resistance came as federal negotiators apparently broke off talks with the Indians.

Wendell Verduin, regional head of the U.S. Office of Economic Opportunity and head negotiator for the government, said the negotiators failed to appear on the Nike site Friday because the Indian leaders did not want them there for the third day's talks.

However, Michael Chosa, the Indians' chief, said his group had been expecting the federal negotiators to appear at 2 p.m. Friday.

IN A TELEGRAM, sent Friday night to Shosa, Verduin said:

"We regret the position taken by you and your group . . . that no further discussion would be possible unless the (federal) task force . . . could obtain an extension of the time for your stay on the present site."

In a statement issued Friday night, Chosa said:

"The task force has suddenly pulled out of the negotiations, and none of the members can be reached for comment.

THE FOREST preserve commission's application for 2,000 acres of surplus Argonne land has been approved by the U.S. Interior Department's Bureau of Outdoor Recreation. The Indians want 500 of the 2,000 acres to be set aside by the federal government for a national resource-conservation center for them.

Indian leaders Chosa and Sid Beane signed an agreement early Wednesday with Verduin and three aides before the two sides began negotiations.

Seize Milwaukee Coast Guard station

Special to The Daily News

MILWAUKEE — About 25 members of an Indian group early Saturday took over an abandoned Coast Guard lifeboat station to protest the plight of urban Indians.

Milwaukee police said the Indians broke into the two-story building, which contains living accommodations, and barricaded themselves inside.

Police said they would not attempt to remove the Indians unless requested by the Coast Guard.

Herbert Powless, head of the group, the American Indian Movement, said the land was occupied under a federal treaty whereby, he said, all unused federal surplus land is to revert to Indians.

News Aug 6-1971

Argonne plea: Let Indians stay

A group of scientists at Argonne National Laboratories has sent a telegram to President Nixon asking that the Indians camped on an abandoned Nike site near the laboratories be allowed to stay.

The telegram, sent Thursday night by the Concerned Argonne Scientists, is part of an aid-the-Indians campaign that also includes petition circulating and letter writing by the scientists.

The scientists asked Mr. Nixon to designate representatives of the National Council on Indian Opportunity to visit the Nike site, occupied by 80 Indians since last Friday.

The Indians would then discuss with the council's representatives a proposal that Indians be trained as ecological research specialists by Argonne personnel.

THE PLAN calls for some Indians to remain at Argonne to train other people in this work and for other Indians to use their training by fanning out through the country to do ecological research.

"On the one hand, there is a need on the part of the Indians to be identified with and actively participating in something constructive, and on the other hand, the facilities and capability to help these people are here at Argonne," said Alexander DeVolpi, a physicist and co-chairman of the scientists' group.

"It seems like a very good match."

Peter Lambropoulos, also a physicist, is the group's other co-chairman.

DeVolpi said the group, about 2 years old, also has been involved in antiwar activities, efforts to combat pollution and attempts to deal with problems of other minorities.

Sgt. Robert Whitman of the security division at Argonne National Laboratory takes a group of Indians on tour of the area Friday. (Daily News Photo/Edward De Luga)

70 Indians move into Du Page site

By Barry Felcher

A group of 70 wandering and homeless Chicago Indians moved again Friday, this time to an abandoned Nike missile site near Argonne National Laboratories in Du Page County.

The Indians, who have been moving around the Chicago area for months, left a camp at Big Bend Lake Forest Preserve in Des Plaines.

Michael Chosa, the leader of the group, said they moved because of "too much harassment on the Big Bend site from Cook County authorities."

When the Indians arrived at the 80-acre compound, they broke a lock on a chain link fence, and planted a nine-foot war lance decorated with white feathers.

They then raised a large red flag emblazoned with the initials CIV—for Chicago Indian Village—on a nearby flagpole.

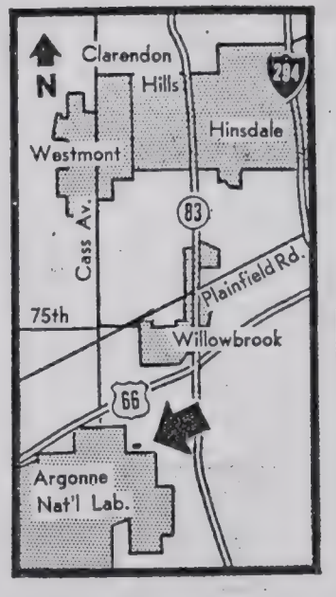
Three security guards drove up to the area a few moments later but made no move to oust the Indians.

One of the guards, Sgt. Robert Whitman, gave them a guided tour of about a dozen quonset huts.

THE MISSILE site is owned by the Atomic Eenergy Commission and is being used as a minority group training center for about 10 women.

Ken Dunbar, AEC spokesman, said the classes would be moved while the ndians occupied the site.

"We have no particular plan at the moment as to what to do next," Dunbar said. "We will make those decisions later."



Dunbar said water and toilet facilities at the site were turned on for the Indians and coffee and rolls were brought to them shortly after their arrival.

The University of Chicago operates theArgonne National Laboratories for the AEC. The Nike site is designated for evantual use as part of a recreational area, Dunbar said.

With the Chicago Indians was Sidney Beane, 29, who came here about a week ago from the Christian Training Institute in Arizona.

Beane said the move to the federal land would dramatize their efforts to invoke government treaties signed in the last century saying that abandoned land "is to be turned over to the Indian people."

"We will try to make the federal government recognize treaties they have made with our people," Beane said.

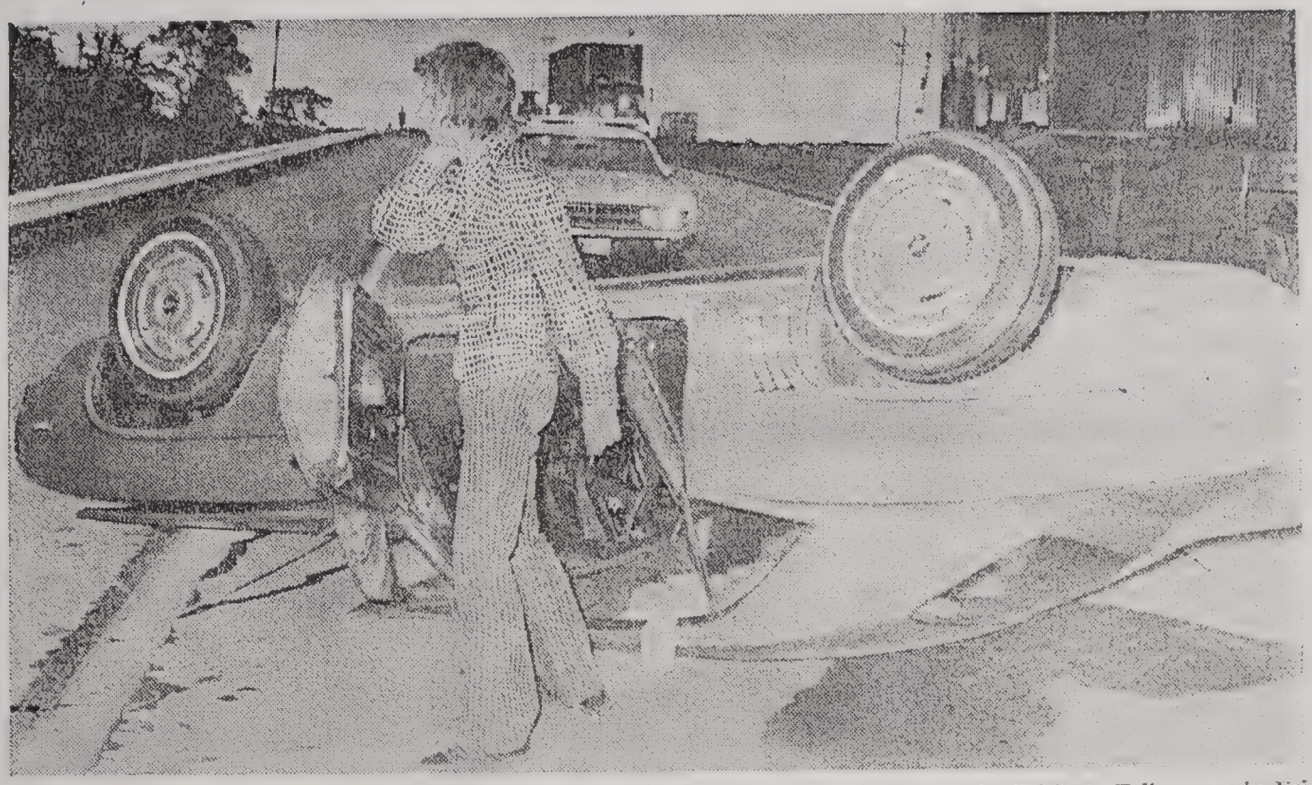
Chosa said Beane had been arrested for a traffic violation by Cook County sheriff's police and was charged with unlawful use of a weapon when the officer found a drum stick for an Indian tom-tom under the seat of the car.

THE INDIANS have been moving around the Chicago area for months, after fires they said were set deliberately burned an abandoned apartment building they had seized on the North Side at 1142 W. Ainslee.

MEANWHILE, Des Plaines Police Chief Arthur Hintz said Friday that his department has been unable to substantiate complaints that two women were raped at the Big Bend Indian camp last weekend.

The women reportedly were assaulted while visiting the campsite Saturday night. Hintz said the incident was not reported until Tuesday, and investigators have been unable to come up with enough evidence to warrant arrests.

News 7-30-71

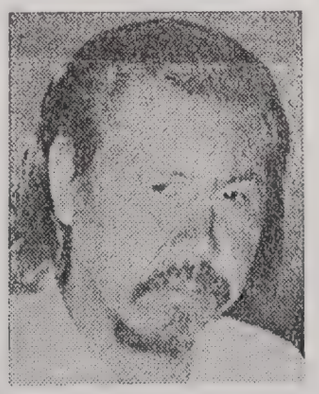


Martin A. Kerr walks away from his car after it spun out of control and flipped over on the Tri-State Tollway early Friday. He and a passenger were pulled from the wreckage. (Daily News Photo/Edward De Luga)

Jul 9-71 News

2 in auto crash saved by Indians

Nancy L. Lytle



Adam Sturdevant

Three Indians guarding the entrance to the Indian encampment on Big Ben Lake in Des Plaines rescued two persons from a car that spun out of control, flipped over and crashed on the Tri-State Tollway early Friday.

The car, driven by Martin A. Kerr, 20, 3630 W. 86th Pl., overturned and slid on its roof for 552 feet, state police said.

Kerr said he had dozed off at the wheel and his car struck a bridge abutment while going 65 m.p.h.

When the car came to rest on the inside lane adjacent to the forest preserve where the Indians are camping, the three Indian guards ran across a road, leaped over a fence and climbed up an embankment to reach the car.

THE THREE Indians pulled the two occupants of the car to safety on the shoulder of the tollroad and began signaling approaching cars of the danger.

"These people are just lucky the Indians happened to be there," said a sheriff's policeman on the scene.

"Another car could have plowed into that wreck while those two were still trapped inside. They'd have been killed in that kind of crash."

ADAM Sturdevant, 37, one of the Indian guards who rescued the two, said:

"I heard the accident happen. We ran over there and saw people were inside the car, lying on the roof. The man was bleeding and we knew we had to get them out. We just pulled the door open and helped them to the side, that's all."

Kerr and his passenger, Nancy L. Lytle, 24, of 931 N. Long, were taken to Lutheran General Hospital in Park Ridge, where they were treated for minor injuries.

After the police took Kerr and Miss Lytle to the hospital, Sturdevant and the two other Indian rescuers — John Gibson, 32, and Willie Schanandore, 28 — returned to their guard posts.

Chosa: an Indian Moses

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represent many of the 60 tribes that make up Chicago's Indian population. Tho linked by a common cause, for people from such diverse and unsettled backgrounds, unity and dignity don't always come easily.

At Belmont, Chosa had called in the press for what was to be a dignified ceremony honoring Indians who have died protecting their land or fighting overseas for the United States.

During the ceremony, Chosa spotted one Indian drinking beer and told him to get rid of it.

The man refused, and an Indian woman slapped it from his hands. More men closed in with baseball bats. One unlimbered a bicycle chain from around his neck. Another was shoved off his feet. As tension rose, Chosa just stood there, sullen and quiet, a keg-solid man, and gradually the crowd dissolved.

"He was an Indian who thought he could party," Chosa said, still sitting at the picnic table, squinting his right eye until it almost closed.

For Chosa, the fight for Indian causes has never been an occasion for partying.

His Fight Began Last Year

Chosa's fight for Indian rights in Chicago began last year when he was a student at the Industrial Area Foundation Institute, 528 N. Michigan Av., a training school for community organizers.

He led protests for Indian causes in the spring and summer of 1970, ranging from a three-hour sit-in in the Chicago field office of the Bureau of Indian Affairs to a two-month campout in a parking lot near Wrigley Field.

That June, he led 50 Indians to the 97th annual forum of the National Conference on Social Welfare and demanded support for Indian programs. In another protest, his followers burned in effigy the commissioner of Indian Affairs.

Last September, his efforts cost him a $25 fine. He was one of four Indians arrested for yelling and beating drums near a tepee they had set up at Seminary and Waveland Avenues to house an evicted Indian woman. In November, he organized an unsuccessful attempt to elect an Indian alderman.

Last month, Chosa accomplished one of his greatest coups to date by taking over the abandoned Army missile base at Belmont Harbor. For 19 days, the Indians held onto the site, using it to dramatize their problems nationwide. Then the park officials arrived to tear down the fences and the Indians were put out or left, depending on whose version you hear.

From there the Indians went to the Fourth Presbyterian Church basement, then on to the forest preserve where they're staying now. The County Board has assured them that they can stay there, but Chosa is skeptical.

"They'll figure out ways to make us look bad in the eyes of the community," Chosa said. "They won't really leave us alone. These people don't have any housing. There's no place to go, but we know they're not going to allow us to stay here."

Don Peterson, superintendent of the Des Plaines forest preserves said the Indians could be more cooperative. His workers pick up their trash three times a week.

"Cooperation is a two-way street," he said, "and we want them to meet us halfway. They want our services, but they don't want us in there."

"That's right, kill it!" Chosa said, contempt in his voice. "Kill something of nature, even if it isn't hurting you." The boy's mouth dropped open.

"If you can't tame them, you kill them," Chosa said. "Ironic, isn't it?"

Scope

Mike Chosa: an Indian Moses

BY DAVID FORTNEY

Mike Chosa leaned on a picnic table and sprawled sidesaddle across its wooden bench. He wore slacks, a blue shirt and—in his beaded headband—a feather. Curling the feather around his fingers, he kept on talking.

"The slums always made us feel insecure," the Indian leader said. "They weren't of nature itself. You just can't talk to a wall and get anything back—except maybe lead poisoning.

"Here it's different. We can walk on the ground."

He stamped the grass with one moccasined foot.

"It's solid. It's the earth. If we're cold, nature provides fuel for fire. If we're lonely, we can talk to the animals. We're a lot closer to nature out here."

"Here" is a forest preserve notrheast of Des Plaines, where 300 to 400 American Indians are camped along the western shore of Big Bend Lake. Chosa took his "tribe" there early this month, the third stop in their summer exodus from Chicago slums.

Chosa has led his people back to the land, at least for now, but he can't take them back in time. That idyllic setting romanticized a century ago in Longfellow's poetry, and even further back in Indian folklore, no longer exists in a Cook County Forest Preserve, if it ever did.

Chosa speaks of nature as if it were an old Indian friend; yet, it's a friendship that has changed since they've been apart. Many of his band grew up on reservations, but life in the Chicago streets hasn't helped their outdoor lore.

That first week in the forest, for instance, five young Indian men made trips to the Holy Family Hospital in Des Plaines, about a mile from the camp, for emergency room treatment of sprains. Another Indian fractured a leg. He told hospital officials he broke it chasing a rabbit.

Nor have they eluded urban ugliness, even in the forest. The lake is polluted with the sewage of cities. While Chosa talked, several Indian youngsters swam in Big Bend Lake. Two swimmers played catch with a watermelon. When it broke open, they stood eating it in the muddy water.

Health Problems? Chosa Says No

On shore a sign warns against swimming. One doctor who visited the camp to offer free typhoid immunization called the lake a potential breeding ground for disease, especially with a summer community camped along its shores.

"This [lake] is filled by the Des Plaines River," he said. "It's probably contaminated as bad as any lake around here."

Chosa accepted the shots. Later, tho, talking with a reporter, he dismissed the health threat as minimal.

"We don't have a health problem around here," he said. "We even built our own sanitary facilities. We know how better than you people.

"Indian children are strong," Chosa said, citing one of their early nights along the lake. It rained hard that night, and the youngsters huddled together under the camp's only tent.

"They didn't even catch colds," he said. "A little rain doesn't hurt an Indian."

Some of the adults still sleep out in the open, but the camp now has grown to some 30 "shelters"—tents, campers or cars. They are quartered across from the paved boat-launching area, away from the prying eyes of the curiosity seekers they met so often at Belmont Harbor.

In this semiseculded area, Chosa and his council of 20 represent many of the 60 tribes that make up Chicago's Indian population. Tho linked by a common cause, for people from such diverse and unsettled backgrounds, unity and dignity don't always come easily.

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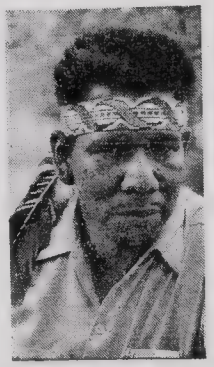

Michael Chosa

Indian Center Aids 8,000 More

Mike Chosa leads some 300 to 400 American Indians, but he can hardly be said to speak for Chicago's entire American Indian population, a group estimated at 16,000 persons.

Miss Faith Smith, 28, a Chippewa, is acting executive director of the American Indian Center, 1630 W. Wilson Av., a cultural, educational self-help group headquartered in a four-story building.

"Our job is to help Indians help themselves," she explained. She has worked with the center for the last four years of its 16-year existence. "We try to find out what they want, then do what we can to make the necessary resources avail-

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In this semisecluded area, Chosa and his council of 20 Indians meet twice daily to govern the settlement.

Not all of the leaders are men: "Women are the keepers of knowledge," Chosa explained. "They have been the backbone of the Indian movement across the country."

Chosa, 35, has moved across much of the country himself. He came to Chicago in 1956, but has lived here only intermittently. Many years, he says, have been spent working at assorted jobs in different states.

"For a long time," he said, "I've been trying to see where our people can fit in best."

One place they haven't fit in too well is the reservation, he believes. He grew up on one in northern Wisconsin—his father still lives there—and he likes to make it back in the spring when the fishing's good. But the memories aren't all pleasant.

"It used to be a pretty good reservation," he said, "but now it's checkerboarded with valuable lakefront property and tourist attractions. It went from 50,000 acres to 18,000. They sold my mother's land for 50 cents an acre."

"They," he says, is the federal government, "a tool of white society."

Water Must Be Hauled In

Chosa's face grew sullen as he tried to explain a red man's feelings toward what he considers a white man's government. He scowled, then took a sip of water from a plastic bucket he'd brought from the camp.

Water is a precious commodity to the Indians. Their only source is a well near the picnic tables. Five times a day, they fill a 30-gallon container and haul it by car the mile back to their camp. It's the same distance to the nearest telephone. Any food or supplies taken to their settlement go the same route.

He is a Chippewa, more correctly known as an Ojibwa. According to Indian experts, the Ojibwas were forest dwellers. Because their social structure was adapted to life in small, local bands, they lacked political unity. That's one tradition Chosa wants to change.

He has been preaching the unity of Indian blood since his people took over the Belmont Harbor Nike site June 14 and drew attention nationwide. He also preaches dignity.

"My people are members of a sovereign nation," he says, "and we must be treated as such."

His followers come from several tribes and states. They

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The center gets 40 per cent of its money thru the Community Fund and raises the other 60 per cent thru its own efforts. It has schools, day care facilities and alcohol and drug treatment programs and also tries to help the Indians find jobs.

"Many Indians come here from reservations," she said. "Chicago has always been one of the better job markets and many come here looking for work. Often they're not familiar with an urban environment. We try to help them."

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Chosa paused, squinting his right eye again as he thought. He wore his headband low, and it gave him an almost constant frown.

No Representation, He Charges

"Our problems are sitting in City Hall," Chosa said. "They're in the Bureau of Indian Affairs; they're supposed to represent Indians but they're saturated with white people. What kind of representation is that?"

"When we left [Belmont], my people were disappointed, but they weren't discouraged. Since we've been here, we're getting support we didn't get there. The help from individuals and small groups has been tremendous.

"I think the people in the suburbs have been so tremendous because they see what we're into and they're concerned about the same thing. They don't have a voice in what's going on either."

He sat talking about how Indian programs have long been geared to create a dependency of Indians on American society.

As he talked, some white youths working for the forest preserve had gathered, listening to his remarks. One brushed a spider off his jacket and started to stamp on it.

SUMMER

News 7-8-70

Sioux deplores Indian protest here

Your views of the news

At least once a week for the last month and half, there has been a news item about the "poor Indians at the Chicago American Indian village." This publicity brings many people to drive or walk past the village out of curiosity, and what they see is very degrading to my race.

The people down at the village seem to think that the world, the Bureau of Indian Affairs (BIA) or the City of Chicago owes them a living. They want education, housing, food and clothing but did they ever think of working for these things? Almost any hour of the day or night you can find 10 or more people loitering around; they are never cleaned up and neither are the grounds surrounding them. This certainly does not give a very good impression or a true picture of the American Indian in general.

There are approximately 15,000 American Indians living in the Chicago area and there are about 40 to 50 living at this village, making them the minority group. The news media are giving much publicity to this group and none to the majority group of American Indians who have lived in this area from 1 to 15 or more years.

Some of this group came on relocation through the BIA, others came on their own by public transportation and still others hitch-hiked. They have apartments or homes, jobs, families and are respectable citizens. But they did not get these things by protesting or making the newspapers weekly — they got these things by hard work and determination to better themselves.

I am a Yankton Sioux Indian from a small reservation in South Dakota and I think I know what I am talking about. I have only an 8th grade education but after I came to Chicago I went to work for a small contractor in the suburbs as an apprentice and worked 10 and 12 hours, seven days a week most of the time. Later on I married and we rented a house in the suburbs. After about a year, I joined the union and am now a union tradesman in the suburbs.

Last fall, we purchased a fairly new seven-room home and a pickup with a small camper. In May I started my ninth year in this area and celebrated by buying a new car, so I feel I have come a long way in these last eight years, and all it took was a little hard work and determination.

Hoffman Estates J.S.T.

Indian campout pow-wow

Leaders of Chicago's nomad Indians meet with Cook County Forest Preserve officials Tuesday to discuss the future of their encampment in a forest preserve northeast of Des Plaines.

The meeting came as the group of between 40 and 60 Indians began their fourth day of outdoor life in the wooded grounds on the shore of Big Bend Lake.

They migrated there last week after being forced out of their 17-day occupation of an obsolete Nike missile base at Belmont Harbor.

DESPITE laws that require all persons to be off Forest Preserve lands at 11 p.m. nightly, district officials and sheriff's police have permitted the Indians to camp on the grounds round the clock.

"They have extended their facilities for our use," said Indian leader Michael Chosa, 35. "It is not in the best interests of the entire community. We know that.

"But sometimes it is necessary to transcend legality," he added.

Monday Chosa led the Indians, who are trying to focus attention in their inability to find adequate housing in Chicago, in a general cleanup of the grounds they are occupying.

"If we're going to live out here, we have to keep it clean," Chosa told reporters.

MEANWHILE, several Indian leaders from around the country were coming to the encampment to aid the Chicago tribe.

Among them were John Trudell, who led another group of Indians in a take-over of Alcatraz Island in San Francisco Bay last year. Last month, he organized an occupation of an obsolete missile base in Richmond, Calif.

Also here was Milwaukee Indian leader Bill Kelly, who says that despite his name he is only one-eighth Irish and the rest Oneida Indian, and Sid Beane, a teacher at the Cook School in Tempe, Ariz.

July 11-1971 Sun

A ride on motorcycle costs an Indian camper his life

Charles Baker, one of the Indians camping in a Des Plaines Forest Preserve, died Friday night in Holy Family Hospital of injuries suffered Thursday in a car-motorcycle collision.

Baker, 30, formerly of 4520 N. Malden, was riding on a motorcycle behind Michael Hays, 21, of 2675 Joseph, Des Plaines, when it struck the side of a car driven by Nicholas Thornton, 47, of 8601 N. Le Claire, Skokie, at Golf and E. River Rds., near the camp site.

Des Plaines post State Police said Baker met Hays a few days after the camp was set up and that Hays took him riding in the area. Hays was charged with running a red light and is scheduled to appear in Mount Prospect Court on Sept. 21.

In another accident involving a motorcycle, 8-year-old John Hannah, of 1058 N. Marshfield, suffered multiple injuries and was listed in critical condition Saturday in St. Mary of Nazareth Hospital.

The boy suffered skull fractures, a broken left leg and left arm, a hospital spokesman said.

Police said a motorcycle driven by Wayne Kukla, 21, of 2421 W. Belden, crashed into the boy's bicycle in front of the Hannah home. Kukla was charged with driving too fast for conditions and negligent driving.

News 5
7-23-71

Indians charge cops are threat

Michael Chosa, leader of the Indian group camping out in the Big Ben Lake Forest Preserve, has filed a complaint with the Des Plaines human relations committee charging the Cook County sheriff's police are harassing the Indians.

In the complaint, filed Thursday night, Chosa said the Indians are constantly threatened by a raid on the camp by the sheriff's police.

Des Plaines Ald. Robert Sherwood said the commission would make its recmmendations on the complaint to the city council on Aug. 26.

Des Plaines police said the camp has caused them "no problem." The Indians moved there after leaving their encampment at the Belmont Harbor Nike missile site earlier this month after a battle with the police.

BIA ON STATE LEVEL?

Without the knowledge of Indian organizations it appears that we have acquired a new "daddy Nobucks." O ur "New Daddy" has a real strong platformfor his new commission, "Don't tell the Indian nothing, and don't give him nothing." And the commission he appointed is carrying his orders out very efficiently in the endeavor to aid us, for we have no representation or voice in our own affairs.

True, the Indian people need aid, assistance, and advise on many matters, but we do not need a commission to control us, to place us under their thumb where we are dependent in entirety upon them. The Indian does need a reservation in Chicago.

Maybe we are just ungrateful, and he probably forseen this when he decided to help us. And true to hks "sincere" efforts, we ingrates would like to know what he is going to do for us, and how he is going to do it. So true to the concept of real democracy we are now represented on state level, no Indians on the commission, or not even one Indian to speak for us, but we are represented, so we ought to be real grateful for the concern shown for us. To show how deeply he was concerned for our welfare he has chosen to ignore any of our efforts to find out just what this commission is all about. One Indian man was even refused permission to listen in on a meeting on our affairs by the commission.

Letters were finally sent out to various Indian organizations to inform us of the commissions existence. In a general council meeting the fact was brought out that the several forms of these letters were sent out, two at least we know of. One claims that appropriation money was available on the state level, the other stating the any monies would have to be borrowed from the bank. So it is very obvious that the Indian people are going to reap many great benefits from our new "Big Daddy Nobucks."

STEVENSON DINNER

The Village Indians were guests recently at a 99 cent dinner, sponsored by the "Stevenson For Senator" committee. The menu included "Indian Steak"(bologna), potato salad, and beverage. The principle speaker was Adlai Stevenson LLL.

I met Mr. Stevenson for the first time at this dinner, and he seems very gemuinely interested in people. However, he is unsure of himself, and when he gets to Washington, I hope he assumes a more aggressive posture, especially when it comes to push pro-Indian legislation.

In any event, CIV will make damn sure Mr. Stevenson is continually aware of our existence here in Chicago. One of the things I would like to see introduced is special bi-partisan legislation to provide for an urban Indian Affairs office in Washington, run by American Indians of our choice, and other programs, specifically designed to meet our particular needs.

Mike Chosa

NOTICE FROM INDIAN YOUTH EDUCATION CONFERENCE

December 11,12,13

Indian Speakers, Dancing and Food
Purpose:
Make up Indian Studies Program. Tell these schools what the Indian wants out of school not what the school wants to give you. Anyone interested in getting involved contact Louis Delgado 326-3143

Chicago Indian Summer Festival

A festival put on by the Young Warriors of the Rainbow and The Chicago Indian Village will be held at Alice's Re-Visited, 950 West Wrightwood (Lincoln and Sheffield).

The main reason for this festival is to raise money for the Village so that it may function efficiently. However, this money that we hope to raise will only sustain the Village for a short time. We are in need of almost anything mentionable, food, clothes, office equipment, writing supplies, blankets, housing, money, and more.

Tickets for the festival are on sale at the CIV office. They are $1 for a person and $1.75 a couple. It is better to buy in advance as they will be 50 cents extra at the door.

Wild rice and fried bread will be sold at the festival, so will Indian arts and crafts. The art and handwork are authentic so if you are after the real thing this would be the place to buy them. There will be talks given by speakers of the Village, their names are to be announced later.

The festival will be held on Sunday, November 22, 1970, from 12 noon to 5 pm. A rock group will entertain from 6 pm until midnight. Isincerely hope there will be a big turn out because we really need the money and your support.

Ronnie Winters, Editor

Pigs Invade Indian Wedding

On Thursday October 22, 1970, one of the most beautiful and heart-warming events ever seen in the Indian Community was held here at the CIV. It was a real case of East meets West when our Editor Ronnie Winters of CIV took as his bride Julie York, a native of Hong Kong in a wedding ceremony officiated by the most Rev. Richard Lupke. Ronnie as well as best man Bill Wiggins, also Mike Chosa who gave the bride away, were all dressed in full Indian regalia. The bride Julie wore a trditional Chinese dress called Cheong-San. It was made of raw silk and the color was blue with gold trimmings.

The only sour note that happened to mar the beauty of the whole event was when we were having a few ceremonial songs on our Village drum the local Fuzz came anddemanded we put up our drum.

The ceremony was filmed and recorded by our official photographer Jerry Fryor. We hope to have a public showing soon and notice will be posted.

Leo LaFernier

HOUSING DILEMMAS

After many days of walking the streets in search of decent housing for her and her two children, an Indian mother trudged wearily on home with worry heavy on her frail shoulders. There she found her furniture in the alley. Tears came to her eyes as she had no where to go and no one to turn to.

The urban Indians are the forgotten Indians. The tribes you come from no longer matters. You are alone. This does not have to be no longer. The Chicago Indian Village is open for all Indians, seven days a week, twenty-four hours a day.

Are we as Indian people to forever stand "back and look the other way"when incidents of this sort are happening to our people every day. We as Indians should hang our heads in shame.

The housing situation that faces Indians in Chicago is a responsibility that all Indians should join together in. Only by uniting will we be able to accomplish anything. Let us all work towards one common cause. Help us to build a foundation for our children and also something that the Indians moving to Chicago from reservations can look forward to. Let the true nature of all Indians, helping one another, take precedence over all else.

MANY BELATED THANKS

As former editor of the CIV newsletter, I would like to thank Virgil Deloney for his efforts and the excellent job he does keeping the CIV office clean. Also, Mr. and Mrs. Poupart for the office drapes and the wall plaques of the CIV symbol. The office drapes and the coffee maker that was given by the Taylor family is greatly appreciated. I think gestures such as these show that the Indian people do want the Chicago Indian Village to exist. Thank you, Indians!

Ronnie Winters

Many special thanks from the CHICAGO INDIAN VILLAGE to these special Indian people for the use of their cars:

GORDON DRAKE	RICHARD SMITH
NORRIS HOUSE	"FORTY"
LEO LA FERNIER	JOHN & ELAINE LITTLE
JOE REYES	BILL CORDTS
IRVIN WIGGINS	BETTY JOHNSON
IRENE TAYLOR	BILL WIGGINS
PHYLLIS FASTWOLFE	JOE HALFADAY

And a special thanks to Gordon Drake who has recently "rejoined the Armed Forces" and has left his car in care of the CHICAGO INDIAN VILLAGE.

A note of appreciation for participating in festivities. At the Indian wedding ceremony and feast, a special note to Argel Earth,(fried bread), Margaret Lynk, (wedding cake), Marsha Neubert, Betty Jack,(wild rice), and Reverend Lubke who officiated at the ceremony. To each and everyone MIGWITCH.

GOING TO ART SCHOOL

A very happy occasion for Bernard and Cindy Tainter, and the CHICAGO INDIAN VILLAGE. Bernard, a Chippewa from the Lac Court Orielles Indian Reservation in Northern Wisconsin, has been accepted in the Ray Vogue School of Art. Good Luck to you, Bernard, from all of us.

E

THANKSGIVING DAY PARAD.

INDIANS!!! Get your warpaint and feathers on. We are on the march. The Indians in Chicago will be first in the thanksgiving day Parade in the Uptown area. Throughout the entire United States Indians will be on the march. This Thanksgiving day Parade in Chicago will be given in direct support of this move. The Indians have been standing back and saying nothing for too long. Now our entire future, and mainly that of our childrens are at stake. To join together in this march Thanksgiving Day will show the nation of the united effort of all Indians to stand up and fight for our future. Come to the Chicago Indian Village (CIV) to find out more about the parade.

TO FORM A DANCE GROUP

Hey folks, why not have an Indian dance group? Floyd Young Horse, a very talented young Sioux Warrior, New in town is here at the Village every day. He is hard at work with the feathers and making dance costumes. And he is willing to teach anyone of his Indian brothers and sisters how to dance and sing.

How about a whole lot of support from everyone for Floyd in his effort to form a dance grou!

A NEGLECTED CULTURE

Beadwork is a culture of the Indians that is being exploited daily. Millions of dollars in profit is being realized annually by unscrupulous trading-post operators. Lets get this beadwork program in operation and rid of this exploitation of this beautiful culture of our proud people

THE VILLAHE GOES ON DISPLAY

On Thursday morning, November 12, 1970, The Chicago Indian Village will go on display for all to see, and we hope to have the best exhibit off all that are represented in the International Amphitheater. With your cooperation it will be; for we are giving the "other people" a view of wholesome Indian life, culture, and arts.

A dance group is coming in from Milwaukee, but for those Chicago Indians who are in costume, and who would like to show their prowess on the dance floor, let it be known that your presence is welcome on the dance floor as long as one is not too "spiritually" inclined. Beadwork, artwork, and etc. will be displayed and sold in the Bazaar section, so one can pick him or her self up a buck or two if they are so inclined to do so.

There are a lot of people who are going to attend the exposition just to see the Indians in action. They are interested in us, and it is up to us to show them just how wonderful and beautiful the Indian ways are. So lets give them what they came to see, let them come to see the "Black and other minorities exposition" but lets send the away remember seeing the Indian Exposition.

INDIAN SUMMER FESTIVAL

Everything is slowly taking shape for the Indian Summer festival down at "Alices's Revisited" on November 22. The hours are from noon to five o'clock in the afternoon for the older folks, and the young rock set will take over after six o'clock. Everyone be sure to come and lets all have a good time. Tickets are available at the CHICAGO INDIAN VILLAGE, and also at the door on the 22nd.

LOTS OF SICK PEOPLE

Some 300 odd "sick" people visited the health facility at 4141 North Claredon last Friday afternoon just before closing time. Young Patriots Organization medical staff volunteers moved in and the facility was forced to stay open to accomodate the people. The "sick" people included several community groups. It was an effort to demonstrate the need for more adequate health services.

43 persons were arrested after closing hours, which are 9:00 A.M. to 5:00 P.M., five days a week. Hours which conflict with the hours people have to work.

A VERY INTERESTING FINANCIAL REPORT

It was something very special to attend a meeting last week where the most unusual financial report was given. I have heard all kinds, but I am just sure this one was unique in its content. The meeting was progressing just fine until the treasurer was asked formally to submit the report, the treasurer was willing, but unfortunately about half of the members ofthe group seemed to have no interest in money and walked out. Probably just goes to show that money doesn't interest all of those didicated souls,

WE GOTTA HAVE A NAME

somewhere, somehow, this orphan paper has got to get a name, and I guess the only way it is going to get one is to have the people do it. So arom all of the people we expect to get a name before November 18, 1970. Some names have already been submitted, but not enough for a contest as yet. So in order not to stack the deck we will not let any member of the staff or their immediate families to enter. So lets have your names real soon. WE GOTTA HAVE A NAME!

All rights to these articles belong solely to the CHICAGO INDIAN VILLAGE, and no reproduction will not be allowed without the express consent of a staff member.

WE NEED ARTICLES

Anyone wishing to express a view in this newsletter is welcomed, your article will be published without editing if the subject is revelant to the times or interest of other people. Lets have a few more articles from the people.

CHICAGO INDIAN VILLAGE

1354 West Wilson

784-9892

Fall 1970

BOARD OF DIRECTORS

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Bill Wiggins, Vice Chairman
Leo LaFernier, Vice Chairman
Betty Jack, Social Service (Chosa's Sister)
Gordon Miller, City Liaison
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EDITORIAL STAFF

Ronnie Winters, Editor
John Glass, Assistant Editor
Leonard Chosa, Pressroom Operator
Cover by Julie Winters

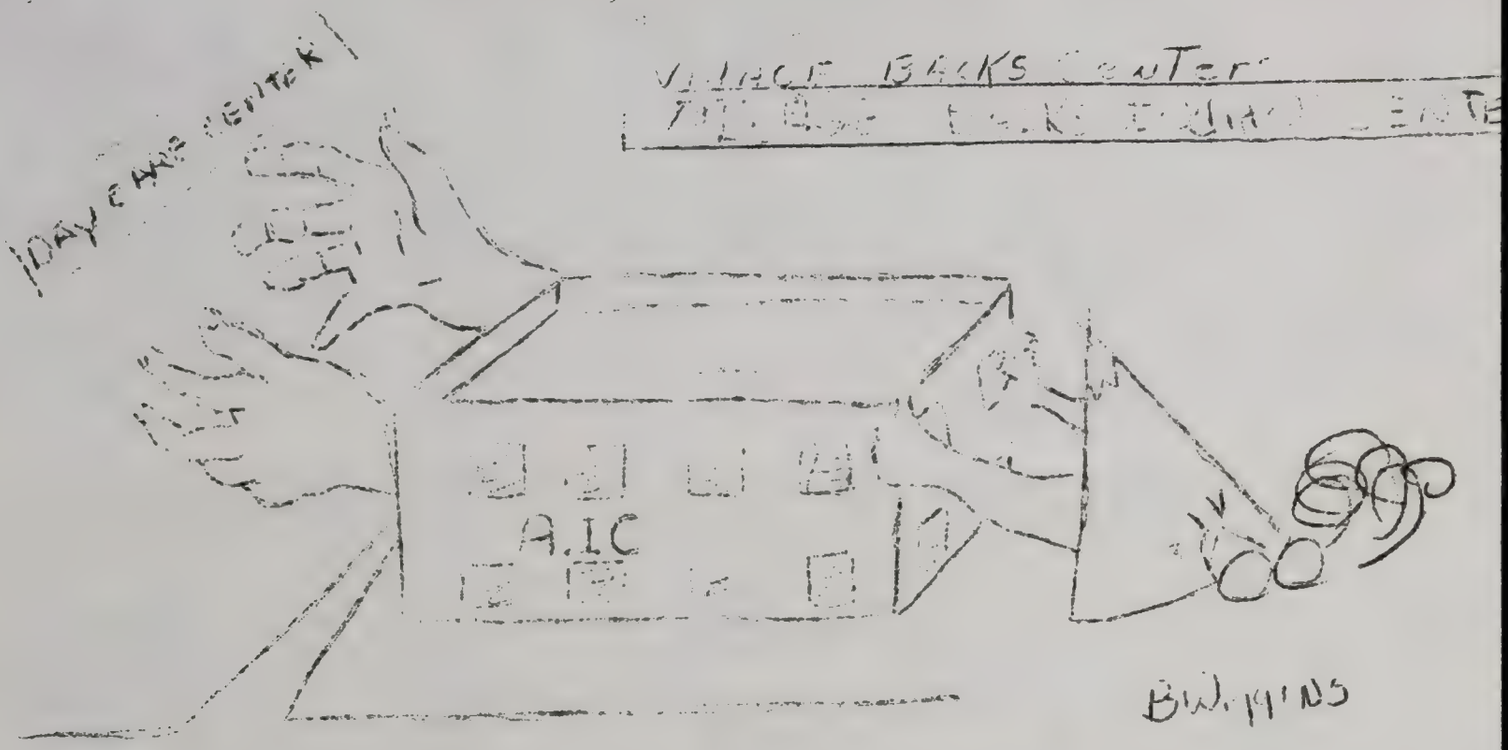
This paper is yet to be named. A contest will be held and the name submitted by the winning person shall reap great rewards, 24 of them. See back page for details

(Donations for the continuation of publications will be greatly appreciated.)

Do You Remember?

The Village outside Wrigley Field?
The Hungry and homeless people?
The teepee that stood as a symbol of the pride and hope of a crushed and over-run nation?
The sad times as the Village?
The happy times at the Village?
The unity and warmth at the Village?
The courage, the pride, the will to fight for our rights?
The Village did not die!
The teepee was taken down, all the tents were burnt, but the fire of the angry Indian did not die!
It lives with equal spirit, with equal hope, with equal warmth and with equal unity at 1354 West Wilson
The Chicago Indian Village Lives!

Ronnie Winters, Editor



Village Backs Center

At a recent meeting held at the American Indian Center, representatives from the Chicago Indian Village were present. They included Michael Chosa, Ron Winters and Julie Winters.

The meeting presided by Mr. Whitehead, discussed the proposal submitted for a Day Care Center to be set up at the Center. The main point of the discussion was who was to fill the positions that were open in order to run the Day Care Center. It was agreed that Indians would be employed to run this project. They need a teacher to be the head and a teacher's aide, also cooks, janitors, clerks, and secretaries.

The CIV is firmly behind this project and any other that will ultimately benefit Indian people. As a personal opinion, I am tired of non-Indian people using Indians to line their own pockets. Isn't it time we build and plan our own projects? I think it is.

Ronnie Winters, Editor

All Trails Lead To The Village

More Indian people each day are finding the way to 1354 W. Wilson. The "IN" Village of the Indian People. They come from all walks of life: But whether rich or humble they are welcome to the friendly atmosphere extended by the Village people. Some come with grave and serious problems. Some for the companionship of their people, where they feel more secure in the knowing that they "belong and are wanted."

They come from near and far, an Apache from Arizona, a Seneca from New York, from Florida, and Alaska, Wisconsin, or Nebraska. No matter where they come from they find that they can get away from the anxieties of a commercial and unfriendly society, to a haven where discrimination does not exist, where the coffee pot is shared by all, regardless of racem creed, color, or religion. It matters not for the Village was founded on this philosophy, primarily for those of the Indian people but others who have a need have found the tepee of the Indian Village a haven, and just because the inhabitants were mainly Indian, it did not mean they were unsympathetic to another in want or need,

It is a village that should have never been, the need should have never existed. Its shame is just another page in history that should never have been written, but history is not kind or generous, history is just a collection of truth and facts, history does not bow its head to anyone Great or small, Good or evil. This history records why the Village is here, why it had to be founded, and it will record the shame if it is here to stay, or the glory as it slowly fades away as it is no longer needed.

The teppe in the foreground of the Urban Skyline represents the pride and hope of a forlorn people. It represents the dreams of better things to come, not to a vanquished and defeated people now, but to people emerging from forced humiliation, exploitation, and deceit, and once again are gaining the respect and pride our forefathers displayed so many ages ago.

Because of the Village that rose out of necessity, we no longer are contained by the reservations, our dignity we no longer sell, and our pride we no longer give away. We no longer walk behind, or step aside, we are not better, nor are we worse, we walk as equals to all. With these thoughts in mind we go forth to meet the dawning of the day, not to the setting of the sun.

John Glass, Assistant Editor

Education

Your education is necessary to get away from the paternalism of the Bureau of Indian Affairs. Are we going to go on letting one agency run our lives like we aren't capable of the mentality of handling our own affairs?

Not only are there high school dropouts, but grade school dropouts, too. Did you know that last year a survey was taken and there are 4500 Indian children in the Uptown area, and the Board of Education reported only two hundred and fifty-three Indian children attended school. If you are discouraged and thinking of dropping out of school, or if you have already have dropped out, drop in and lets talk it over, over a hot cup of coffee. Let's find out why you andother children do no not want to go to school in Chicago. Join us in our fight for better schools for Indian children.

Betty Jack

CHICAGO INDIAN VILLAGE
1354 West Wilson Avenue
Chicago, Illinois 60640

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WOW!
Like To DANCE?
CHICAGO INDIAN SUMMER FESTIVAL
(Turn On)
Indian Food
TICKETS
$1 per person
$1.75 A couple
Sunday Nov. 22
at ALICE'S REVISITED
950, Wrightwood
(Lincoln & Sheffield)
Noon till 5pm.
Indian Arts & Crafts
display
SPEAKERS
6pm. to Midnight
" ROCK BAND"
"FOOD"
WILD RICE
TICKETS AT C.I.V.
SPONSORED BY:
Young Warriors of the Rainbow
&
C.I.V.
FRIED BREAD
Bead Work
INDIANS BE THERE!
DANCE DANCE
Music MUSIC
CIV

Chosa calls Indian council to counter eviction move

Sun Times 1-5-75

IN 1971, AN INDIAN LEADER in Chicago, Michael Chosa, made headlines by frequently leading Indians from one site to another and then calling each location home. Among the sites: the abandoned Nike missile site at Belmont Harbor, the Fourth Presbyterian Church at 126 E. Chestnut, and a forest preserve in Des Plaines.

Chosa has left Chicago and is working for the American Indian Child Placement and Development program in Milwaukee. The program, paid for by the State of Wisconsin, places Indian children in Indian, not white, foster homes. Chosa is administrative assistant for the two-year program.

As to the families Chosa led four years ago, a spokesman for the American Indian Center, 1630 W. Wilson, said they have found homes throughout the city.

hockey coach.

Northbrook Life Jan 6 1972

Cold camp

Indians gather at fort to protest lack of housing

By DIANA DIAMOND
Lerner Newspapers Correspondent

FIVE SNOW-COVERED tepees stood in front of the Ft. Sheridan main gate this week as a group of Indians led by Mike Chosa symbolically camped out in bitter cold weather to demonstrate the plight of their people.

They were asking for temporary shelter at Ft. Sheridan in vacant barracks until land is made available in the Chicago area on a permanent basis.

Ft. Sheridan officials filed a complaint Monday with the U. S. attorney in Chicago asking immediate action to oust the Indians, and charging the Indians were trespassing on federal property.

ABOUT 30 MEN, women and children from the Chicago Indian Village arrived at 4:30 p.m. New Year's Day at the fort and set up camp outside the main gate.

Ft. Sheridan officials responded by padlocking the gate, posting additional guards, and placing barbed wire in front of the pedestrian path.

Col. Richard Leonard, the fort's commanding officer, said the campsite location was federal property, and the Indians were trespassing. He charged they were blocking the entrance, causing traffic problems, and were disruptive.

Leonard said the Indians are political demonstrators, and military regulations do not permit political demonstrators on an army base.

WHILE THE INDIANS claimed there were housing 200 units available in the old barracks at the south end of the fort, for their temporary shelter, Leonard said "there are no 200 units," and the barracks are without heat and water and are to be torn down.

Charges arose from both sides concerning the

(Continued on page 3)

THE GATES TO FT. SHERIDAN *were closed to the Indians. They camped out before the main entry way in a symbolic protest, while requesting temporary housing inside the fort's vacant barracks.*

Cold camp for Indians protesting housing lack

(Continued from page 1)

Indian demands. Leonard claimed as late as Monday morning that neither he nor any member of his staff had received any request at all from the Indians.

"When I have sent people to the gate, and all that comes back are obscenities and jeers and shouts of 'pigs' and 'you slaughtered all the Indians,'" Leonard said. "I don't call these demands—they are political slogans. This group by their actions are political dissenters."

"ON WHAT GROUNDS could I authorize such a group to come on Army grounds—on land paid for by the U.S. taxpayers?" Leonard asked.

Mike Chosa, leader of the group, said they had talked to the information officer of the fort well before Monday, and officials were aware of their requests. He said he asked for an interview with Leonard Monday morning.

At the private meeting with Leonard, Chosa said he made a formal request for use of the vacant facilities at the Fort for use as emergency housing, and asked the request be submitted to Defense Secretary Melvin Laird.

He also asked that Leonard ask the U. S. Attorney to work with the Illinois Attorney General to secure an immediate release of Camp Logan property for the Indian use.

CAMP LOGAN, NORTH of Zion, had been promised to the Indians for temporary use by the Illinois Dept. of Human Resources. It is used to train Illinois National Guard units.

An agreement has been signed by Chosa, but the land has not yet been released for Indian use. Leonard said he would try and do what he could and the meeting was termed "amiable."

Members of the Chicago Indian Village said the Camp Logan conditions imposed by the state were comparable to "imprisonment," and distributed a flyer titled "conditions of surrender" which outlined the restrictions imposed by the state.

The restrictions included requirements that the Indians:

- Allow state police to be present at the camp at all times.
- Leave the camp no later than March 1, and earlier if the human resources department or the national guard request it.
- Use only two barracks and not enter any other buildings at the camp.
- Acknowledge that heat and water systems at the camp are inadequate and must be supplemented by the Indians.
- Have no more than 100 people at the camp.
- Have no alcoholic beverages or firearms.

Chosa said the Indians were interested in getting "more extensive facilities than had been offered" and would like to get "permanent housing somewhere."

There are approximately 16,000 Indians in the Chicago area, Chosa said.

Lerner Life Jan — 1972

Area residents aid Indians, but troubles with government go on

Lerner Life
Jan. 13
1972

By DIANA DIAMOND
Lerner Newspapers
Correspondent

"THE PEOPLE in the area have been fantastic," Eddie Two Rivers said, as he stood in front of the tepees at the main gates to Ft. Sheridan.

"They brought food and clothing over to us, and some churches offered to let us stay the night. The high school kids have been especially helpful," Two Rivers added.

About 30 men, women and children from the Chicago Indian Village arrived at Ft. Sheridan at 4:30 p.m. New Year's Day and set up camp.

FORT OFFICIALS, who had heard they were coming, padlocked the gates upon the arrival of the Indians and placed barbed wire across the pedestrian pathway.

Highland Park Reform Temple B'nai Torah housed the women and children Saturday night, and members called other organizations in the area to tell of the Indians' arrival.

On Sunday, numerous cars drove by the fort to see the Indians, and many stopped to provide food and blankets. A Mercedes-Benz pulled up and a woman in a mink coat got out, and from the trunk of her car took bags of groceries.

Sunday night the Highland Park American Legion opened its doors, and about 20 of the Indians spent the night wrapped in blankets on the lower level of the building. Small children slept atop long wooden tables.

ASST. DEERFIELD TOWNSHIP Supervisor Sam Smith urged Legion Cmdr. Ernie Tripp to open the legion hall.

"The kids were cold and they had no place to go," Smith said. "One of the women was six months pregnant. We couldn't leave them out all night."

Tripp said the legion was pleased to provide shelter.

"This is what we are here for," Tripp said, "We wanted to help the kids.

"And some of the people we housed are veterans."

But some legion members questioned the decision to house the Indians and the question was to be discussed at the legion board meeting Tuesday night, Jan. 4.

LOUIS HELLER, administrator of Congregation Solel, drove to the fort Monday afternoon to offer shelter at the temple for the Indians, and tell them space would also be available Tuesday night.

Carol Warrington, a member of the Indian village, said "a Lutheran group" had also been by and said they could house them overnight.

Monday night was bitterly cold, as the snow came down and the wind-chill factor registered minus 20 degrees. Most of the Indians stayed at Solel, but five of the men spent the night sleeping outdoors in the tepees.

THE THREE POLICE CARS guarding the main gates had to keep their motors running in the early hours to keep warm.

On Tuesday, Two Rivers said the high school youth had been "outstanding," and were circulating petitions asking fort officials to let the Indians stay. They planned to sponsor a benefit dance Saturday night Jan. 8, for the Indians.

MANY CHILDREN brought us wood, Indian leader Mike Chosa said. Mrs. Warrington said some children of army men at the fort had talked to the Indians, but other fort residents "ridiculed us."

"We're just nothing—just animals as far as the government goes," Mrs. Warrington said, as her samll daughter slept in the tepee and the snow came down. "Just animals . . ."

over

Lerner Life 3-2-72

VIP BY ANN GERBER

Annie's Catty Comment: If Mike Chosa really cared about the welfare of his Indian followers, he would "abdicate" and help them find a more capable, qualified leader. We have heard Chosa himself admit that he cannot control his destitute tribe, that drinking is rampant and he can do nothing to stop it, and that everything should be handed to the Indians "because they are deserving." We are sure Chosa means well and is "true in heart." Unfortunately, the Indians need a chief with the ability and background to stress educational and job-training opportunity for his people. Chosa has demanded housing and clothing and sand painting classes. Until the Indians try to become self-sufficient and not beggars, they will not get the respect and bounty they insist is theirs.

Chicago Tribune, Sunday, April 2, 1972

Chosa-Led Group to Leave National Guard Base in Zion

BY RICHARD PHILLIPS

The Chicago Indian Village, a group of Indians that has been pitching campsites thruout the Chicago area to emphasize housing shortages, is scheduled to depart this week from its current shelter, Camp Logan, in Zion.

The band, led by Michael Chosa and estimated to number 40, has been living in two National Guard barracks at Camp Logan since early January. They agreed with state and federal officials to move out by March 1, but the deadline was extended to the end of March.

This week, however, about 800 National Guardsmen will arrive at Logan for several days of target practice, according to Col. Chester A. Sizelove, the camp's custodian. The site will be used regularly by guardsmen thruout the summer, he said.

Seek Housing

State and federal officials are trying to find permanent housing in Lake County for Chosa's group before it leaves Camp Logan, according to Paul Wisner, director of the Governor's Office of Human Resources.

"We are looking in the general Lake County area, and would prefer to let them live close to Zion," Wisner said.

The state is studying the use of mobile homes for the Indians on federal or state property. Wisner said the state's main concern is to keep the Indian community together.

"They have done very well at Camp Logan. Twelve Indian children are in school for the first time, and three men have been hired," Wisner said.

To Build Housing

Eventually, when funds become available, the state intends to build a type of halfway house in Lake County for Indians, a facility Wisner said would be used to acclimate Indians in transit from reservations to urban areas.

Skills will be taught at the planned facility, he said.

"Lake County would be well suited for this, as it is far enough from Chicago that there would not be a population drift," he said.

Chosa's group last year began a series of illegal campouts, moving only when routed or offered something better.

They stayed alternately at the abandoned Nike missile site in Chicago's Lincoln Park, the Big Bend Forest Preserve, an abandoned Nike base near Argonne National Laboratories in Du Page County, and finally outside the main gate at Fort Sheridan last December.

Simon offers help to Indians

By DIANA DIAMOND
Lerner Newspapers Staff Writer

WHEN PAUL SIMON, Candidate for the Democratic gubernatorial nomination, visited the Indians camped outside the main gate of Ft. Sheridan last week, he offered his assistance.

"If there's anything further we can do, let us know," Simon told Carol Warrington, a Menominee member of the Chicago Indian Village group that was seeking temporary housing facilities at the fort. He visited the campsite Thursday, Jan. 6.

Simon said he had talked to both Paul Wisner, Director of the Governor's Office of Human Resources, and to the governor's office about the Indians.

THE CAMP LOGAN accommodations for the Indians, made available that same day, are a "temporary solution at best," Simon said. Two barracks were offered the Indians.

"The real answer is to make public housing available," he said.

Simon visited the Indians while Mike Chosa, leader of the Chicago Indian Village was inspecting the facilities at Camp Logan.

Chosa and most of the Indians left Ft. Sheridan Friday morning, but a group led by Carol Warrington stayed on, claiming Chosa did not represent all the Indians, and that he had compromised on Camp Logan.

WARRINGTON TOLD SIMON that what was being offered at Camp Logan was "like a jail," and pointing to Ft. Sheridan, she said, "Why shouldn't some of this land be given back to us?" Simon did not answer.

Early Saturday morning, Jan. 8, Col. Richard Leonard, commanding officer at Ft. Sheridan, and a group of approximately 20 U.S. marshals, approached the main gate. After sounding a siren, Leonard announced on a bullhorn to the Indians asleep in the three cars parked in front of the main entrance that they were trespassing, and they were ordered to leave in five minutes or face arrest.

Leonard said he had contacted the U.S. Department of Justice, which authorized the use of the U.S. deputy marshals, if necessary, to enforce his orders.

LEONARD SAID HE HANDED the Indians a written order, and also told them to remove all their belongings and litter.

"One of the Indians, who was quite intoxicated, questioned the proceedings and I placed a copy of the order in his hands," Leonard said.

The Indians left, and Leonard said they left a considerable amount of litter. "All of their gear, including wooden tepee poles, was gathered by my men and placed in safekeeping. It will be inventoried and provided to those owners who can identify them," Leonard said. "The empty whisky bottles, beer cans and trash was thrown out."

LEONARD ADDED THAT there were no arrests, and no physical force was used.

When contacted, Paul Wisner, head of the Governor's Office of Human Resources, said the Indians can use Camp Logan, a National Guard training camp just north of Zion, until March 1.

At that time, National Guard troops will need the facility, he said.

Jan. 13-1972

Editorial

FT. SHERIDAN'S *response to the Indians camped in front of the main gate was a six-foot high barbed wire barrier strung across the pedestrian pathway to deny them entry to the fort.*

Problems Indians show haven't left with them

THE INDIANS have gone away from the main gate of Ft. Sheridan.

But the problems that brought them there have not gone away.

The small group of Indians directly involved in the protest have found temporary housing at Camp Logan, the National Guard training camp north of Zion.

But that is no permanent solution. The agreement with the government requires that they leave Camp Logan by March, and there are few signs of progress toward a permanent solution. So this new Indian encampment quite likely will end with the bitterness attendant upon the Indians' departure from their other temporary homes.

The local residents who helped the Indians during their stay outside the fort's main gate and offered them temporary housing are to be praised.

They responded with obvious sincerity to an immediate problem.

But there is more work for them if the continuing problem is to be solved.

Hundreds of thousands of poor people in the Chicago area need better housing, and temporary quarters in Army barracks don't solve the problem for any of them.

Highland Park is considering a public housing program. Sympathy for the Indians leads logically to active support for that and work to develop similar programs for neighboring towns.

None can solve the whole problem, but each can tackle a part.

The old programs of building massive high rise public housing developments in ghetto areas obviously have not worked. Life in the huge projects is, if possible, more stifling than it was in the old slums.

But the failures of the recent past do not mean success is impossible now. We can learn.

New, low-density, attractive public housing can be designed and spread sparsely enough through all communities so it does not disrupt community life.

And the residents of that housing can become active, positive members of the town once they are accepted as neighbors rather than the nonpersons who live in a vast ghettoized project.

And there are other solutions as well.

One, being proposed by Cong. Abner Mikva (D-2nd), now running for Congress from the North Suburban 10th District, is to give low-income persons enough money to rent or buy moderately-priced housing of their own choice, in the location of their choice.

It's a good idea, but it isn't law yet — and public housing is.

There are other programs now in effect. One, a rent supplement plan, now operates in Evanston and a few other suburbs. It makes up the difference between what poor persons can afford and the cost of a decent place to live with federal funds given directly to the participating landlord.

But then the problem is so vast that no single program can possibly solve it — it will take all the good ideas to provide a total answer.

The problem is also too big to postpone, and it is time for Highland Park and other suburban communities to start making room in their neighborhoods for persons who don't have a five-figure income and white skin.

U.S. forces evict Indians from Fort Sheridan gate

A small band of Indians was run off an encampment near Fort Sheridan Saturday by the base commander, backed by about 20 U.S. marshals.

The Federal forces moved in shortly before dawn to launch a legal assault on the protesting Indians, who had been staying in tepees at the main gate of the fort for about a week.

Col. Richard M. Leonard, commanding officer of Fort Sheridan, used a bullhorn to read an eviction notice.

According to Col. Joseph Walker, there were no incidents as the seven men and two women who had been living in front of the fort got into three cars and drove off.

They took the personal belongings they could carry, he said.

'Trespassing'

"You and others of your group have been and are now trespassing on a federal military reservation," Col. Leonard announced. "You are and have been interfering with the orderly operation of this installation and abridging the rights of the persons who live and work at Fort Sheridan."

The commander told the Indians that marshals were present and gave the squatters five minutes to move out.

"This action followed an attempt to cause the group to leave voluntarily," he added. The move was approved by the Justice Department.

Splinter group

The Indians who were chased off the military reservation were members of a splinter group from the larger band that set up housekeeping at the fort early this month.

The larger group, headed by Mike Chosa, who has been leader of the displaced Indians, last Friday accepted housing from the state in two barracks at Camp Logan, a National Guard training camp.

Those who stayed at Fort Sheridan said they refused to accept Chosa's leadership of the Chicago Indian Village.

News 1-6-72

State aide expects Indians to move despite rules protest

The governor's Office of Human Resources said Thursday that a group of Indians camped at the entranceway to Fort Sheridan has agreed to move to a National Guard camp near the Illinois-Wisconsin border in Lake County.

But spokesmen for the Indians said they haven't made up their minds.

Paul J. Wisner, director of the Office of Human Resources, said that an agreement on temporary housing facilities for the Indians was reached Thursday with leaders of the Chicago Indian Village.

Under the agreement, Michael Chosa and members of the Indian Village will be able to use Camp Logan, a National guard training camp just north of Zion, until March 1, Wisner said.

At that time, National Guard troops will need the facility, he said.

"WE DO expect some criticism," Wisner said. He said the state has been doing everything it could for the last 2½ months to respond "to the unique problems of the Indian community."

He admitted the barracks facilities are "spartan" and said no arrangement has been made yet for schooling for the Indian children. He said the mess facility will not be available.

Wisner said the camp would not be a permanent reservation but a transitional home for the Indians.

MRS. CAROL Warrington, a spokeswoman for the Indians, said a decision about moving hasn't been made.

The Indians object strongly to the 15 conditions the state has placed on the move, she said.

The traveling band of Indians also has lived at the Nike base near Belmont Harbor on Lake Michigan and at a Methodist summer camp near Naperville while searching for housing.

News 12-14-71

Chosa seeks Nixon talk on troubles

Chicago Indian Village leader Michael Chosa said Tuesday he will seek a meeting with President Nixon later this week to "appeal to the President to bring relief and justice to the Indian community of Chicago."

Chosa said he will travel to Washington Tuesday afternoon and return Saturday.

A group of Indians from the center has camped along the road near the Argonne National Laboratory missile site to dramatize their view that suitable housing for Indians is not available in the Chicago area.

Chosa also announced Tuesday that the Indian Village will collect and distribute Christmas presents to disadvantaged residents of DuPage County.

Collection points for the gifts, which Chosa said will be distributed to welfare recipients, jail inmates and the elderly, are at the missile site and the offices of Progressive Merchandising Associates 5101 St. Charles, Bellwood.

News 1/3/72

Army eyes ouster of Indians

Army officers conferred Monday with the U.S. attorney's office to determine what legal action to take against a group of American Indians encamped at the gates of Fort Sheridan.

"We want to learn if we can obtain an injunction forcing them to disperse," said an Army spokesman.

"SO FAR they have not told the Army that they want to come into the fort. They've just told the news media that."

The wandering tribe settled down at the gates of the military base Saturday — demanding housing in empty barracks at the base, which is on the lake between Highwood and Lake Forest.

Some 20 barracks, which lack lights, plumbing and heat, are on the base. "They date from before World War II," said a spokesman. "They're in deplorable condition. They are scheduled for demolition."

ABOUT 12 adults and 12 children set up camp and makeshift tents and vowed to stay until given housing. Sunday night, the children were being housed in the American Legion Hall in Highland Park.

Base officials shut the entrance at which the Indians were camped.

The Indians were on their way to temporary housing at Camp Logan, a National Guard summer camp north of Zion.

Chron 4-10-72

Mike Royko

Mike Chosa a bit choosy

Mike Chosa and his wandering Indians are about to be kicked out of still another camping ground, which means it is time for another wave of guilt feelings because of the Red Man's plight.

This time Chosa has been told to leave Camp Logan, near the Wisconsin border. The Illinois National Guard says it will soon need the place for training exercises.

But Chosa says he and his people won't leave by Wednesday's deadline because they have no decent homes to go to.

It's hard to believe, but this has been going on for almost two years.

First it was that tent village set up by Indians near Wrigley Field in May, 1970.

From there they moved to the old missile site on the lakefront, where they took part in the first Indian-white man battle since the Fort Dearborn massacre.

After taking shelter in a nearby church basement, they moved into one of the forest preserves.

Then it was on to another missile site in Du Page County, and a Methodist Church campground, and Fort Sheridan's main gate, and most recently to the National Guard camp.

DURING EACH MOVE, CHOSA has accused public officials of double-dealing, speaking with forked tongues, treaty-breaking, and all the other white man's traditional treacheries.

Most observers sympathize with him because the Indian has become the most popular of the downtrodden minorities. Today's kids never cheer for the threatened wagon train, and they even boo when the cavalry rides to the rescue.

After two years, though, you would think somebody would have found housing that would be acceptable to Chosa and his followers.

At every level of government, from the local to the federal, one agency after another has given it a try.

Yet, here's Chosa, once again preparing to resist an eviction attempt because he and his people have no place to live.

When Wednesday's deadline arrives, the TV crews will be ready to record this latest treachery. An embarrassed state official will utter his regrets. And Chosa will once again lead his people — homeless and betrayed — to some other campground.

BUT BEFORE YOU BEGIN CURSING the memory of Gen. Custer, you might be interested in knowing something about the housing Chosa has been rejecting these two years.

To hear Chosa tell it, he has been offered nothing but tarpaper shacks or rat-infested slums.

The truth is most of the apartments were in decent, clean, well-maintained buildings that charged reasonable rent.

Most of them are on the North Side, within walking distances to the lakefront and public transportation.

If they weren't luxurious, they were much better than the apartments occupied by tens of thousands of other Chicagoans.

And the Town and Garden Aparments, 1448 N. Sedgewick, may be one of the best housing buys in the city. The apartments, with huge living rooms, are beautifully maintained. The rents are low. The buildings have 24-hour security service.

BUT CHOSA SAYS NONE OF THESE places has been right, because they prevent him and his people from living together in traditional Indian tribal fashion.

That can't be disputed. It has been a long time since the buffalo roamed near Uptown. The fish do not leap in the North Branch of the Chicago River. The deer do not lope through the forest, and we have no hunting grounds, happy or otherwise.

If that's what Chosa wants, I'm afraid that he is looking in the wrong place. This is Chicago, not North Dakota. About the best you can hope for here is hot and cold running water, a furnace that works in the winter, and a landlord who keeps the place in shape and doesn't gouge you on the rent.

Chosa may as well forget about those broken 100-year-old treaties, and settle for a solid two-year lease on a clean flat.

Chosa

Michael Kilian Chi Trib. Jan. 9-1972

TV News Indians Pale His Face

I have a friend who has come as close to paranoia as it's possible to come without being locked up in a rubber room.

Every morning he peers out his window to see if there is anyone waiting at the end of his driveway. On the train he keeps asking the conductor if the track is clear all the way into Chicago. He sneaks into his office building thru a side entrance and is afraid to go to his club for fear of what might be in the lobby.

What is he afraid of?

Indians.

Too Much Indecision

Oh fiddlesticks, you say, he's probably been watching too much television. That's precisely the point. My friend is a regular watcher of the 10 o'clock news, and almost every night on the news he sees Mike Chosa and the Chicago Indian Village.

It's been going on for more than a year now, starting with the time when Chosa was just another name in a long list of persons who had been arrested for yelling and beating on drums at an Indian encampment near Wrigley Field.

Then the Indians moved their encampment to an abandoned Nike site near Belmont Harbor, elected Chosa their leader, and demanded that the federal government make the area into an Indian reservation.

They turned up next in the basement of the Fourth Presbyterian Church on posh Michigan Avenue. The television news film had hardly been developed from that when they moved to some abandoned apartments on the Northwest Side.

Then it was a forest preserve near Des Plaines, and then an encampment at the Argonne National Laboratories, and then a camp near Naperville.

The ostensible purpose of all this was to force the government into providing housing for Indians, or at least Chosa's Indians. At one point, the Chicago Housing Authority offered them 132 housing units on the North Side. Chosa accepted the offer, calling it a great victory, but he continued with his trek, nevertheless, and continued appearing on the 10 o'clock news. On slow news days, he'd provide such entertainment as a deer hunt in the western suburbs and a Thanskgiving feast of soda crackers outside Marina City.

Most recently, their protest took them to the gates of Fort Sheridan, where they laid claim to federal lands there and received gifts of tobacco from soldiers and sweaters from Lake Forest ladies driving Mercedes. Instead of federal lands, Gov. Ogilvie loaned them the National Guard's Camp Logan for the winter.

No one knows where they will appear next, but it would not be at all surprising if they showed up on the roof of the John Hancock Center to protest that structure's violation of air space deeded the Indians in some 1855 treaty. The Hancock, after all, is handy to all the television stations in town.

Not Anti-Indian

I don't want to sound at all anti-Indian in this. Among the strange things I did in the New Almaden [Cal.] Store and Bar one night many years ago was slash open my hand and become blood brother to an Apache quicksilver miner.

Nor do I agree with Gene Bear Bow, president of Indians for Indians, a private Indian relief agency, who called Chosa a fraud and "a spokesman for only 55 people." After all, the Rev. Jesse Jackson received only 35 votes in last April's mayoral primary, and he's no fraud. He's been on the cover of Time Magazine.

But I can sympathize with my paranoid friend as he watches the 10 o'clock news every night and shudders. My friend, you see, is a television executive, and he knows very well what Chosa and his followers hope to get out of all this.

A television series of their own.

TRIB 7/21/72

Indians Take Apartments on North Side

Members of Chicago's Indian Village were moving into apartments on the city's North Side yesterday after leaving barracks they had been occupying at the Illinois National Guard camp near Zion.

A spokesman for Voice of the People, a nonprofit housing development corporation, said more than 20 Indians led by Mike Chosa had taken up residence in apartments at 4927 N. Kenmore Av., where they will stay until permanent housing is found. The spokesman said a date of Sept. 1 has been set to relocate the Indians in permanent housing.

The Indians were escorted by police on July 3 out of Lake County, where they had been living.

Indians win battle, war to continue

News Apr 14 1972

The Chicago Indian Village won another temporary court battle in its efforts to continue living at Camp Logan, an Illinois National Guard camp near Zion, Ill.

Lake County Circuit Court Judge Lloyd VanDusen issued a temporary restraining order Thursday forbidding the removal of 100 Indians until after a full hearing April 21.

The Indians have been living at the Army camp since last December, but were ordered out by the state to make room for National Guard maneuvers this Spring.

The Indians came to dinner --but only for speechmaking

Chi Daily News 5-19-72

By Saundra Saperstein

Mike Chosa and about 20 members of the Chicago Indian Village crashed the American Indian Center's $50-a-plate Buffalo Dinner Thursday, as about 500 guests completed their roast buffalo meals.

But Chosa and his band of wandering Indians weren't looking for food. They were there to hear the guest speakers — Senators Adlai Stevenson III and Charles Percy — and after a brief confrontation they were allowed to stay.

Chosa and his followers, who are temporarily settled at the Illinois National Guard's Camp Logan, met Stevenson at the door of the Sherman House's Grand Ballroom, and Stevenson invited them to "Come on in."

CO - ORDINATORS of the dinner and hotel security officers, however, soon demanded they leave.

The police were called and hotel security chief Jack Moran shouted at Chosa: "You're uninvited, unpaid-for and here to disrupt things."

"We came to listen to Sen. Stevenson," Chosa countered. "He didn't come here to talk just to white people."

Society in Chicago

Both senators intervened on the intruders' behalf, the police left, there were hurried conferences among the dinner organizers — including some socially prominent members of the center's grand council — and finally the excitement ended.

MRS. FARWELL SMITH, a grand council member, got an assurance from Chosa that the group was there "only to listen," and the Indians were allowed to stay.

Both intruders and guests finally heard the senators say they were pushing for legislation to aid Indians — like the 17,000 in Chicago — who have been relocated in urban areas.

Percy said he and Stevenson have asked Interior Sec. Rogers Morton to establish an office of Indian affairs in Chicago.

And Stevenson said he has received assurances that the Bureau of Indian Affairs has been given permission to appoint urban-area officers, and that Chicago will be the first city to receive one.

Along with the assurances from both senators, the dinner brought in $24,900 for the center in Uptown, which helps Indians from reservations adjust to city life.

AS THE speeches ended, Chosa and his delegation left quietly and the diners stayed to enjoy buffalo, war and other native dances done by a group of center Indians. And most guests were unruffled by the disturbance.

As the evening ended, Nora Smith remarked that "Chosa is an honorable man," explaining that he kept his word that the group was there only to listen.

And socially registered Frank H. Woods said he had missed all the excitement.

"I heard Chosa's name mentioned, but I never even saw the group."

over

TRIB 7/13/72

Court Acts in Behalf of Indians

A Lake County Circuit Court judge yesterday issued an order allowing Mike Chosa's Chicago Indian Village to remain at Camp Logan near Zion until an injunction hearing is completed at 1:30 p. m. this afternoon in Waukegan.

The 60-member band, which has camped at the deserted Army post to emphasize what the Indians term inadequate housing for Chicago's Indian population, had been ordered off the site by 5 p. m. yesterday so that National Guard units could use the area this weekend. The order gives the group a chance to tell the court why it should be allowed to stay on the grounds.

Chosa and other members of the group would not say how they would meet attempts to evict the group if the court rules against them.

Indians told to get out of guard camp

By Larry S. Finley

Chicago's wandering Indian tribe has been ordered out of the Illinois National Guard camp near Zion.

Mike Chosa, leader of the Chicago Indian Village, said he received a telegram at Camp Logan Thursday ordering the Indians to be out by 5 p.m. Wednesday so that the camp could be prepared for guardsmen.

Chosa said the order violated an agreement the Indians had with the state that they could live at the camp until suitable replacement housing was found for the 40 Indians living there.

THE INDIANS have been without permanent homes since last year when they set up camp in the abandoned Belmont Harbor missle base to protest the lack of low-costs housing available in the Uptown area.

The order to leave camp Logan came from Paul Wisner, director of the governor's office of human resources.

"I don't know what we'll do now, if we will leave or stay," Chosa said. "We have contacted some national Indian organizations and will be discussing the problem with our own members."

THE TELEGRAM stated, in part:

"The training schedule of the Illinois National Guard necessitates its exclusive use of the Camp Logan premises. Therefore the members of the Chicago Indian Village residing at Camp Logan will be required to quit the premises no later than 5 p.m., Wednesday."

Chosa said that members of Gov. Richard B. Ogilvie's staff had given him their word that the Indians could stay at the camp until other housing was found.

Fri. 4-7-72 News

← ap 12

Wed.
News July 5 - 72

Chosa group moves to Milwaukee home

The Chicago Indian Village, a group of Indians who have camped on public land throughout the Chicago area to dramatize their need for housing, moved from Illinois into Wisconsin Tuesday.

The group left Winthrop Harbor, a lakefront village near Zion, under police escort after complaining of harassment by residents of the area.

The group, led by Mike Chosa, had been staying at the United Methodist Church in Winthrop Harbor since their eviction Thursday night from Camp Logan, a nearby National Guard camp.

Mike Chosa

CHOSA COMPLAINED that one of his group, Armand Whitebear, 37, was beaten Monday by several men on the steps of the church.

Winthrop Harbor police recomplaints of harassment.

Chosa said his group of 50 persons would stay temporarily at the Milwaukee Indian fused to comment on Chosa's Action Group, but would return to Chicago for further demonstrations.

Durjng the last year the group has also camped out at a former Nike site in Lincoln Park near Belmont Harbor and near the Argonne National Laboratory.

TRIB 6-30-72

Chosa's Tribe Routed

Police using tear gas routed an estimated 60 American Indians from Camp Logan near Zion early this morning after the Indians erected barricades in front of the army facility and issued a "declaration of war against the United States and the State of Illinois."

The trouble erupted, according to on-the-scene observers, when the Indian group learned that they were to be served with an eviction order by Lake County sheriff's police at 9 a. m. today.

Early reports were confusing but police radio dispatchers in the extreme North Shore area confirmed that at least two police patrol wagons full of persons were removed from the camp where the group, led by Mike Chosa, had begun living in January.

Persons with the American Indian Village, the name Chosa's group uses, when reached by telephone inside the compound, said they counted nearly 200 policemen surrounding them, but police departments denied such large forces were used.

However, departments in Waukegan, Winthrop Harbor, and Zion said they had men on the scene as did the Lake County Sheriff's office and the Illinois State Police unit in Elgin.

There were no early reports of injuries. Police on the scene were given orders not to allow reporters into the camp which is used for housing troops for National Guard Training.

Apparently a melee ensued as police forced their way thru the barricade erected at the camp's front entrance about four miles north of Zion and at least two fire trucks were dispatched to the area when a small fire broke out inside.

Persons answering the phone at the camp claimed they heard shots fired as the police entered but no official source was able to confirm the reports. Hospitals nearby had no early reports of injuries. However, those inside said they were armed and Chosa's "statement of war" vowed to fight "to the last man, woman, and child."

Chosa, who has been active in Indian protest activities for several years, has moved the small group he leads to several camps in Chicago and outlying areas and there have been other occasions where they were removed forcibly by police.

states.

News 6-24-72 Fri.

Indians must leave Zion camp--judge

A group of 40 Indians has been given a week to vacate an Illinois National Guard camps near Zion that they have been occupyingsince January.

Circuit Court Judge Lloyd Van Deusen Friday granted the third extension of the Indians' stay, but said, "If they are not out by June 30, the sheriff's office will remove them."

Mike Chosa, leader of the Indian group, said he was "appearing in a white man's court and this is a white man's justice."

Chosa said he did not know where the Indians would go. "Resistance is not planned," he said.

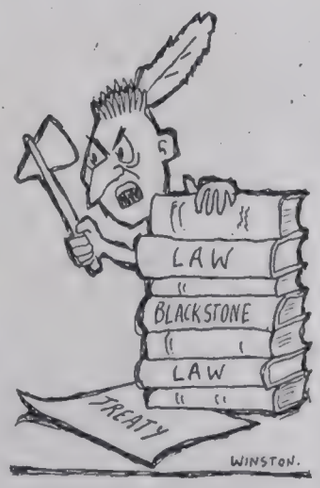
The Indians have previously been evicted from several other sites in the Chicago area.

Chippewas still at war, they argue

A 25-year-old Chippewa Indian is seeking dismissal of an arson charge on his contention that the Chippewas are technically still at war with the United States.

Harold Potts, now of Camp Logan in Zion, was charged with setting fire to a boat in Belmont Harbor last July 1, when Chicago police took over a former lakefront Nike site that the Indians had been using as a residence.

Appearing Wednesday before Criminal Court Judge Saul Epton, Potts' lawyer, Richard A. Halprin, argued that Potts could not be tried on the charge because the torching of the boat was an act of war.



HALPRIN SAID the Geneva Convention and the International Rules of War enacted in 1916 bar the State of Illinois from prosecuting Potts as an ordinary citizen.

The Chippewas signed a peace treaty in 1830. But, Halprin argued, the treaty has been nullified by the United States not living up to provisions concerning land, schooling and opportunities to hunt and fish.

"As a result, many Chippewas are living now under intolerable conditions in Uptown," Halprin said.

THE PROSECUTION is resisting Halprin's efforts to introduce the status of Chippewa-U.S. relations into the case.

Asst. State's Atty. Louis Buffardi said he intends "to take every step possible to prevent the defense from being permitted to use this argument at the trial."

Judge Epton refused to dismiss the charge against Potts, and said Halprin could try the argument again during the trial.

But, Epton said, "the defense lawyer had better bring in the proper supporting documents — the peace treaty of 1830 was a little before my time."

HALPRIN SAYS if his argument is upheld in the trial, Potts can only be tried by a U.S. military court.

"Don't you think that would be an admission that we are still at war with the Indians?" Halprin suggested.

TRIB 9-5-71

Clergyman Tells Ouster of Indians

An assistant pastor of Fourth Presbyterian Church told worshipers yesterday that the church did everything possible to help a group of 40 Indians find housing in Chicago.

The Indians were given shelter in the church basement Thursday after they abandoned the Nike missile base in Belmont Harbor, where they had been living in tents, prior to a confrontation with police.

The Rev. John Miller of the Presbyterian church at Chestnut Street and Michigan Avenue told worshipers that the Indians were asked to leave because church officials believed the Indians were using the church as a "tool" in their demonstration to find housing.

Met Responsibilities

The minister said the church met its responsibilities as Christians and as good citizens. The Rev. Mr. Miller said everything possible was done to provide food and medical aid for the Indians.

The Indians left the church Friday under threat of removal by the police, according to Mrs. Betty Jack, a spokesman for the group. They went to the Ned Brown Forest Preserve northeast of Des Plaines where they are camping along Big Bend Lake.

Church officials chartered buses and accompanied Indians in a search for suitable housing Thursday.

Rejects Apartments

Michael Chosa, leader of the Indians, rejected the apartments that were inspected, saying they were "just the same old slum houses we've always lived in."

Chosa said his people will stay in the forest preserve until acceptable housing is found. Forest preserve rangers have not attempted to remove the Indians altho it is against the law for them to be in the preserve overnight.

Scores of church and civic groups took food and medicine to the encampment yesterday.

40 Indians lose haven

By James H. Bowman and Dave Canfield

Mrs. Betty Chosa Jack's hopeful words Saturday belied the spirit of at least temporary defeat in the grimy two-room storefront office.

"All the Indian people in the country are coming in here," said Mrs. Jack, sister of militant Indian leader Mike Chosa. "They're hitchhiking in from all over the country."

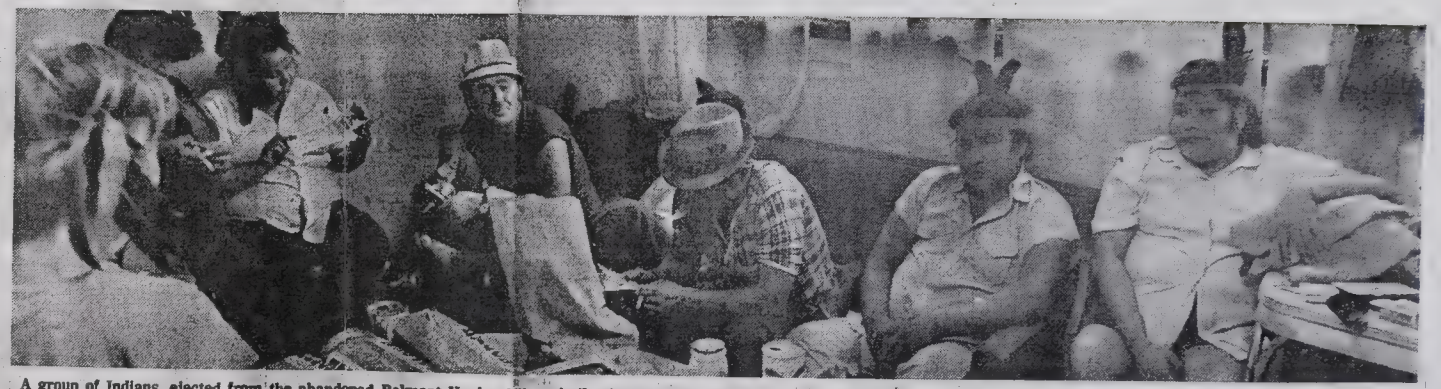
She had been saying much the same thing when she and a dozen or so other Indians had been sitting around playing cardsThursday night in the basement of the Fourth Presbyterian Church, where they had sought refuge after a two-hour battle with police at an abandoned Nike missile site at Belmont Harbor.

SO WHEN THE NUMBER OF INDIANS in the basement increased to 40 by Friday noon, the Rev. John Miller, assistant pastor, said he decided he had good reason to act.

He said he feared "the possibility of a confrontation" between "large numbers of (Indian) peopte" and "large numbers of our people."

He said the church "could not allow (the Indians) to stay in the church, for their own welfare and ours."

"They gave us a choice," said Ed Chosa, a brother of Mike and Mrs. Jack, Friday night as he sat outside the Indians' office at 1354 W. Wilson.



A group of Indians, ejected from the abandoned Belmont Harbor Nike missile site and then from the Fourth Presbyterian Church, wait at the American Indian Center, 1354 W. Wilson, Friday evening, wondering where they will go next. (Daily News Photo/Don Bierman)

"We could either leave, or face a riot squad."

THE INDIANS, STILL LICKING their wounds from their Thursday morning battle with police, decided not to "face the riot squad."

As the group pulled away in buses from the church at 126 E. Chestnut, where they had been given asylum overnight, Mr. Miller and the members of his church were criticized by a bystander, Mrs. Marion (Tumbleweed) Beach.

"Your people are going to sit in this church wearing designers' dresses on Sunday," said Mrs. Beach, a poet befriended by the Indians, "but where are these poor people going to live?

"They (the church members) are to blame and the people should know that."

"WE FULFILLED BOTH OUR MORAL and Christian responsibilities," Mr. Miller said.

Several church members who are doctors Thursday treated seven Indian children who had colds — as well as at least three Indians, including Mike Chosa, who were hurt in the battle at the Nike site, which had been occupied by the Indians since June 14.

In addition, the church served as a meeting place for Indians and city and state officials Thursday afternoon to discuss the Indians' demands for better housing here.

The Indians expressed displeasure with housing offered them at three locations in Old Town and Uptown, and their displeasure was echoed by a church member, Richard Rodgers, who toured the housing with them.

"One place (in the Old Town Garden Apartments) was OK, but in a terrible neighborhood," Rodgers reported. "The others (at 935 W. Leland and 1014 W. Leland) were terrible."

But Mr. Miller insisted the church didn't provide good housing, either. So the Indians left.

Camp Seager: From Indians to a park site

Because the story of Camp Seeager was incomplete in Friday's edition of The SUN, we are reprinting it today in its entirety.

by Jim Leonardo

A subtle sort of poetic justice is guiding the fate of Naperville's Camp Seager.

Native Indians who settled the land — if not centuries, then decades — before the sudden and violent encroachment of the White Man were pushed from their land; the Native Homeless.

That a modern-day tribe caused Camp Seager to, at last, revert to its original form might be viewed as a fitting ending to the story that white settlers began rewriting more than a century ago.

Longstanding Naperville residents may take issue with this, pointing out that the heathen-like lifestyle of unwanted visitors led to the premature closure of what was, in another era, one of Chicagoland's premier Christian campgrounds, located north of Plank road, about one mile west of Columbia street.

Whatever that belief, residents now agree that the camp's future is today where it should be: in the hands of the Naperville Park District, shielded from the destructive forces of development and left to thrive as the last city-enclosed habitat for flora indigenous to DuPage County.

"As a nature history study site, it is excellent," said former Morton Arboretum researcher and Naperville resident Lois Myerholtz. "It's a representative grouping of the natural hardwood trees, (which are) larger, because they've been undisturbed for quite a period of time."

The Park District recently entered into an agreement with the Northern Illinois Conference of the United Methodist Church to purchase the 33-acre site for a total cost of $2,102,600.

(The church has the option to reclaim approximately 12 acres to the west, separated from the main campground by a shallow ravine. The option is included in the price tag quoted above.)

Glenn Kost, Park District director of planning, told The SUN that park officials hope to open the campground — it will be renamed Seager Park — for public use by summer's end. "The main thing is to make people aware it's a public park. Many people aren't aware."

Camping may be allowed in the future, but the campground will mostly remain in its natural form, Kost added.

And that's just fine with a Naperville resident who spent more than 20 years living with his family on the campground. Kit Grosshuesch, whose father served as caretaker for more than a decade, witnessed the best — and the worst — that Camp Seager had to offer.

"I lived there for 23 years," said Grosshuesch, one of Calvin and Vivian's seven children. "It was a big part of my life. There's too much history at Camp Seager to (develop it). That's as much a part of Naperville's history as anything."

Reference books that include historical Naperville suggest that land comprising the greater Naperville area was inhabited in the early 1800s by the Pottawtomi Indians and their chiefs, Waubonsie, Shabbona and Aptakisic — the latter also known as Half Day — when settlers arrived. Though the Indians were as a group fierce, historical literature suggests that the chiefs took a liking to the settlers.

According to "Historic Naperville," written by The SUN's Genevieve Towsley, old Half Day struck up a strong friendship with settler Henry Blodgett. But wars were the order of the day and in 1832, Sauk chief Black Hawk rode into Half Day's encampment and urged the Pottawtomi tribe to take up arms against the settlers.

Old Half Day would have none of it. Instead, he rode to the Blodgett home and let out a prodigious warrior yell. This, not surprisingly, alerted members of the Blodgett family, who dutifully ran from the cabin.

"(Half Day) told them of the danger, and . . . urged the settlers to seek refuge at Fort Dearborn," in Chicago, according to Ms. Towsley's book.

"The old Indian waited as the alarm was spread, ox teams were hitched to wagons, and at daybreak, the half-dozen families started toward Chicago," the book states. Half Day followed the settlers until they were within sight of the fort. He then reversed course and disappeared into the horizon.

Relations would seldom be so pleasant between Indian and Napervillian.

In 1833, a treaty signed between leaders of the Indian nations and the U.S. government relegated the natives to land west of the Mississippi River. Settlers spread themselves out; what had been open land gave way to railroad tracks which today serve the Burlington Northern Railroad.

Land near the tracks fast became utilized by Christian groups from Chicago which approved of its easy access. "There were meetings out there from about 1850," said Rev. Grant Graver, at one time a member of the United Methodist Church's board of directors. (There were several mergers involving Evangelical and Methodist churches, which ultimately resulted in the United Methodist Church.)

The Rev. Mr. Graver, who was a Camp Seager counselor, said the land was owned by the Buck family and unofficially turned over to the Christian groups. "By 1899, the Evangelical Church decided they wanted to buy some property so they'd have it permanently," he recalled. Church officials bought those same 35 acres north of Plank road.

Church officials soon approved construction of about 30 cabins — for personal use by homeowners not necessarily connected with the church — within what was proclaimed Naperville Camp. A tabernacle, dormitory, dining hall and bathhouse followed; word spread throughout the Christian community that Naperville Camp was easily accessible, spacious and replete with sturdy facilities. The attractive aggregate drew families and couples from, literally, miles away. Generally, most chose to spend about a week at a time at the Christian camp.

The year 1954 saw a cooperative Christian labor effort that resulted in construction of six youth cabins just to the west of the camp's Plank road entrance. A three-bedroom caretaker's house was added during this time, according to local historians.

In 1960, the Evangelical United Brethern Church (EUB) board of trustees voted to honor the late Bishop Lawrence Hoover Seager, also the past president of Northwestern College (today known as North Central College). Naperville Camp suddenly became Camp Seager.

By all accounts, the facility operated smoothly for the next decade. The trouble began, Kit Grosshuesch said, when "we got a 'Mr. Goody-Twoshoes' who said we got all this land, let the Indians come here."

It was a decision that would effectively end more than a century of Christian camping tradition.

The late 1960s and early 1970s was a time of increasing awareness to the plight of the American Indian. Marlon Brando refused to accept an Academy Award for his role in 1972 motion picture, "The Godfather," instead sending a spokeswoman to the awards podium to decry the U.S. government's treatment of Indians.

Land and assistance was not as abundant as activists thought it should be, and Brando's protest mirrored frustrations that had been building for decades.

Chicago Indian Village chief Mike Chosa used the backdrop of that public awareness in the search for livable land. Chosa and a group of approximately 110 Indians camped for about three weeks at Argonne National Laboratory, land owned by the federal government, according to newspaper accounts.

Observers told The SUN recently that Chosa was determined to reclaim federal land that Chosa insisted was due the Indian tribe. (Chosa could not be located for comment.)

Newspaper accounts of the August, 1971, activity did not clearly explain the reasons for Chosa's tribe leaving Argonne. However, Mr. Graver says there is no doubt who opened the door for Chosa's arrival at Camp Seager, though he refuses to name the individuals directly involved.

"Someone took pity on them and told them they could stay at Camp Seager. When they moved in — I want to say this without condemning anybody — we tried to get them out, get them (another) place to stay," Mr. Graver said. "There's always somebody who feels sorry for the underprivileged. (But) yo

(Please turn to Page 2

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Camp Seager

(Continued from Page 18)

could see when they got in that things were going to be bad."

Trouble was not far in the offing.

On August 28, 1971 — less than a week after approximately 30 members of the Chicago Indian Village entered Camp Seager — a two-car, head-on accident on the Columbia street bridge injured 12 people, including the drivers of both cars.

One of the drivers was Ben Chosa, who was presumably related to Mike Chosa. A Naperville SUN photograph taken that day showed several beer cans and a liquor bottle on the passenger's side front-seat floor.

Grosshuesch, who was 16 at the time, picks up the story. "They had a habit of drinking a lot. They had guns and they'd get drunk and just start shooting at night. Whatever they wanted to do. They'd take their cars and have demolition derbys with them, run into trees, just get drunk and go crazy. I didn't see the campgrounds from the time they got there until the time they left."

Nor did it help that his parents would not allow him to go near the six cabins housing the Indians as well as two vicious guard dogs that patrolled for Chosa's people.

Two weeks later, Calvin Grosshuesch decided for safety reasons to send his youngest children away to live with friends in Naperville. It had become too dangerous.

On occasion, however, fear gave way to pity. A young Indian boy would often knock on the Grosshuesch's kitchen door, asking for food and other handouts. "They weren't feeding them (their children). Another sad part," he added, involved the Indians' treatment of their women.

"There were a lot of beatings, rape. They'd rape the women, come home drunk, whatever, beat them up and rape them. You'd hear a lot of screaming."

Fistfights between townspeople and Indians ensued; cars were stolen in Naperville and driven into the campground and Cal, Kit's father, was once ordered by a handful of drunken, weapons-toting Indians to drive them into Chicago, Grosshuesch said.

Sheriff's police were eventually stationed inside the campground. But it was too little, too late, for the Grosshuech family. Calvin issued to United Methodist Church officials an ultimatum: Either the Indians leave, or we leave.

On Dec. 12, 1971, the Chicago Indian Villages tribe left Camp Seager. At last report, they pitched camp inside their cars outside Argonne.

But the damage had been done. Wood from inside the cabins, dining hall and dormitory had been wrenched free from their moorings and used as firewood. Water pipes that had been winterized in previous years burst, because the Indians, "who were only supposed to be there a couple of weeks," Grosshuesch recalled, needed water during the winter months.

The modified dormitory — which in its first floor housed farming implements and athletic equipment — had been burglarized and gutted. The carcass of a deer was found inside a cabin; beer and liquor bottles were strewn everywhere; the kitchen was destroyed and, with it, all the plates and eating utensils.

"It was a mess," Mr. Graver said. "The State (of Illinois) said it couldn't be used as a camping facility any more. That left only the cabins. That's the way it is now."

Grosshuesch said that had the Indians never lived there, Camp Seager would continue to provide comprehensive camping facilities and, thus, would have remained under the auspices of the Methodist church.

"It would've grown, it would've modernized," he said. "I think we could've kept that up and added onto Camp Seager, and it would've been like it was."

But the church refused to inject funding into the renovation, which Grosshuesch said is not surprising when one considers the United Methodist Church has two additional facilities in the Midwest. Thus, Camp Seager has laid largely dormant for the last 17 years.

"That's the biggest shame," Grosshuesch said. "The people who used Camp Seager during my time were mostly from inner-city churches. I tell you, they got out there and it's like they were in heaven. They went crazy. They loved it. It was . . . I felt good seeing them out there.

"But," he added, "that's not the case, anymore."

Danada to offer hay ride with Dic, Doc and Dolly

A sunset tour of Danada Forest Preserve from a hay wagon pulled by Dic, Doc and Dolly, three of Danada Farm's resident horses is being held on Tuesday, June 20, and Thursday, June 22, from 7:30-9 p.m. The Danada Farm Forest Preserve is located one mile north of I-88 on Naperville road, Wheaton.

The hay ride will leave the Danada stables at dusk to explore the preserve in semi-darkness. A naturalist will point out the various native plants and animals which make their appearance in the early evening hours.

Riders are asked to dress carefully for the weather, remembering that hot summer days often turn into cool summer evenings.

Reservations are required for both rides. Space is limited to 22 people. Reservations must be made no later than one week prior to the ride.

To make reservations, call the Forest Preserve District of DuPage County at 790-4900 weekdays between 8 a.m. and 4:30 p.m.

The way we were . . .

Naperville's past is relived each week in "Out of the Files of The SUN," the column which recalls local news events occurring 10, 20, 30, 40 and 50 years ago.

Health Insurance training to being Monday, June 19

Senior Health Insurance Program (SHIP) training for volunteers will take place Monday, June 19, and continue through Thursday, June 22, at the Salvation Army Center, 437 E. Galena, Aurora.

Volunteers who are interested in attending the 25-hour free training session will be trained in the basics of assisting seniors with Medicare claim submissions, including a survey of the field with a focus on Medicare, Medicare supplement policies, long-term care insurance and consumer protection. When the training sessions end, volunteers will provide on-site assistance to seniors seeking health insurance advice.

The event will be co-sponsored by the DuPage County Department of Human Resources, Human Services Division and the Illinois Department of Insurance.

Volunteers engaged in assisting senior citizens will have the choice of working at home, park districts or township offices.

Persons who are interested in volunteering to become SHIP advisers may call Valerie Bruggeman, Human Services Volunteer Coordinator, 682-7507, before June 12, the registration deadline.

GETTING BURNED . . .

The most common causes of burns include carelessness with matches and lighted cigarettes, scalds from hot liquids, defective equipment and the use of open fires. The severity of a burn is determined by its depth and its extent. A minor burn covering a large part of the body can be more serious than a deep burn in only a small area.

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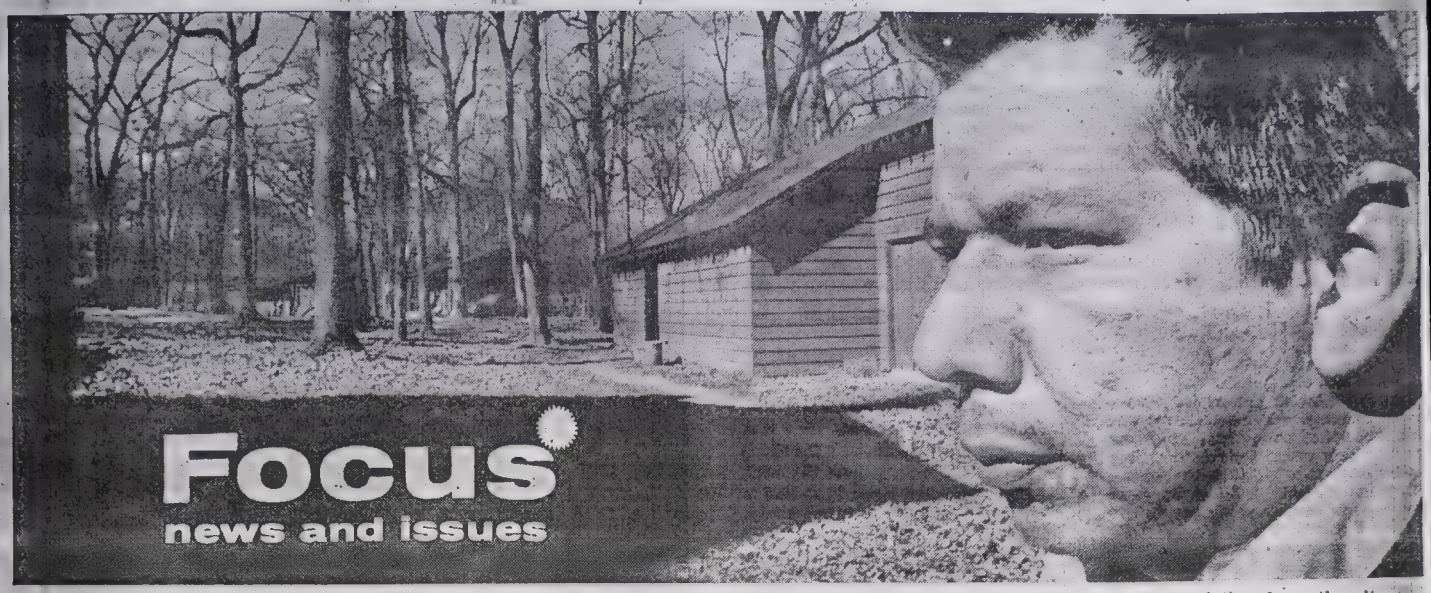


Mike Chosa, leader of Chicago Indian Village, views Camp Seager wooden cabins near Naperville. Members of the group face eviction from the site.

Chosa keeping Indian fires lit

BY DAN TUCKER

Members of the Chicago Indian Village are facing eviction from their latest "home"—Camp Seager, a group of wooden buildings and summer cabins near Naperville—on grounds that it is unfit for habitation during the winter. Dan Tucker, editor of CHICAGO TODAY'S editorial page, recently spent a day and night with the group and its leader, Mike Chosa, to look at the situation first hand. Here is his report.

THERE IS one warm place at Camp Seager. It's a space of five feet or so around the gas stove at one end of the big, drafty kitchen building.

As long as all ten burners on the stove stay on, plus the oven burners underneath, that area stays pretty snug and so it's where the remaining Indians at the camp tend to gather.

For most of them, there isn't much else to do. The action tends to follow Mike Chosa, leader of the Chicago Indian Village, his brother Ben and their sister Betty Jack. The three of them are gone most of the day conferring, negotiating, talking to church or civic groups, juggling several kinds of projects designed to get the Indians suitable housing; some place that is neither a reservation nor an urban slum.

The ones who stay at Camp Seager, a Methodist summer camp near Naperville, don't know much about law or business and wouldn't be much help in the negotiations.

They stick around the camp, answer the phone, do whatever odd jobs need doing,

Things aren't too great for troops of Indian Village

look after the kids, chase the dogs outside now and then [the dogs get back in—a two-paw push is enough to open the door].

Other than that there isn't much to do but sit around the stove and talk and pass around a gallon jug of Paisano.

THE MEN talk in the way people do when talk is about the only amusement they have to do. No hurry at all. [Jerry Powless says, "You shoulda been here yesterday. We talked about outer space for three hours and got mad about it."]

It's very free and easy talk, the obscenities uncensored even when the kids or the women are there. [Just one ethnic observation here, Indians don't get shocked by each other. The kids are part of the group and nobody tries to shut them out of anything. They talk with the grown-ups as easily as they do among themselves].

Tom Walker, one of the men around the stove, is one of the biggest, meanest-looking guys I ever saw. He is built square as a table and his bare arms are slabs of muscle. He has shoulder-length hair and some missing front teeth to go along with that lidded, expressionless Indian look that to white people looks menacing.

But he doesn't scare the kids. Two of the boys have a contest going—punching Tom in the arm to see who can make him hurt. Swinging as hard as they can Tom's arm just shakes a little where their fists land.

He growls at them now and then. "Hey, you kids, you cut that out now. Come on, you be nice now. You watch out, you little rat, I'm gonna put you in that stove and toast you for lunch.'" The game ends when Tom finally grabs three or four kids and carries them around for a while and shoos them outside. They don't stay outside long.

Things aren't too great for the troops of the Chicago Indian Village. Their leaders are gone all day; they don't know what plans are being made, and a lot of Mike Chosa's activities don't seem to have much to do with getting a place to live.

The cold and the aimless waiting around get frustrating and there isn't much to do about it but what they used to do back in Uptown: Drink.

STILL, things are happening. The action isn't back at camp, it's where Mike Chosa is. Even when it doesn't look like action.

On this particular day, most of it takes place at the Offices of Economic Opportunity regional headquarters at 300 S. Wacker. It is an eight-hour meeting with no time out for lunch. When it's over I am pretty limp and very hungry, and have also had an education, mostly about Mike Chosa and the art of negotiating.

This meeting is for the purpose of getting a $100,000 federal grant for American Indian Organizations United, Inc., a newly-established coordinating group for six organizations including Mike's C. I. V. Their representatives are all present.

Two main things have to be done: Put together a basic statement of purposes for the A. I. O. U. and supply answers to four questions about the group from Wendell Verduin, OEO regional director. He needs them to get the grant approved.

It looks simple—the kind of thing that could be polished off in an hour or two. The groundwork is already done, the statement of purposes already written as part of A. I. O. U.'s articles of incorporation. All these statements need is some refining.

Jerry Fryer of A. I. D. E. [American Indian Development & Education Foundation] has been working with OEO and is explaining everything very capably; why this is phrased the way it is, why that sentence had to be put in.

Mike's out to break patterns before they close in and harden

It all makes sense. I can't see what's the matter with Mike. He won't go along. He balks, objects, gets sullen, throws everything off the rails. Betty Jack backs him up, sometimes shrilly.

THINGS start to go sour. Time drags on and nothing gets done.

There's one person there Mike can't quite handle: Nora Bailey, Verduin's secretary, who is cool, capable, knowledgeable and black—she doesn't have the white-guilt thing that Mike can use against most government people. He gets ugly with her and Miss Bailey finally walks out.

What happens is that Mike becomes the obstacle. Everybody starts pushing him—in the way he wants to go. Everybody wants to go that way now, not just Mike. And eventually, seven hours or so after the meeting started, he quits resisting.

Zoom. Everything starts moving, everything clicks into place. The way he wanted it. Nobody wants to start Mike balking again.

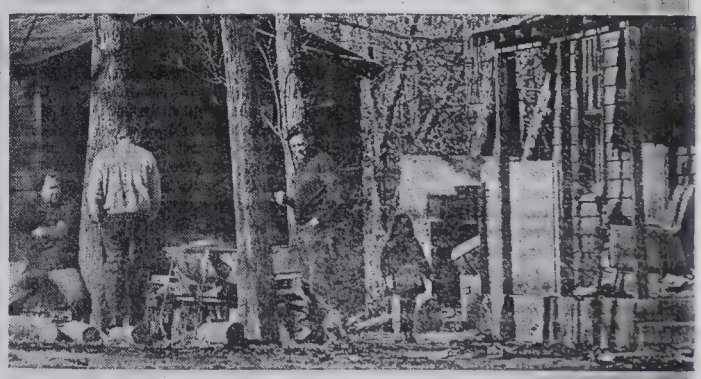
What comes out is a statement pared down to the absolute minimum; one that meets the requirements while leaving the A. I. O. U. and its member organizations the greatest possible leeway to act for themselves without having to account to the government or each other.

MIKE HAS WON and I didn't even know there was a contest.

He has kept the A. I. O. U. out of some traps that weren't even intended as traps. They were some excess words that were meant in good faith, that no lawyer could fault, that looked not only harmless but generous.

There was only one thing wrong with them, and only Mike saw it. They were unnecessary. They were like empty forms waiting to be filled with concrete.

So Mike is out to break up patterns before they close in and harden. And any official or agency that deals with him is going to have a terrible time drawing up a pattern and making Mike Chosa fit into it.



Troops of the Chicago Indian Village at Camp Seager keep warm around a barbecue fire. For most of the Indians there isn't much to do—the action tends to follow Mike Chosa and he's gone most of the day.

Indian Pupils End Walkout

Seventeen Indian children returned to their experimental classes at North Central College in Naperville yesterday after a one-day walkout because of a conflict between their teachers and their leader, Mike Chosa.

The children, members of the group of Indians living at Camp Seager near Naperville, left the school at midday Wednesday because teachers refused curricula demands by Chosa, head of the group. Classes resumed yesterday following a meeting Wednesday night between Chosa, Dr. Rita Goldman, in charge of the school, and several others on the school staff.

Dr. Goldman said the meeting resulted in establishing a ratio of one teacher to each student to speed the children's progress, and said student discipline, one of the big problems, had been solved with an agreement to have one of the Indian fathers at the school.

CHICAGO TRIBUNE NOVEMBER 12, 1971

Nov. 4-1971 TRIB

Church Asks Chosa's Indians to Vacate Camp

An Indian encampment led by Mike Chosa at Camp Seager, a Methodist youth camp near Naperville, has been asked by the Methodist Church to honor a previous commitment to disburse before winter.

Chosa and a group of 50 dissident Indians have been using the camp for living quarters since Aug. 20. Bishop Thomas M. Pryor, bishop of the Chicago area of the United Methodist Church, said that at the time of the Indians' takeover there was an agreement that they would leave before winter. The bishop asked the Indians to relocate in more solid housing which has been offered to them by various agencies. He said the camp's water supply soon would be frozen over, thus eliminating sanitary facilities, and attempts to heat buildings there would create a fire hazard.

Chosa Conflict with Teachers; Indian Children Leave School

BY DONALD YABUSH

About a dozen Indian children, members of the Indian village at Camp Seager near Naperville, left their classes at North Central College at midday yesterday in a conflict between their teachers and Mike Chosa, head of the village.

The children, ranging in age from 6 to 16, had been attending classes conducted by Dr. Rita Goldman of the college's staff and several students. Dr. Goldman said the teachers refused to agree to Chosa's demands that the children be taught Indian subjects, such as sand painting. She said he disdained subjects such as English and mathematics.

Drives Several to Camp

Dr. Goldman drove several of the youngsters back to Camp Seager, a Methodist youth camp, where the Indians have been staying since Aug. 23 when they moved from the Nike missile base at Argonne National Laboratory near Lemont.

The Indians had previously camped in a forest preserve near Des Plaines, at a Nike missile site at Belmont Harbor, and on a railroad right-of-way next to Wrigley Field.

Dr. Goldman said she didn't know if the children would be returned to their classes in two rooms made available by the Naperville college.

Dr. Rita Goldman

Dr. Goldman said most of the youngsters were "deeply, emotionally disturbed and needed some sort of help." Chosa was not at the camp when she returned the children. She said she hoped to meet with him later to discuss the children's future.

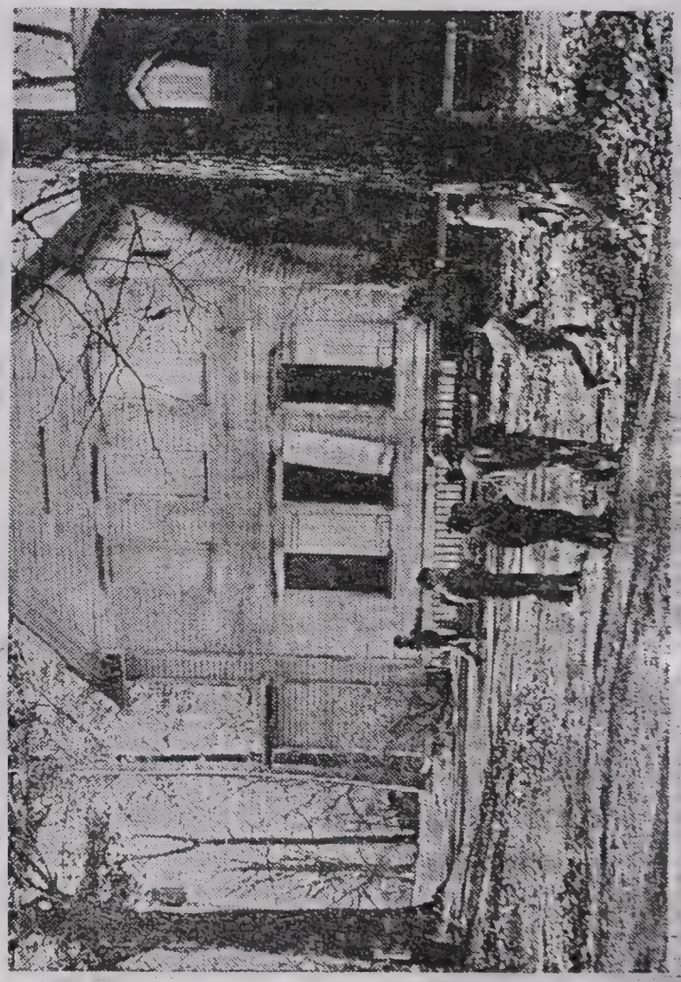
The camp, where 30 adults and 15 children are staying, has no heating facilities in its cottages. The Indians use a building known as the "old hotel" as a communal dining room. Clothing and trash were scattered around the grounds yesterday, and garbage was piled on the floor next to several gas ranges in the kitchen.

Spokesmen for the Concerned Citizens of Du Page County have described the living conditions in the camp as "intolerable" but better than the city's ghettoes.

Charges Promise Broken

The Rev. William J. O'Shea, group co-chairman, said the federal government had signed "commitments" to provide adequate housing and related facilities in Du Page County for the Indians. He charged the government had broken its promise.

Four locals of the American Federation of Government Employes issued a statement yesterday in support of the Indian village.



[TRIBUNE Staff Photo: By Michael Budrys]

Indian children play at Camp Seager near Naperville.

Chicago Tribune
Nov. 11, 1971

News 11/6/71

Tension at Indian, white school

By Long Hwa-shu

The relationship between whites and Indians is beginning to show signs of strain at a special school sponsored by west North Central College in Naperville.

"Have you ever seen a louse in your life?" shouted Mrs. Betty Jack, an Indian mother.

"I have seen them in textbooks," replied Dr. Rita Goldman, a member of the college's education department who is supervising the special Indian school.

"You wouldn't know it if you have seen one," Mrs. Jack snapped back.

MRS. JACK, one of several Indians camping in Naperville, was angry because Dr. Goldman said she found a louse in the hair of Mrs. Jack's son.

As a result, the 20 Indian children who attend the special Concerned Citizens of Du Page college swimming pool.

The Indians moved this summer to Naperville, in Du Page County, after they were driven off an abandoned Nike missile site at Argonne National Laboratory near Lemont.

The Indians, from various tribes, are under the leadership of Mike Chosa, a Chippewa.

The school, staffed by student and faculty volunteers, was organized for the Indian children by the college and the Concerned Citzens of Du Page County.

Mrs. Betty Jack points an accusing finger at the Rev. David Dunham, chaplain of North Central College in Naperville, after Indian children were turned away from the school's cafeteria through an administrative error. Mike Chosa, Chicago Indian Village leader, stands next to Mrs. Jack. (Daily News Photo/M. Leon Lopez)

AS TENSION grew Friday, Dr. Goldman said she had devoted four weeks of her time to the school and that the Indians were ungrateful.

"Do you want us to repay you?" Mrs. Jack said sarcastically.

"In gratitude," Dr. Goldman replied and stalked off.

Linda Powell, 19, a student volunteer, pleaded with Chosa to try to understand Dr. Goldman. "Hate has no place here. Let's get the children back to school," she said. The incident had interrupted classes.

CHOSA SAID, "How would you like to be told 'We don't serve lunch to you anymore?'" In an earlier incident, the Indians were turned away from the cafeteria.

Said Miss Powell, "These are little things. We should be concerned with greater issues. If you take care of the big things, the little things will take care of themselves. That's in your Bible."

"Don't throw that to me," said Chosa. "I'm not a Christian."

As Miss Powell began to weep, Chosa walked off.

News 12-1-71

Indian leader Carol Warrington speaks to Lincoln Park Zoo director Lester Fisher as newsmen listen in the zoo's lion house Tuesday. (Daily News Photo/Edmund Jarecki)

Indians protest in 'lions' den'

Chicago's wandering Indian tribe turned up Tuesday in the Lion House at Lincoln Park Zoo.

The dozen Indians arrived early in the afternoon and vowed to stay or be arrested.

When the 5 p.m. closing time came, the Indians left peaceably but not before Indian leader Mrs. Carol Warrington aired her grievances.

"The animals are treated better than the Indians," Mrs. Warrington said. "Illinois once belonged to the Indians but the white men took it away. Now there is no land for us. No place to go.

"Maybe we'll come back here veryday and visit in this den of lions," she said.

AFTER A BRIEF confrontation with Dr. Lester Fisher, zoo director, Mrs. Warrington and the other Indians left the building.

Mrs. Warrington and other members of the Indian Village group had been staying at a summer camp in Naperville.

She said she will seek a meeting with President Nixon during his visit Wednesday to the National 4-H Congress

was never found. (AP)

Trib

News 11-9-71

Indians stage sit-in here for OEO aid

Several Chicago area Indian leaders staged an 11-hour sit-in Monday night at the local office of the federal Office of Economic Opportunity, but left the office at the request of police.

Mike Chosa, one of the Indian leaders, said the sit-in was designed to encourage the OEO to approve $175,000 in federal grants to local Indian agencies.

Another of the Indian leaders, Jim Stewart, argued with OEO officers in Washington for the grant by telephone before the group left the offices at 300 S. Wacker.

Indians ordered to leave DuPage Methodist site

Sun Sunday 12-2-71

A Du Page County Circuit Court judge Wednesday ordered Mike Chosa and about 30 other Indians to leave their Methodist-owned campsite near Naperville by Dec. 10.

If the Indians do not leave by that date, the sheriff will be able to evict the group that has been staying at Camp Seager since Aug. 20. Some Indians have left but others are staying. Some of those who have departed demonstrated Wednesday at the Lincoln Park Zoo's lion house to dramatize their contention that lions have better housing than Indians do.

Judge William Black signed the order returning possessio- of the camp to the United Methodist Church, which had sought the order.

Methodist Bishop Thomas M. Pryor had agreed to permit the group to remain at the camp, which is not built for cold weather, only until winter begins. A tentative date of Oct. 1 had been set for them to leave but the group has remained.

Chosa and the group, which at one time numbered 100 Indians, previously stayed at the Belmont Habor Nike missile site, a church, Big Bend Lake and Argonne National Laboratory near Lemont.

News July 2-1971 Fri.

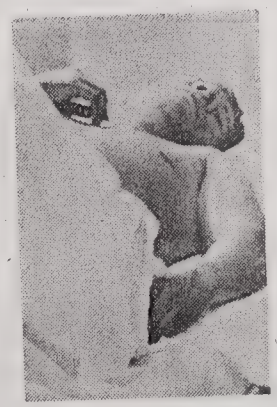
Indian leader Chosa has possible injury

By Dave Canfield

Militant American Indian leader Michael Chosa was hospitalized Friday with a possible ruptured liver suffered while leading about 50 Indians in a battle with police and Park District employes.

Chosa, who entered Passavant Hospital Thursday night, accused police of battery, according to Michael Cooney, director of the police Internal Affairs Division.

Hospital officials refused to report on Chosa's condition, but said he was "resting comfortably." Dr. Carl Leigh, a staff physician, said tests would determine whether Chosa's liver is ruptured.



Indian leader Michael Chosa in Passavant Hospital. He is suffering from a possible ruptured liver.

CHOSA, WHO SAID he was jabbed in the right side of the stomach by a policeman's nightstick, was the only Indian hospitalized for injuries after Thursday's battle at the abandoned Nike missile base at Belmont Harbor. The Indians seized the site three weeks ago.

No policemen were hospitalized but three were treated at St. Joseph's and released.

Indians charged that Mrs. Carol Warringtonn one of 12 arrested during the battle, suffered back injuries when four policemen dragged her by her feet for a block along a gravel roadway.

But Deputy Police Supt. John McInerney, who was at the scene, denied the charge.

"It did not happen," he said flatly.

Mrs. Warrington was held Friday in the women's lockup at 1121 S. State.

AFTER THE BATTLE, the remaining Indians left the base voluntarily.

Led by Chosa, they marched to the Fourth Presbyterian Church, 126 E. Chestnut. There, Chosa began experiencing stomach pains and lay down on a table in the basement.

An ambulance was called and he was taken to Passavant.

Fifteen Indians remained in the basement Friday.

The Rev. John Miller, assistant pastor, said none of the 15 would be permitted to return to the church if they should leave for any reason.

"We were told these people needed housing," he said. "If that's the case, they don't have any place to go."

EARLIER, Mrs. Susan Power, Don Carlson and Michael Chosa's brother, Ed, accompanied by Richard Rodgers, a church elder, had been to three buildings where city officials Thursday offered the Indians housing.

The Indians rejected the offerings categorically and Rodgers said:

"The first place (in the Old Town Garden Apartments, 1448 N. Sedgwick) was OK, but in a terrible neighborhood.

"The other two (in two-and three-flat buildings at 935 W. Leland and 1014 W. Leland) were terrible."

GENE SCHMURA, program co-ordinator for the Chicago Housing Authority, also included on his list of offerings housing in a three-flat building at 842 W. Leland. But the Indians and Rodgers found the building locked.

Other apartments had broken windows, missing screens, rickety porches with no railings or loose railings, broken cabinets and a broken refrigerator.

Of the Old Town Garden location, Mrs. Power said:

"That's the worst street in the world — Sedgwick between Division and North."

City officials earlier had suggested the Cabrini-Green Homes project on the Near North Side.

"That's not where Indian people live," Michael Chosa said. "Even our black friends are trying to get out, because it's inadequate."

INDIANS HAD occupied the missile base since June 14 to protest inadequate housing.

The battle Thursday erupted after Indians used baseball bats, rocks, bottles, buckets of water to hold off park workers sent to tear down 7-foot-high fences surrounding the base.

A $10,000 sailboat anchored in the harbor was fire-bombed during the battle. Police say the Indians were responsible. Indians say it was fire-bombed by police.

After the battle, heavy equipment moved in to begin dismantling buildings on the 70-by 200-yard base.

Deputy Chief of Patrol Robert Lynskey a commander of police who went to the Mike base Thursday, said the mission was not to oust the Indians from the site, but merely to "cover" the park crewmen as they removed the fence.

"They (the Indians) would still be there if they hadn't tried to stop the workers," he said.

DURING THE march to the church, they paused in a Lincoln Park glade, where Chosa talked quietly to children in the group:

"You saw your mothers and fathers clubbed. Remember that.

"Yet they're the only good people left in the world. Remember that.

"I feel in my heart the Great Spirit is with us every step of the way. Remember that."

News 7-2-71

Mike Royko

The ugh-lie American

Oh, Great White Father, you speak with forked tongue.

Indians come live on land by Lake Michigan. They say they need home and land is their land.

But you say no, Oh Great White Father. You say land by Lake Michigan belong all people. You say land not Indian land. You say land city park. And you say Indian must get off city park.

Indian stubborn. Indian say they stay on land. Indian no want to live in flop house, boarding house or public house. Indian want live on park land.

You say, no more powwow. If Indian no move, you move him.

Indian brave. Indian say him fight. Him make one last stand. Indian know how to make one last stand. Him make one last stand for 400 years now.

Night come, you move in troops. But battle not start until dawn. Old tradition.

Dawn come. Battle start. Bottles fly. Baseball bats. Rocks. Buckets of water. Battles not what they used to be.

Troops charge. Indian fight hard but Indians lose. Old tradition.

Indians herded off land. Some Indians pinched and put in paddy wagon. Fence torn down.

NOW PARK LAND BELONG to all people again, not just to Indians.

But you have forked tongue, Great White Father.

Same day you throw Indian off people's land, you call big powwow.

You say at powwow that you make treaty to give people's land away.

But you not give land to Indians. You give land to Papa Bear.

You say you give 75,000 seats to Papa Bear, on same day you give kick in seats to 50 Indians.

You put Indian bucks in jail. But you put taxpayer's bucks in Papa Bear's pocket.

Indians want land, so Great White Father send cops.

Papa Bear want land, so Great White Father send architect, concrete mixer and steam shovels.

Later, Great White Father also send bill—to taxpayer.

GREAT WHITE FATHER speak with forked tongue when he say land belong to people.

Him give park land to highway builders. No ask people.

Him give land to private yacht club. No ask people.

Him give land to skeet shooters. No ask people.

Him give land to conventioners. No ask people.

Him give land to Papa Bear. No ask people.

Who you kid, Great White Father. Land only belong to people when Great White Father need wampum from people.

Many moons ago, park land green, many trees, grass, sand. Water clean.

But Murphy, Great White Father's architect, make big magic. Now park land not so green anymore. But wampum green.

Contractors like green wampum. Contractors make more roads to Papa Bear's new home, contractors get much wampum.

Architects make more big magic. Architects get much wampum.

Banks get bonds. Banks make much wampum.

After few moons, Great White Father have another powwow, make new treaty. Build big island in big water for big flying machines.

Everybody make more wampum.

Make big hotels by water for people who come in big bird to island. Everybody make more wampum.

Build more highways to big hotels. Contractors make more wampum.

Great White Father give everybody wampum.

Even Indian. Great White Father womp 'em good.

Varity News June 17-1971

Indians are losing again

It appears that the latest Indian foray against the white man is destined to end the way practically all such forays have ended down through history: the Indians are going to lose again.

From a practical point of view, it could hardly have been otherwise. The Army's abandoned Nike missile site at Belmont Harbor is in the process of being turned over to the Chicago Park District. The Park District is committed to preserving and beautifying the lakefront for the use of all Chicagoans. The housing development and schools demanded by the Indians would clutter up the landscape and deny the property's use to the public. Meanwhile, the white man's law says the Indians trespassed and posed a possible threat to government property. So the Army apparently has no choice but to chase them off.

But that leaves two items of unfinished business.

Just when is the Army going to implement its promise to get the old Nike emplacements cleaned out and deliver the property? The area is of no use to anybody in its present half-way-between state. We urge full speed ahead.

And there remains the matter of the Indians' demands. They have a point; they have had a point for almost two centuries. They remain disadvantaged stepchildren, victims of politics and neglect.

There are some 16,000 American Indians in Chicago, and their needs for jobs, housing and education are great. Surely this is a group numerous and deserving enough to warrant specific attention at City Hall. Ald. Christopher Cohen, in whose 46th Ward many Indians live, has evidenced concern and promised to make a statement on their demands at a Park District hearing Saturday on the uses of the missile site. We suggest he carry the matter on to the City Council, and try to get a plan organized that will help move the Indians toward a fairer break in the *Checagou* they once owned.

Chi. Daily News June 23-1971 BRICKMAN

'What the Army can have the Indians can't'

May I take issue with the outrageous inconsistency of The Daily News in arguing for the eviction of the Indians from the abandoned Nike site in Lincoln Park on the ground that "the housing development and schools demanded by the Indians would clutter up the landscape and deny the property's use to the public."

Why did you not raise this argument against the Army when it first took over these sites back in 1956? At that time I wrote to every newspaper in Chicago demanding that, if there was any reason why these installations had to be on the lakefront (which I doubted), the Army should take over certain private lands used by small numbers of privileged people instead of the public parks. I suggested the Saddle and Cycle Club on the North Side and the South Shore Country Club on the South Side. Neither your paper nor any other published my argument.

What the military wants, the military gets. So maybe you got converted late. Good. May I then see an editorial in your paper complaining about the presence of six private yacht clubs on park property, which pay no taxes and which bar the general public from their premises?

Do you have anything to say about the preemption of public lakefront property by the Lincoln Park Gun Club? By Meigs Airport in Burnham Park?

If you are not willing to raise your voice against any of these things, then how can you have the crust to object to the occupation of 12 acres of park land by the Indians who owned all of it before we stole it from them? Why the double standard?

VIRGIL J. VOGEL
Associate Professor of History
Chicago Amundsen-Mayfair College

Indians Battle Police, Flee from Nike Site

[Continued from first page]

their sympathizers, who came to the scene after learning of the disorders, sought to block traffic in nearby Lake Shore Drive. They were quickly moved by police.

Turned Back to District

The Belmont Harbor and three other abandoned Nike sites on Park District property are being turned back to the Park District effective July 19. The Park District is to remove buildings and restore the sites, then bill the Army for the costs.

Barry said he received permission late Wednesday to remove the fences at the four sites before clearing the areas. He said crews were sent to all the sites, but that all crews were moved to Belmont Harbor after the trouble developed there.

The Park District had planned to do the work in secrecy. Newsmen, tho, got wind of it and appeared at the Belmont Harbor site at 4 a. m.

Police, Crews Arrive

At 5 a. m. three squadrols containing 30 helmeted policemen of "incident teams" arrived with Park District workers in five trucks. The Indians appeared as the park teams sought to begin cutting the fence with wire cutters.

First they threw some water and bottles at the men. Later they came back with the Molotov cocktails and other weapons, forcing the workers back from the fence.

By 6 a. m. reinforcements swelled the number of policemen to about 75, and four more trucks with park workers arrived. A police heavy equipment truck brought shotguns, submachine guns, tear gas and other items. Two fire engines and a police marine unit were brought to the scene. James J. Riordan, chief of the Police Patrol Division, arrived to take command.

Clash with Police

Several dozen sympathizers came to the scene and clashed with police as they attempted to enter the site.

The Indians piled some debris at the main gate and set it afire. but firemen extinguished the blaze.

At about 7:20 a. m. the Indians' attention was diverted to the main gate, and park workers succeeded in tearing down several hundred feet of fence at the south end of the site. Then police entered there, and rounded up the Indians.

The 12 were taken into custody, and the others marched to the church.

Norman Swenson, administrator of the Fourth Presbyterian Church, told the Indians they could stay in the basement for a time, and police complied with his request to stay out of the building.

The policemen injured were Patrolmen Kenneth Hoffman, 26; Raymond Stoppa, 43, and Bruno Gobbo, 28.

Of the Indians arrested, Mrs. Warrington was charged with aggravated assault, carrying an unregistered gun, mob action and reckless conduct.

Other Charges Told

Charged with mob action and reckless conduct were:

Paul Castella, 21, of 850 W. Buckingham Pl.; Joseph Gorr, 28, of 5250 N. Kenmore Av.; James Happie, 36, no address given; Don Hoolis, 27, of 844 W. Grace St.; Charles Halfaday, 33, of 4431 N. Racine Av.; Francis Russeau, 34, of 1344 Walton St.; Gerald Grignon, 17, of 1944 W. Melrose St.; and James Yellowbank, 23, who gave Belmont Harbor as his address, also charged with aggravated assault.

Edward Reys, 21, of 1354 W. Wilson Av., was charged with arson, aggravated assault and mob action. Henry Potts, 21, of 1944 N. Hudson Av., was charged with arson, unlawful use of a weapon and mob action.

Jackie Alsip, 21, of 1709 Melrose St., was charged only with mob action.

Chicago Tribune
July 2, 1971.

Chi. Tribune July 2 - 1971

[TRIBUNE Staff Photo: By George Quinn]

American Indians walk past downed fences as they leave their Belmont Harbor encampment.

Dozen Are Arrested

Indians Flee Lake Nike Site

BY HAROLD REMY
AND DAVID GILBERT

Fifty Indians who had taken over the abandoned Nike missile site near Belmont Harbor June 14 fled the site yesterday after fighting with Chicago Park District employes and police.

Park District and police officials later insisted the employes merely intended to remove the fence around the 12-acre site and that it was made clear to the Indians that they were free to stay even after the clash with police.

Twelve Indians were arrested. Thirty - seven others later marched three miles to the Fourth Presbyterian Church, 126 E. Chestnut St., where they took over the church basement and announced they planned to stay there indefinitely.

Three policemen were treated in St. Joseph's Hospital for cuts and bruises following the skirmish with the Indians. Several Indians complained of minor injuries.

At one point during the clash one of those later arrested, Mrs. Carol Warrington, threatened Thomas Barry, Park District general superintendent, and Robert J. Lynskey, deputy chief of patrol for the Damen Avenue Police District, with a shotgun.

The Indians hurled rocks, bottles and Molotov cocktails at the park workers and police, and they attacked park employes with clubs, auto jacks and pipes as the workers sought to cut the fence.

The only shot fired was from a policeman's shotgun, apparently as a signal to other police or as a warning.

A 28-foot sailboat, "My Fair Lady," registered to Casimir Dolemba, 8419 S. Kostner Av., was destroyed with loss estimated at $15,000. Police said the boat, moored 20 yards from the fence in the harbor, was hit by a Molotov cocktail thrown from the Nike site.

Residents of apartment buildings along the lakefront watched the early morning clash from their windows. At one point a small group of Indians and

[Continued on page 2, col. 1]

Nike site battle; Indians ousted

12 arrested; find haven in church

By James W. Singer
and Michael M. Conway

About 50 Indians, losers to police in a sunrise Battle of Belmont Harbor, found temporary refuge Thursday in a Near North Side church.

Before abandoning the Belmont Harbor missile site they had occupied since June 14, the Indians pelted police with rocks, bottles and fire bombs.

Twelve Indians were arrested on charges that included aggravated assault, mob action, reckless conduct and arson.

The remainder of the Indian group straggled out of the missile site and followed the lead of Michael Chosa in a march to the Fourth Presbyterian Church at 126 E. Chestnut.

There, Chosa was greeted by a church lay leader, Norman Swenson, who said, "Hello, Mike, what can I do for you?"

Chosa replied, "I have no place to go. I need protection and asylum."

Swenson admitted the Indian Group to a basement assembly room, and Chosa immediately began negotiating with state officials for permanent housing. He rejected overtures by the city Department of Human Resources to provide housing, saying:

"The city has done nothing but harass the Indian people."

The early-morning violence erupted as Chicago Park District workmen arrived to remove a seven-foot wire fence surrounding the obsolete Nike missile site.

Thomas Barry, Park District superintendent, said the fence removal was a step in the district's takeover of the site from the Army.

He denied that removal of the Indians was part of the original plan. It was "absolutely not" a raid, Barry said.

And Robert Lynskey, the Police Department's deputy chief of patrol, asserted: "They (the Indians) would still be there if they hadn't tried to stop the workers."

It was about 5 a.m., a few minutes before sunrise, when the workers began the fence-removal operation and immediately met resistance.

Indians drove off the workmen with clubs and baseball bats. Police reinforcements were called.

At about 5:45 a.m., Lynskey and Barry walked up to the main gate at the north end of the missile site and told a group of Indians they were there to take down the fences — not to evict the Indians.

Chosa, the Indian leader, replied, "The white man has no heart at all and has no authority to take the fence down."

The conference ended abruptly when Lynskey and Barry were doused with a pail of water.

Later, the Indians began throwing rocks, bottles, fire bombs — even crowbars — as the workmen again advanced to level the fence.

At one point, the Indians attempted to electrify the fence — apparently without success.

One fire bomb landed aboard a private 26-foot sailboat, My Fair Lady, tied in the nearby harbor.

The craft burned to the water line and sank. Its owner, Casimir J. Dolemba of 4819 S. Kostner, said the boat had been purchased last summer for $7,000.

Most observers agreed that the police reacted with restraint during some 90 minutes of sporadic violence.

Ald. Dick Simpson (44th), who is sympathetic to the Indian cause and was on the scene, later told a press conference, "The police today acted with extraordinary restraint and coolness."

However, Indian leader Chosa charged there had been police brutality.

During the march to the church, he said, "they stepped on one of our little girls. They kicked one of our guys. . . . They backed up one of our men up against a fence and beat him senseless."

And 13-year-old Sunday Warrington, daughter of another Indian leader, Carol Warrington, cried as she said, "They dragged my mother away by her feet."

The mother was one of those arrested.

The conflict ended soon after 7 a.m. when four policemen were issued rifles and plastic pellets that are said to be not lethal except at short range.

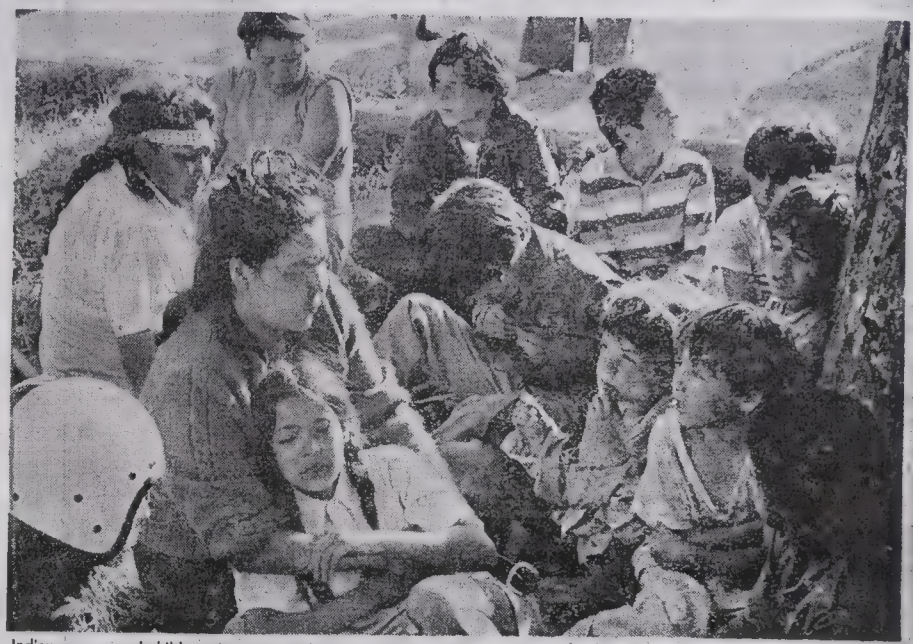
The policemen entered the missile site near the main gate. Several Indian youngsters started to scream and one policeman fired his rifle into the air. That was believed to be the only shot fired.

The gate then was forced open and a group of about 30 Indians was herded under a tree near the gate. Police next went through the compound and into buildings and underground facilties, rounding up strays and arresting some.

Chosa conceded at this point that "the police have us overpowered."

By 8 a.m., when many Chicagoans were lingering over a second cup of breakfast coffee, the site had been cleared; the dozen ar-

Turn to Page 6



Indian women and children sit on grass after being rounded up by police. Later they were escorted from Nike site.

After a dozen Indians were arrested for pelting policemen with rocks and fire bombs, the others were rounded up by police. Indians later marched from Belmont Harbor Nike base.

Sun-Times Photos by Pete Peters

Indians here on Nike site

By James W. Singer

Chicago Sun 6-15-71 Tues

Indians who occupied Nike site at Belmont Harbor set up tents. (Sun-Times Photo by Chuck Kirman)

Twenty American Indians broke into and occupied the abandoned Army Nike missile site at Belmont Harbor before dawn Monday and vowed to remain until they get proper housing.

The Indians, who said they were burned out of their apartments at 1142 W. Ainslie before the raid, forced a padlock on the gate at the 12-acre site as a security guard stood by.

Later, joined by about 10 more Indians, they pitched four tents in the high weeds on the site, hammering the stakes in with a baseball bat, as newsmen, police and passers-by gathered to watch.

There was no violence at the site—under lease to the Army from the Chicago Park District—and no effort was made to evict the occupying Indians, who were supplied with food, stoves and blankets.

Would remain 'forever'

Michael Chosa, a Chippewa who led the raid, said the Indians decided to occupy the site after they were "burned out of their apartments" because they had no other place to go, pledging they would remain "forever" if necessary.

William F. Brown, a guard with the Kane Security Service, which has been guarding the sites under contract to the Army, said the Indians appeared about 3:30 a.m. and told him they were "peacefully reclaiming land the white man has taken from them."

First Asst. U.S. Atty. James R. Thompson later met briefly with Chosa at the Nike site, but took no action. He said he would await instructions from Washington on Tuesday.

Dramatize grievances

Thompson said Chosa told him that the Indians wanted to dramatize their grievances concerning poor housing, unemployment and poor education.

Thompson said he was told by the Indians that they would stay until they got decent housing. Leonard Chosa, brother of Michael, said the Indians chose the Nike site because, under an old treaty, federal land that is unused for a year reverts to ownership by the Indians.

Thompson told a reporter the claim did not apply, because the land belongs to the Chicago Park District, not the U.S. government.

Meanwhile, near San Francisco, a group of Indians peacefully occupied another abandoned Army Nike site.

One Indian here said there was no relationship between the two actions.

The Nike site — and three others along Lake Michigan in Chicago — have been leased by the Army for 17 years, but are about to be returned to the Chicago Park District.

No authority for eviction now

Frank Strocchia, assistant to the general superintendent of the district who inspected the Belmont site Monday, said his office has no authority to evict the Indians at this time.

Chicago police were on the scene, but a spokesman for the department said no action would be taken unless there was a complaint filed by federal authorities to evict trespassers from the premises.

The Chicago Park District has scheduled open hearings for 10 a.m. Saturday at its office at 425 E. McFetridge Dr. to obtain views on how the four Nike sites, which cover about 36 acres, should be used.

Mrs. Carol Warrington, 36, one of the occupying Indians, said they would remain until President Nixon and Mayor Daley attempted to deal with their problems of bad housing, high unemployment and inadequate schools.

Michael Chosa, who with Mrs. Warrington was a leader in establishing a tent camp called the Chicago Indian Village near Wrigley Field a year ago, claimed police had been harassing the Indians in Uptown for a week.

CHICAGO TODAY Photo by Cliff Oliver

Indians who have taken over abandoned missile site near Belmont Harbor hand money over fence so a sympathizer can buy supplies.

50 Indians seize empty missile site

BY JACK QUEENEY

FIFTY AMERICAN Indians broke into the United States Army's abandoned Nike missile site in Belmont Harbor today and vowed they would resist any effort by police to remove them.

Military authorities were meeting today at Fort Sheridan to determine what action —if any—should be taken. A spokesman said 90 per cent of the military equipment had been removed from the 40-acre lakefront site, which is in the process of being returned to the Chicago Park District.

A watchman, William E. Brown, 70, of Kane Service, said he tried to talk the Indians out of entering the site when he saw them break a lock on the front gate.

"THEY SAID they were coming in peaceful," Brown said. "They said they wouldn't do anything to me if I didn't try to do anything to them."

City and military police surrounded the missile site, but they made to effort to go inside. Eventually, military police relocked the front gate thereby locking the Indians inside.

The invaders occupied two barracks on the site. They brought food, clothing and tents with them. This morning some of them struggled to erect three pup tents. Finally, several women read the instructions aloud as the men got the tent together.

MICHAEL CHOSA, spokesman for the Indians, told reporters: "This is our land and we're going to build on it. We're going to fish in the lake, grow food on the land and take care of it."

Chosa said the decision to occupy the government site followed an early morning fire that routed the Indians from their rooms in an apartment building at 4901 Broadway.

Altho the building is in receivership and is supposed to be vacant, the Indians refused to leave.

"THE INDIANS are fed up with the maltreatment by the city and state agencies and the constant harassment by police," said Chosa, a Chippewa. In 1970, he helped set up an Indian tent city near Wrigley Field.

"When the Chicago Dwelling Association put the building [on Broadway] into a receivership around Jan. 20, they turned off the water, the gas and the electricity and tried to freeze us out," Chosa said. "They relocated four non-Indian families living in the building, but did not help the Indian families living there." Another Indian at the Nike site

News 6-15-71

Chosa, Indian leader, well trained for role

By Dave Canfield

CHICAGO DAILY NEWS
Profile

Not long after Mike Chosa came to Chicago from the Lac du Flambeau Indian Reservation in Wisconsin, he was stopped for driving his car the wrong way on a one-way street.

The frightened young Indian didn't have auto license plates or a driver's license — but he did have $3 in cash, which he offered to the policeman who had stopped him.

The policeman didn't take the money, but he gave Chosa some advice.

"If you've got $3," he said, "buy yourself some gas and get out of town."

That was in 1956.

Mike Chosa is 35 years old now, and he's not scared of policemen any more.

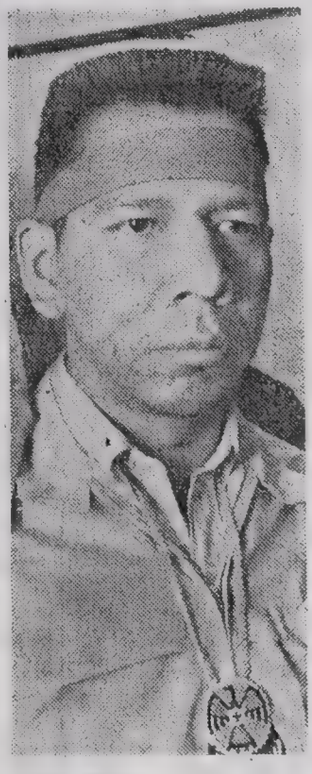
Chosa is Chicago's most militant Indian leader, the man who led a 20-member band of Indians in the seizure early Monday of an abandoned Army Nike missile base at Belmont Av. and the lake.

The Indians — including several women and children have vowed to remain "forever and a day."

When a reporter asked Chosa what would happen if police tried to break the camp, the Indian leader pulled a shotgun shell from his pocket and said, "This is for the first cop who harms an Indian."

In 1½ years of leading frequent and flamboyant demonstrations to dramatize the plight of Chicago's American Indians, Chosa often has talked tough.

But neither he nor any other member of his organization, the Chicago Indian Village, has ever been accused of shooting at anyone during confrontations.



Mike Chosa
Most militant Indian leader

THE CHIEF architect of the demonstrations — which have included a "tent-in" last summer on part of the Milwaukee Road's right-of-way behind Wrigley Field and a surprise "sit-in" last March in Fourth Presbyterian Church, 126 E. Delaware — has been Chosa.

Chosa was accepted in 1969 as a student at the Chicago Industrial Areas Foundation Institute, the seed-bed of direct action presided over by top community organizer Saul Alinsky. He still is associated with the institute.

But Chosa's interest in organizing and leading his people dates back at least to 1962 when he left Chicago to spend seven years on the West Coast, picking fruit and hustling pool.

He was picking lemons in California in 1962 when he decided to try to interest some of his co-workers in forming a union.

"Ladders to get up in the trees were in short supply," Chosa recalled. "So one day we climbed up and pulled the ladders after us. Then we bargained with the boss. We won because we had the ladders."

AFTER graduating from Haskell Institute, a Bureau of Indian Affairs-run school in Lawrence, Kan., Chosa worked for five months for the BIA on a reservation in South Dakota. He quit because he didn't think the government was doing anything to help the Indians.

But the formula Chosa credits for the success of his demonstrations didn't come from Haskell Institute, or from the four years he spent in the Air Force, or even from Saul Alinsky.

He follows a piece of ancient advice to warriors: Prepare far enough ahead of time for the battle so that you allow yourself a few moments of calm before the storm.

CHOSA SAYS he learned it from "one of our chiefs."

By "our" he means the Chippewa tribe.

Like all Chippewas, Chosa knows well his place in tribal lore:

The Chippewa, it is said, are the chosen few — the tribe that will lead all others when the Indian race rises again in this land.

News 6-15-71?

Women pitch in to help erect a pup tent as Indians take over abandoned Army Nike missile site at Belmont and the lake Monday. This was one of 11 pup tents put up on the grounds. (Daily News Photo/Ed DeLuga)

Indians still sit tight

By James H. Bowman
and Dave Canfield

Indians stood guard duty Tuesday at the abandoned Army Nike missile site they took over to dramatize their demands for better housing.

Four-hour shifts on the guard detail at the site at Belmont Av. and the lake were manned by four or five American Indians at a time at the 70-by-200-yard site.

Indians not on guard duty played softball, pitched horseshoes or hiked around the nine small buildings on the grassy site.

"This is better than a state park," said Jim Northrup, 28, a Chippewa.

TWENTY INDIANS took over the site after a fire early Monday routed 45 Indians from an abandoned three-story apartment building at 1142 W. Ainslie.

A visitor asked Michael Chosa, 35, the Indians' leader, if the squatters needed food.

"Right now, we've got about 140 people here," Chosa said, "and it's growing." He asked for food and blankets.

No white men were being permitted through the gate except newsmen and others who received special permission.

A lone private security guard sat in his car, watching the haze-shrouded encampment.

Three Indian musicians, calling themselves the Stone Savages, said they were planning a rock concert at the base.

CHOSA SAID the decision to take over the missile site was made "about 20 minutes" before the group arrived in a car and the van, which carried food and other supplies.

Three Indians used a wrench to force a padlock on the gate, while a fourth scaled the 9-foot-high cyclone fence.

Finding a lone, unarmed private watchman, William E. Brown, 70, on duty, the Indians ordered him to leave. He did.

Possible legal action against the invaders is being studied by the U.S. Army provost marshal's office.

AN ARMY spokesman said the situation was "a complicated mess" because the Army was in the midst of returning the site and three others to the Chicago Park District for public use.

The Army's lease runs to 1974, but can be canceled with 30 days' notice by either party, says James Thompson, assistant U.S. attorney.

Thompson visited the site and asked Chosa how long he and the other Indians planned to stay. Before Chosa could answer, Indians behind him shouted "Forever."

MEANWHILE, about 50 Indians, some of them recently ousted from Alcatraz Island, took over a 79-acre abandoned Nike base Monday at Richmond, Calif., 15 miles northeast of San Francisco.

Leaders of that take-over said: "We needed a place to live, a place to go."

(Story on page 4)

Indians Occupy Missile Base

TRIB 6-15-71

BY DAVID FORTNEY

(Pictures on back page)

This time the Indians are holding the fort.

A band of 20 Indians took over the abandoned Army Nike missile base at Belmont Harbor in an early morning raid yesterday. They'll return it, several Indians say, when the government finds them a better place to go. The number of Indians at the base ranged from 30 to 60 thruout the day.

"All we've done," a dark-skinned guard explained as he leaned against the padlocked gate, "is to make a military reservation into an Indian reservation. We're just giving the land back to its rightful owners."

His explanation completed, he turned back to his sentry post. On the back of his sleeveless denim jacket were printed the letters CIV, initials for Chicago Indian Village.

The Indians say they have been smoldering for a long time because of the need for low-cost housing in their North Side community. What fanned their resentment, they say, was a fire early yesterday in an Ainslie Street apartment building.

Harassment Charged

Firemen were called at 1 a. m. to extinguish the fire at 1142 W. Ainslie St. About 30 Indians were staying in the three-story building which had been ordered vacated last November by a Circuit Court judge.

The Indians charge police accompanying the firemen roughed them up. They say the police have been harassing them for about a week with early morning raids that have led to no arrests.

"So we decided on an early morning raid ourselves," one Indian explained. Their raid began about 2 a. m. when an Indian scaled the 9-foot fence, let the other Indians in, and helped the lone guard out.

So on a 12-acre site abandoned by the Army May 21, the Indians have established their quarters.

The land is owned by the Chicago Park District, but the Park District says the U. S. Department of Defense, is responsible for the site until it is officially returned to the district.

The Indians, meanwhile, are studying a barracks building, two garages and five rocket pits as possible homestead sites. GI pup tents dot the landscaped area near the launching pad.

Use Rocket Elevators

On the pad, elevators that once raised rockets to ground level are now taking families to the concrete pits below. An Uptown bartender, trained by the Navy in electronics and armed with Army instruction pamphlets, activated the elevators.

Electricity and water were in use and the Indians also used gas burners and an open bonfire to cook food which visitors continued to bring thruout the day.

Mike Chosa, spokesman for the Indian group, said the Indians were protesting inadequate housing in the Uptown

[Continued on page 6, col. 4]

Chicago Tribune, Tuesday, June 15, 1971

Indians Occupy Old Army Site on Lake

[Continued from first page]

area and alleged police harassment of the Indian community.

Won't Evict Indians

James R. Thompson, first assistant United States attorney, assured Chosa that no one would try to evict the Indians at this time. "I'm just here to find out who you are and what you want," he said.

An Indian explained later, as he watched his friends plant a feather-fringed flagpole in the compound, "That's our Indian flag. It means that unless we get decent housing we'll be here a long time."

Another Indian nodded, then raised his clenched fist in a "red power" salute. "Geronimo," he said.

California Seizure

SAN FRANCISCO, June 14 (UPI) — A group of about 100 Indians took over an abandoned Army Nike missile site today three days after the government ended their 19-month occupation of Alcatraz Island in San Francisco Bay.

Police in Richmond, about 15 miles from San Francisco, said the Indians moved onto the base without incident about 5 a. m. The Nike site is located in foothills, about five miles east of Richmond and incudes 25 residential structures and 10 barracks. It was abandoned about 10 years ago.

A statement by Indians of all tribes said the group was an initial contingent that included those "from the recent Alcatraz removal." The Indians said the takeover was designed to remind the public that the "native American nations will not allow the perfidy of the U. S. government to continue as illustrated by the recent actions taken against native Americans in San Francisco Bay."

Embassy in Washington. He

TRIB 6-20-71

Indian Vows Defense of Nike Site Village

BY MICHAEL SNEED

Michael Chosa swept his hand past his beaded headband and stood at the microphone during an abrupt confrontation at the Park District Board yesterday.

"My people are members of a sovereign naion and we must be treated as such," said the leader of the Indian village set up at an abandoned Army missile site near Belmont Harbor.

"Our backs are now at the lakefront," he intoned in the style of the Oglala Sioux. "We have nowhere else. We will take no acts of violence against your people, but if we are oppressed further at this site we will have violence."

Hearings Are Held

Chosa and five members of the Indian village attended the end of public hearings conducted by the Park District board to determine the future of the Nike missile sites, which are to be turned over to the Park District by the Army within the month.

Sixeen community organizations, four aldermen, and United States Rep., Abner J. Mikva [D. Ill.] asked the board to return four Nike sites, encompassing 40 acres, to its natural form for people "who need to get away from pavement and bricks."

"We are not used to converting guns into butter and beating plows into plowshares," Mikva said, "but it must be done."

Most Agree with Indians

Most agreed that the takeover of the Belmont Nike site by the Indians was a "proper way to air their rightful grievances."

"These people have tried again and again to emphasize their housing, cultural and economic plight—and it's about time we listened," said Mrs. Irene Hutchison, director of Voice of the People, a not-for-profit housing corporation.

Ald. Dick Simpson [46th] insisted on public hearings on the Indian issue before the land is restored and asked the board to address city officials on the matter.

Want Culture Center

"We want an Indian Cultural Exchange Center run by Indian people on our land so we can teach your people how we've existed and survived for thousands of years," Chosa said.

"We have been punished and oppressed for 150 year and it took you 80 years to conquer our people," he added, while lowering his head.

"After wars with Germany and Japan, your country gave these defeated nations their land back. Where is our land? Your constitution says we are a natiin."

News 6-21-71

Indian housing plea to Percy, Nixon unit

Indians occupying an abandoned Nike site on the lakefrant want Sen. Charles H. Percy (R-Ill.) and the President's Council on Indian Opportunity to help solve their housing problems.

Michael Chosa, the Indians' leader, said he feels Percy and the President's council could find a speedier answer than can the Justice Department to Indian needs dramatized by his people's occupation of the Belmont Harbor missile site.

Chosa Sunday asked the U.S. attorney's office to relay his request to Percy and the council.

The Indian leader also said he opposes a plan to offer Indians scattered housing on the Near North and North sides. He wants, instead, a single building where a "greater community cultural spirit could flourish."

THE INDIANS, who Monday began their second week of occupying the abandoned Nike site, see themselves as a nation, rather than just members of the militant Chicago Indian Village.

Chosa made this clear over the weekend at a public hearing to discuss future use of the land on which the Belmont Harbor and three other Nike missile sites were operated by the Army before they were deactivated.

Chosa likened the Indians to the Germans and Japanese whom the United States fought in World War II.

"It took you 80 years to conquer our people," he said, referring to the 19th-Century's Indian battles.

"After wars with Germany and Japan, your country gave those defeated nations their land back.

"Where is our land?"

CHOSA LATER sat on the concrete floor of the old Nike site's garage and pointed to the grassy bunker outside the back door.

"This portion of land was once an Indian burial ground," he said. "We feel that this property is Indian property.'

ALD DICK Simpson (44th), noting the complex issues that lie behind the Indian occupation of the Belmont Harbor site, called for additional hearings.

But a Park District spokesman said no additional hearings would be held, either on the Belmont site or on the other three sites, two in Jackson Park and one at Montrose Harbor.

In addition to Chosa and Simpson, three other aldermen, Rep. Abner J. Mikva (D-Ill.) and representatives of 16 community organizations testified at the hearing Saturday in Park District headquarters.

Mike Chosa

Most cited the needs of all Chicagoans — and not just Indians — for more land.

ALD. CHRISTOPHER Cohen (46th) testified he and Ald. Marilou Hedlund (48th) were seeking to bring about construction of a new middle school (grades six through eight) to "provide needed space for Indian (and other) children" in Chicago's Uptown neighborhood.

Sun-Times 6-26-71 p. 3.

'We'll stay, die' at Nike site, Indian says

By Michael M. Conway

The leader of Indians occupying the Nike missile site at Belmont Harbor told Chicago Park District commissioners Saturday that his people will not voluntarily leave the land.

Michael Chosa said, "Our backs are at the lakefront. We are committed to stay there and die there."

learly Monday morning.

Chose spoke at a Park District public hearing concerning possible uses of four Nike sites that will be turned over to the district this year by the Army.

The board heard 24 speakers, including Rep. Abner J. Mikva (D-Ill.), and four Chicago aldermen.

Many speakers u rged the board to hold additional hearings in the communities near the four sites. The sites, all on the lakefront, are in Jackson Park near 56th and near 64th, and at Belmont and Montrose Harbor.

A spokesman for The park District said no additional hearings are planned.

Daniel J. Shannon, president of the Park District, said he had not received official notification from the federal government about the return of the sites. He said the Army is required to give a 30-day notice.

The federal government is required to restore the land to its original condition, Shannon said.

The Indians occupying the Belmont site are "not a Park District concern becauie it is federal land," Shannon said. He declined to specify what actionthe district would take if the Indians are still present after the land transfer.

James R. Thompson, first assistant U.S. District attorney, said he would visit the Indian camp Sunday. "I want to talk with Chosa about the Indians' problems. We can't act hastily," he said.

Thompson said that physical conditions at the Belmont site would make eviction "very difficult." He cited heavy Lake Shore Dr. traffic and confined space as deterrents to any police action.

Thompson said he would communicate the Indians' needs for housing, jobs and ducation to the appropriate federal authorities in an attempt to assist them.

Chosa said that the Indians would not leave he Nike site even if facilities were provided elsewhere.

Various cotmunity group spokesmen asked to their original sae, raher than using the military buildings and missile magazines for park use.

Chosa said he "sympathized" with the needs of Chicagoans for more park land. But, he added, "Where are my people going to go? We have been pushed and oppressd too long."

He said the Indians would bewilling to set up a cultural center on the site to explain the Incian way of life to visitors.

He said that federal treaties recognize the Indians as sovereign nations. After U.S. victories in World War II, the land was returned to Germany and Japan, he said.

"After 80 years of fighting you conquered the Indians, but you have kept our land," Chosa said.

the board to have the Army restore the sites

Sun-Times Photo by Joe Kordick

Flanked by friends, Indian leader Michael Chosa (center) waits to testify at a Park District hearing on abandoned Nike sites.

Park District sets Nike site hearing

News 6-18-71

By Dennis Byrne

The Chicago Park District will open public hearings Saturday on the fate of the abandoned Nike sites amid charges that park officials have already made up their minds.

A Park District spokesman said Thursday that no plans have been made yet for the 40 acres of lakefront park land that have been tied up in the Nike sites for 17 years.

The charge was leveled by Ellis Levin, chairman of the North Side chapter of the Independent Voters of Illinois.

HE SAID the Park District has "already decided to foist a Cafe Brauer operation on the Belmont Harbor site."

"The restaurant would cater to the affluent suburbanites who presently dominate the harbor facilities. The teeming indigenous population has not been considered.

"Given a choice of a restaurant for suburbanites or an Indian village for community residents, IVI will take the Indian village," Levin said.

About 100 Indians have been living at the site to protest poor housing conditions.

Levin said IVI is not advocating any particular kind of development, but is calling instead on the Park District to give "local communities the opportunity to participate fully in the determination of what is done with the sites."

HE SAID several public hearings should be held in the four site communities, instead of the "one-shot" hearing in the "inaccessible" district offices near Soldier Field.

Diagrams and layouts of the facilities remaining on the sites should be available for public examination, he said.

Marshall Weil, Park District acting director of public information, said that hearings would not be held in the various communities.

"We set the hearing up for Saturday so it could be accessible. If there is not enough time to hear all the speakers, the hearing will be extended," Weil said.

"No plans have been made for the disposition of the land, and certainly we are holding the public hearings in good faith," he said.

Photographs of the sites will be available during the hearing for public examination, he said.

IN ADDITION to the Belmont Harbor site, two installations are located in Jackson Park and one at Montrose Harbor.

Park District president Daniel Shannon has said that the district officials have many thoughts about future use of the land, but would not discuss them until the public has its say.

The Army leased the sites beginning in 1954 for Nike-Hercules antiaircraft missile bases and recently announced that it would return the land for park use.

6-18-71 News

Family wants Indian rights

By Patricia Moore

Mrs. Betty Jack spread a cotton shag rug on the grass, stretched out enjoying the lake breeze and asked the question that needed no answer: "Wouldn't you like to live here?"

She refers to the choice plot of lakefront grass and trees at Belmont Harbor which the U.S. Army fenced in 17 years ago for a Nike missile site and which a large group of American Indians have occupied since Monday.

Mrs. Jack, sister of Michael Chosa, leader of the Indian takeover, thinks, "It's kind of nice to look BACK at the highrises." And she has no intention of leaving the prime real estate. She is as militant as her brother and speaks with equal determination.

WHEN CHOSA answered a reporter's question about what they would do in a showdown with authorities by saying, "I won't know if I leave this place . . ." his sister interrupted, "Yeah, notify the undertaker."

Is the property worth dying for?

"It's not a matter of one life," insists Mrs. Jack. "This is for all the Indians."

Mrs. Jack has been in the forefront in the emerging Indian demonstrations.. She took part in the "tent-in" last summer on vacant land near Wrigley Field. She was a leader of a sit-in in recent days at a Model City office in Uptown. She was a resident of the building on W. Ainslie which burned out early Monday and sent the Indians off to Nike site.

BETTY CHOSA JACK'S priorities for her people begin with the Indian reservations. She wants the white men to leave the reservations alone, "Indians are scared of white men's rules and the old Indians are afraid to fight back."

Young Indians are needed on the reservations to turn them around, she believes "and more young ones want to go back. They (the reservations) are the only clean places left in the country. We don't want cement, rats and cockroaches. I never saw a rat or cockroach in my life until I came to the city."

Mrs. Jack, 39, says she came to Chicago 20 years ago because there was no work to be had near the Chippewa reservation at Lac du Flambeau, Wis. She worked in radio-television factories for a time but the recent years have been bad ones for her.

She has six children but only one is with her; on the Nike site "reservation." The others, she explains, were put in foster homes when she was hospitalizd with tuberculosis. "My daughter came to see me last winter and asked to go back to her foster parents. I had told her she had to fix her own breakfast and she doesn't even know how to fry at egg."

THE CHOSA FAMILY is a large one. Betty and Michael grew up in a family of 12 children—14 when you count two orphaned cousins who lived with them — on the Chippewa reservation.

"But we never went hungry when we were little. There was always a big pot of something on the stove. As children we made our own breakfast before school. I can remember standing on a chair pulled up to the old wooden stove," reminisced Mrs. Jack.

The Chosas are well represented on the Nike site. In addition to Michael and Betty, their brothers Edward and Leonard and their wives and Edward's two children are part of the takeover. (Michael is not married and Mrs. Jack's husband died five years ago.)

INDIAN RIGHTS WERE part of the Chosa family upbringing. "Our father was president of the tribal council for as long as I can remember," says Betty Jack. "He was fighting for Indian rights before many people even thought about it."

Mrs. Jack wants to see housing built on the lakefront site. "But we don't want handouts. We can do it with long term loans."

The village would have its own schools because, Mrs. Jack continued, "the public schools teach our children that Indians are savages."

The militant Indian woman has harsh words for some Indians "who want to mix, to blend into the city. "Their children don't even know they are Indians until they go to school and some kid calls them 'a dirty Indian,'" Mrs. Jack says.

"It's time something is done in the city for Indians."

Mrs. Betty Chosa Jack, one of the Indians now occupying the Nike missile site at Belmont harbor and sister of Michael Chosa leader of the takeover, cycles on the grounds with her son, Christopher, 5. (Daily News Photo/M. Leon Lopez)

Indian fort

Whites require passes to enter missile site

By M. W. Newman

Over the waters the Pottawotamies knew as Michiguma, the fog hung steamily, ironically white.

It misted the sailboats in Belmont Harbor and swathed the apartment high-rises along the shore... those high-rent fortresses where live the white and the wealthy.

Mrs. Carol Warrington, a handsome woman with a red headband around long black hair, glared at the thousand blank windows and said:

"The Indians always used to live beside the waters. We are tired of having to live back there in the Uptown ghettos and slums with rats and dirt.

"Here we have the water, even if it's not fit for drinking . . . . polluted by the white man.

"Here we stay, by the lakeshore."

Mrs. Carol Warrington (right) and another Indian woman cook for the group on a portable camp stove. (Daily News Photos/Don Bierman)

THE BOATS bobbed and nodded in the harbor and there was no landlord to say no, in the abandoned Army missile base just south of Belmont Av. alongside Lake Michigan.

In this age of instant "happenings," this was an American Indian happening. About 20 of them, Chippewas and Sioux and Winnebagos and perhaps Apaches, broke into the site Sunday night, shut the gates and took over.

It was an act of militancy designed to symbolize the plight of Indians in a land their ancestors once had all to themselves. Chicago alone has 15,000 or 20,000 Indians, and they know poverty, bad housing, second-class citizenship.

NOW THE Indians come and go in and out of the missile base — 100 or more of them, according to some estimates. White men must show press passes or have some other means of getting in.

The guards wear headbands with feathers in them. Nobody has tried to drive the squatters out, there by the waters of Michi-guma. The Army is in the midst of returning the 200-by-70-yard site to the Park District.

"We have been pushed off our land, pushed out of our homes," said one women. We will be driven no longer."

There is much strong feeling against the white man in this makeshift Indian encampment.

"All white men are devils," said an Indian who gave his name as Pee Wee Taylor. "The black man is our brother.

"Daley is a devil. Nixon is a devil.

"In Vietnam we fought for the white man. I was a platoon leader and I had to shoot some brothers of mine for the white man."

"Now I'm rising up angry," he said, raising fist in the air.

TAYLOR WORE a headband, jeans and a buckskin vest with the words "Indian Power" on it.

He said he was among 45 Indians routed from a fire in an apartment house at 1142 W. Ainslie. The Indians moved into the weedy Nike missile

An Indian youngster holds onto an Indian flag of war as his elders relax near a pup tent on the grounds of abandoned Army Nike site at Belmont and the lake which they took over Monday.

site after the fire. It is a bleak patch of concrete, grass and a few buildings, ringed by barbed wire where sentry dogs patrolled until the Army moved out recently.

"It's the best place to live I've ever had," said Taylor. Indians can sleep anywhere, he said, and his bunk has been a concrete floor in a shed on the site.

Some of the others were occupying green tents clustered on a bunker ridge. Mrs. Warrington said she was bringing in her six children, aged 10 to 17, and they would stay in a concrete bunkhouse. The base has water and toilet facilities, but can use more blankets.

KNEELING, Mrs. Warrington stirred a big steaming pot full of bean soup. The squatters brought supplies with them and also have been receiving aid. One white youth hauled in long loaves of bread.

"Would you eat with an Indian?" Mrs. Warrington challenged a reporter. "Would you sit at his table in the Uptown slums?"

Chet Big Cloud—tall, sturdy, serious—walked over. Like the Indians' 35-year-old leader, Michael Chosa, he is a military veteran. He said he joined the Army at age 14 and saw service in Korea.

"In Japan I saw a grave marker I won't forget," he said. "It had this inscription on it:

Here lie a black man
Who fought the yellow man
For what the white man
Took from the red man.

Chet Big Cloud walked away. A damp wind pushed the white fog over the waters of Michi-guma, which the white man calls Lake Michigan.

News Sep. 16-1971

Indian charges held over

Charges against four Indians involved in a scuffle with police last July 1 near Belmont Harbor have been ordered held over for a county grand jury investigation.

Charges against four other Indians arrested during the disturbance on the abandoned Nike missile site the Indians had occupied were dismissed Wednesday by Criminal Court Judge John F. Hechinger.

Trs. Carol Warrington, 36, a leader of the Chicago Indian Village, was bound over to the grand jury on charges of aggravated battery, aggravated assault and mob action.

Also bound over to the grand jury were James Yellowbank, 32; Jackie Alsip, 21, and Herold Potts, 21.

A group of about 80 Indians occupied the Nike site last June to protest poor housing conditions. They moved out in July and now live on a campsite in Naperville.

They vow to remain 'forever'

By Howard Mason and Barry Felcher

Twenty American Indians early Monday took over the abandoned Army Nike missile site at Belmont Av. and the lake and vowed to remain there "forever."

The occupation occurred hours before dawn after a fire routed 45 American Indians from an abandoned three-story apartment building at 1142 W. Ainslie, which the Indians had seized last March.

Police said they would make no move to oust the Indians from the Nike site unless asked to do so by federal authorities.

A military police team, composed of an Army sergeant and a Navy enlisted man, was summoned to the scene, but

Turn to Back Page, this section

20 Indians seize Nike site on lake, vow to stay 'forever'

(-14-7)

Continued from Page 1

also made no attempt to evict the Indians.

Indian leaders said the number of Indians on the site would increase later Monday when expected reinforcements arrive.

THE 20-MEMBER invasion force was spearheaded by four Indian men. One of them scaled the 9-foot-high cyclone fence near the main gate while three others used a wrench to force a padlock on the gate.

The four then ordered the lone private watchman on duty, William E. Brown, 70, to leave the premises. Brown, an employe of Kane Service, was unarmed and made no attempt to oppose the Indians.

As Brown walked out the gate, the Indians raised clenched fists in an "Indian power" salute.

The Indians then occupied a 16-by-20 foot cinder block building containing a washroom and set up a command post in it.

MOST OF the invaders arrived at the scene in a van and auto. The van, containing food and other supplies, was driven inside the 70-by-200-yard lakefront site.

The occupation was led by Michael Chosa, 35, a Chippewa and leader of the American Indian Center at 1630 W. Wilson, and Mrs. Carol Warrington, 36. She was arrested last week for removing her six children from public schools to protest alleged bias against Indians in history books.

Alcatraz beacon finally liberated from Indians. Page 11.

"WE'RE going to stay here forever and a day," said Chosa. "The people (Indians) have no place to stay. They were burnt out. The fire was set deliberately.

"We can't stand the police harassment any longer. All we ask for is an even chance.

"When they come here, we're going to resist them. They've got us backed right to the lake now — and half of us can't swim."

MRS. WARRINGTON said, "We're going to build our homes right here, by the waters where the Indians always lived."

Gazing up at the high-rise apartment buildings on nearby Lake Shore Dr., she added, "Now we are in front of them (high-rises), instead of in back in the ghetto.

"I wonder what President Nixon will say about us with his forked tongue — and the mayor. I wonder if they will say anything about us."

CHOSA showed a Daily News reporter handdrawn plans of the missile site layout, showing locations of all surface installations, gates and other details.

The plans appeared to indicate that the Indians had planned for some time to take over the site and decided to implement the plan after the fire.

The decision to take over the site was reached at a meeting held in the American Indian Center immediately after the fire in the Ainslie St. apartment building.

SEVERAL of the Indians complained at the meeting that they were beaten by Chicago police as they were routed from the building during the fire.

Decora Decora, 42, said he was struck on both arms by a policeman as he tried to assist another Indian from the flaming structure.

Another Indian, Eddie Smoke, said he was struck on the back by a policeman.

FIRE CAPT. James Sampson of the 20th Battalion said firemen were called to the Ainslie St. address at 1:06 a.m. Monday.

Sampson said fires started on the second and third floors at the same time and that he had ordered an arson investigation.

A number of the Indians wore headbands with feathers during the take-over.

The invading force included 10 men, 7 women and 3 children. They brought with them, in the van, a cookstove, canned food, blankets, and a set of horseshoes for recreation.

IMMEDIATELY after the take-over, police Sgt. Raymond Kunkel of the Town Hall District shouted to the Indians: "Come out! What is your problem?"

An Indian man shouted back: "The white man is our problem. This is federal property. You have no jurisdiction here."

Then an Indian boy added, "Get off my yard!"

THE NIKE site is among 100 acres of valuable lakefront land in the process of being returned by the Army to the Chicago Park District for public use.

Sophisticated weaponry made the sites and their missiles obsolete. The sites were established on the lakefront by the Army in 1954 to protect Chicago from an attack by manned bombers.

Chosa and Mrs. Warrington were key figures in establishing an American Indian tent camp on a strip of gravel at W. Waveland and N. Seminary near Wrigley Field in May, 1970.

The first tent was set up to house Mrs. Warrington and her six children after the family was evicted from an apartment at 3717 N. Seminary for refulsal to pay rent. The tent village remained during the summer.

CHOSA and Mrs. Warrington, who is also an Indian, have since led a number of demonstrations in Chicago.

Last January, 50 American Indians beat a warpath to the office of insurance magnate W. Clement Stone and offered to give him a 99-year lease on his Uptown headquarters in return

for $50,000 to aid Chicago Indians.

The Indians, as in past demonstrations, contended that the land on which his headquarters are located originally belonged to Indians. Stone pledged to aid the Indians.

Mrs. Warrington said the Chicago Board of Education has not been educating Indian children in a satisfactory manner. She said Indians are forced from schools because of the "oppressive" curriculum and discrimination.

Indians lose, 12 wind up in jail

Battle at Nike site—100 evicted

BY HAROLD TUCKER
AND JAMES MURRAY

ABOUT 100 Indians—men, women and children—were evicted from the Nike site near Belmont Harbor today after a clash with police and Chicago Park District workers.

The Indians fought back, using Molotov cocktails, clubs, baseball bats, bricks and rocks. Three policemen were injured slightly and 12 Indians, including a woman, were arrested.

The battle was over by 8 a. m. Workmen were removing the fence and its posts, crews of lawnmowers began cutting the grass and bulldozers were knocking over such shacks as a small sentry house and the latrines.

"WE'RE SIMPLY returning the site to the use of all the people," said Park Supt. Thomas Barry.

First Asst. U. S. Atty. James R. Thompson said however, that the government still maintains control of the land until July 19, when its lease expires.

Asked if the city's action to remove the fences was taken with the government's knowledge and if the park district had authority to do so, Thompson said, "no comment."

The Indians had seized the Nike site to dramatize their demand for better housing.

Only extensive damage was incurred by a privately owned sailboat moored to a buoy about 10 feet off shore in Belmont Harbor, adjacent to the Nike site. A Molotov cocktail, apparently hurled by an Indian youth, set the boat ablaze.

FIREMEN ABOARD a jetboat in the harbor and others from the shore fought the fire. Fire officials set damage at more than $5,000.

Only one shot was fired during the eviction. That was the blast of a plastic shotgun shell fired into the air by police after a fire bomb landed at the feet of 1st Deputy Police Supt. James H. Rochford, who directed the operation.

The fire bombs, made by the Indians from gasoline drained from their cars, in many cases failed to explode when hurled. Those that did work, burned harmlessly on the ground until put out by firemen carrying extinguishers or by workmen who beat out the flames.

ONLY THE INDIAN leaders and those specifically observed committing acts of violence were arrested, according to Rochford.

About 50 of the others marched to the Fourth Presbyterian Church, Michigan Avenue and Chestnut Street, where they were admitted to the basement and said they planned to remain until suitable quarters are found for them.

Many of the marchers were in tears at their defeat in attempting to seize the Nike site to emphasize their demands for assistance.

The eviction began with groups of workmen, protected by police, attempting to cut sections of the army's chain link fence. As one group of workmen retreated under barrages of debris, other groups advanced on other sections of fence.

The final police march-thru came as about 50 officers strode shoulder to shoulder thru the cut out sections of fence at the southeast edge of the site.

Police officials said four shotguns with the plastic shells only were taken to the scene. They said some of the policemen used Mace at the south end of the site when they were attacked in force by groups of defenders.

The plastic shotgun shells merely sting a victim when fired from a distance, and can inflict wounds to draw blood only when fired at very close range, the officials said.

ONE SPOKESMAN, Mrs. Donna Chosa, sister-in-law of the Indian leader Mike Chosa, said garbage cans had been filled with

★ Please turn to page 10

CHICAGO TODAY Photo by Dave Fornell

A Menominee Indian woman, Mrs. Carol Warrington, stands guard with shotgun at Nike site. She was arrested

★ from page 5

water for use against any fire that might start.

Mrs. Betty Jack, 40, said the children had been assembled inside a building at the middle of the site for safety.

Leonard Chosa, Mike's brother, was quoted as saying the Indians had armed themselves with "everything from pop bottles to shotguns" to resist efforts to remove the fence.

However, no shots apparently were fired by the Indians and only one—a warning in the air—was fired by police.

MRS. JACK WAS on the phone as the shoulder-to-shoulder line of police advanced on the building where she was talking. Her last words were, "Please, I have to get my children." The next voice on the line was a man who identified himself as a policeman. He said, "The premises are vacated."

Later a hysterical girl told the City News reporter, Tom Eads, her mother had been "dragged away by the hair" by a policeman. She identified herself as Sunday Warrington, 15, daughter of Mrs. Carol Warrington.

THE POLICEMEN who were injured were treated at St. Joseph Hospital and released. All assigned to the Austin district but detailed for the lakefront operation, were Raymond Stoppa, 44, lip abrasion; Bruno P. Gobbo, 29, leg injury and Kenneth Hoffman, 26, face lacerations.

At City Hall, Ald. Dick Sompson [44th], told reporters he had witnessed the police-Indian action from 6 a. m. He expressed sympathy with Indian demands, but praised policemen for exercising "extraordinary restraint."

THE POLICE "took no advantage of their police powers," he said, arresting only those who actively resisted eviction.

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Daily News June 17-1971

Indians are losing again

It appears that the latest Indian foray against the white man is destined to end the way practically all such forays have ended down through history: the Indians are going to lose again.

From a practical point of view, it could hardly have been otherwise. The Army's abandoned Nike missile site at Belmont Harbor is in the process of being turned over to the Chicago Park District. The Park District is committed to preserving and beautifying the lakefront for the use of all Chicagoans. The housing development and schools demanded by the Indians would clutter up the landscape and deny the property's use to the public. Meanwhile, the white man's law says the Indians trespassed and posed a possible threat to government property. So the Army apparently has no choice but to chase them off.

But that leaves two items of unfinished business.

Just when is the Army going to implement its promise to get the old Nike emplacements cleaned out and deliver the property? The area is of no use to anybody in its present half-way-between state. We urge full speed ahead.

And there remains the matter of the Indians' demands. They have a point; they have had a point for almost two centuries. They remain disadvantaged stepchildren, victims of politics and neglect.

There are some 16,000 American Indians in Chicago, and their needs for jobs, housing and education are great. Surely this is a group numerous and deserving enough to warrant specific attention at City Hall. Ald. Christopher Cohen, in whose 46th Ward many Indians live, has evidenced concern and promised to make a statement on their demands at a Park District hearing Saturday on the uses of the missile site. We suggest he carry the matter on to the City Council, and try to get a plan organized that will help move the Indians toward a fairer break in the *Checagou* they once owned.

Indians ask Nike site rights

News June 16 '71

The leader of Indians who have taken over the abandoned Belmont Harbor Nike missile site has issued a list of demands for future use of the site.

The demands were given to Ald. Christopher Cohen (46th) Tuesday during what Cohen called a "fact-finding" mission to the Nike site.

Michael Chosa, the militant leader of the Indian group, told Cohen that the Indians want low-income housing, an education complex for Indian children and a community center developed on the site, which has been returned by the Army to the Chicago Park District.

Chosa also insisted, Cohen said, that the Indians be given full title to the site and that an "all-Indian school board be established."

THE ALDERMAN said he was concerned with the complaints made by the Indians since many of them live in his North Side ward.

Cohen added that he has taken no position on the demands or the take-over of the site but would deliver a full statement at a public hearing June 19.

That hearing is being held by the Park District to receive suggestions on the best usage of the Belmont Harbor site and other former Nike sites at Montrose Beach and Jackson Park.

Sun 6-15-71

Indian takeover

Feathers are strung on the gate of the abandoned Army Nike-Hercules missile base at Belmont Harbor where 20 Indians took over before dawn Monday. Joining the raiders are Marge Soman (left) and Donna Chosa, sister of Michael Chosa, who led the takeover. Story, another picture on Page 4. (Sun-Times Photo)

Indians battle cops, leave base

By Barry Felcher
and Robert Signer

About 50 Indians fought a two-hour battle with police and park employes Thursday, then abandoned their encampment at an obsolete North Side missile base.

The homeless Indians then marched to Michigan Av. and Delaware, across from the John Hancock Center, and sought refuge in the Fourth Presbyterian Church.

There, Michael Chosa, leader of the Indians, met with John Donovan, deputy commissioner of Chicago's Human Resources Department in an effort to find housing.

THE BATTLE broke out at daybreak when Chicago Park District workers, backed by riot-equipped police, arrived at the former Nike missile base at Belmont Harbor, to rip down 7-foot-high fences surrounding the complex of buildings and rocket launchers.

Before it was over 12 Indians were arrested, three policemen and four Indians were injured, a $10,000 sailboat an-

Turn to Back Page, this section

Armed with a shotgun, Mrs. Carol Warrington, a Menominee Indian, stands at front gate of the Nike missile site threatening to shoot police and workers. Mrs. Warrington, mother of six children, is one of the militant leaders of the group. She was arrested recently for keeping her children out of school. (Daily News Photo/Edward DeLuga)

A piggy back ride is fun to this little Indian girl, but others in this group are embarking on a more serious trip. They are members of Chicago Indian community, leaving the Belmont missile site Thursday after workers tore down the fence around the site. (Daily News Photo/Edward De Luga)

Indians battle police, quit base for church

Continued from Page 1

chored in the harbor was firebombed and destroyed and at least one shot was fired.

Indians, who occupied the base June 14, used baseball bats, rocks, bottles, iron pipes and buckets of water to hold off the park workers.

An Indian woman, Mrs. Carol Warrington, 36, stood with a shotgun at the front gate during the confrontation and threatened to "shoot the first policeman who sets foot on our land."

ABOUT 100 police waited in the background while park workers, in wave after wave, tried unsuccessfully to tear down the fences.

It was almost two hours after the raid began that the first fence fell and police, armed with shotguns loaded with plastic pellets, rushed the encampment.

The pellets, police said, could nock a person unconscious without fatally injuring him.

THE ASSAULT on the encampment began at 5 a.m. when several dozen police and nine big yellow Park District trucks arrived at the missile site.

Park District crewmen were equipped with heavy wirecutters, acetylene torches and drag lines which they connected to the trucks.

THOMAS BARRY, superintendent of the Park District, said the dawn operation was one of several scheduled for Thursday at various missile sites now vacant.

"This is a preliminary step to taking over the land. You have to do it one way or another," he said.

Authorization to begin ripping down the fences came from the federal government Wednesday, Barry said.

Federal officials in Chicago said there was an agreement with the Park District but refused to discuss details. The land officially does not revert to the district until July 19.

Directing the police effort were Chief of Patrol James J. Riordan and his top deputy, Robert Lynskey, who at one point was told by Indians his wife "would be a widow" if the encampment were invaded.

The injured policemen were identified as:

Raymond Stoppa, 44, lip lacerations; Bruno P. Gobbo, 29, leg injuries; and Kenneth Hoffman, 26, face lacerations. All were treated in St. Joseph Hospital.

Among those arrested were Mrs. Warrington; Paul Castella, 21, of 850 W. Buckingham Pl.; Joe Gorr, 28, of 5250 N. Kenmore; James Happie, 36, who gave no address; Don Hoolis, 27, of 844 Grace; Edward Reys, 21, of 1354 Wilson.

Also Harold Potts, 21, of 1944 N. Hudson; James Yellowback, 23, who gave Belmont Harbor as his address, and Gerald Grignon, 17, of 1944 Melrose.

THE INDIANS moved onto the former missile site almost three weeks ago after a fire destroyed an abandoned three-story apartment building at 1142 W. Ainslie which they had seized last March.

The sites were left vacant by the Army early in June when sophisticated equipment, originally intended to protect Chicago from an attack by manned bombers, was quietly removed.

The Nike site is among 100 acres of valuable lakefront land in the process of being returned by the Army to the Chicago Park District.

News July 1-1971 Three

Indians splash buckets of water and use baseball bats to prevent Chicago Park District workers from ripping down fence of Nike missile site at Belmont Harbor where the Indians have been encamped since taking the site over three weeks ago. (Daily News Photo/Edward DeLuga)

Southtown Economist 6-30-71

Commentary

The parks belong to ALL the people

Now that the army has finally admitted the Nike sites on the lake front serve no useful purpose, it has agreed to vacate them and to return them to the Chicago Park District board of commissioners.

Instead of removing the ugly-appearing shanties and other physical units of the sites, the park board is considering petitions to assign the areas for special uses, such as for neighborhood groups.

Where proof needed that to do would be a tragic mistake and a disservice to the general public, it was provided by the record throngs which jammed the beaches and the parks during the weekend heat wave.

All of the sites are the most desirable acreage in Jackson, Burnham and Lincoln parks. They are on the lake front and most of them are on entrances to park harbors and lagoons. These are kind of places sought by picnic-goers and those who merely enjoy lolling on the grass and watching water craft entering and leaving the lake. Promintory point in Jackson park, one of them, was the most popular for residents of the Southwest side and the suburbs who wanted to enjoy natural air conditioning on a hot Summer day instead of the mechanical kind.

If the park board surrenders the sites and shanties for use other than for the general public, only those affliliated with the private use would be eligible to visit the areas.

The park system still is encumbered with such private use of the lake front granted by preceding boards. These include the yacht clubs in Grant and Lincoln park and the Lincoln park gun club, which not only has fenced off a large area on the north side of the lake front entrance to the habor, but its members induced the board to provide a paved parking lot for exclusive use of the club and its guests.

The mistake that was made in both instances should not be repeated this time. The late Daniel Burnham, father of the Chicago Plan, for whom Burnham park was named, said the parks should be extended, preserved in perpetuity for public recreation use and to be protected against encroachment by private or semi-public interests.

That still makes sense.

Tribune June 28-1971

[TRIBUNE Staff Photo: By David Nystrom]

Mike Chosa [standing left], leader of Belmont Harbor Indians, asking a group to leave the Army Nike site.

Leader Hits Drinking, Fights, by Indians at Nike Missile Site

BY STANLEY ZIEMBA

Heavy drinking and fighting among the 750 Indians encamped at the abandoned Army Nike missile base at Belmont Harbor is jeopardizing the camp's existence, Michael Chosa, chief of the camp, said yesterday.

He said the drinking and fighting also are jeopardizing any chance the Indians have in obtaining their demands from the federal government.

Drinking among teen-agers, including girls 13 to 16 years of age, is especially prevalent, Chosa said, adding that he is unable to stop it.

Begging His People

Chosa said: "If the drinking doesn't stop soon, our entire campaign will be destroyed. I'm begging my people to get together. The young people especially have to realize we're here for a purpose. This isn't a party.

"I have an Indian police force of 17 men in the village who were assigned to keep order and prevent people from bringing liquor into the camp, but most of them are drinking along with everyone else.

"The drinking began the day we took over the missile site and it has been getting worse right along. I've tried to tell the people to stop but they won' listen to me."

Police Patrol Perimeter

Chicago police patrol the perimeter of the Indian village, but are not authorized to enter the camp because it is on federal land, Chosa said.

"Only federal agents can come in and I wish some were assigned to help patrol the camp and bring the drinking and fighting to a halt," he said.

The Indians took over the missile site June 14 and pledged to hold it until the government set aside the site for 200 public housing units for Indians, an educational complex for 500 Indian children, and an Indian cultural center. The Indians also want the government to provide unemployed Indians with jobs.

Expects Answer Soon

Chosa said he expects an answer on the demands from Washington sometime this week.

"We intend to hold the site until our demands are met," he said, "that is if the drinking doesn't get too far out of hand."

The Army closed the site May 21 and is in the process of returning the land to the Chicago Park District. The Army has asked the government to remove the Indians, but the government thus far has not acted.

Nows
7-17-71

Wreckers razing 4 Nike sites

Wrecking crews have replaced U.S. Army missile crews at four Nike sites returned to the Chicago Park District.

Demolition of Army facilities on the sites — two in Lincoln Park and two in Jackson Park — will be completed early in August, a Park District spokesman said.

Afterward, the 40 acres will be restored to the green landscaped condition that existed before the Army leased the land in 1954.

Under the terms of the lease, the Army recently provided $573,362 for restoration. Out of this fund, the district hired two wrecking companies.

Return of the Nike land followed years of pressure by public officials and private groups. The missiles themselves were declared obsolete by the Senate Armed Services Committee in 1959.

Contracts for landscaping work will be made after demolition work is finished, the park district spokesman said.

PUBLIC attention focused on the 12-acre Belmont Harbor site when it was seized June 14 by a group of American Indians.

The Indians vowed to remain until they received improved housing. They cited an old treaty that reportedly allowed federal land to revert to Indian ownership if unused for a year. On July 1, Chicago police evicted the Indians, who now reside on forest preserve land.

Chi. Daily News June 23-1971 BRICKMAN

'What the Army can have the Indians can't'

May I take issue with the outrageous inconsistency of The Daily News in arguing for the eviction of the Indians from the abandoned Nike site in Lincoln Park on the ground that "the housing development and schools demanded by the Indians would clutter up the landscape and deny the property's use to the public."

Why did you not raise this argument against the Army when it first took over these sites back in 1956? At that time I wrote to every newspaper in Chicago demanding that, if there was any reason why these installations had to be on the lakefront (which I doubted), the Army should take over certain private lands used by small numbers of privileged people instead of the public parks. I suggested the Saddle and Cycle Club on the North Side and the South Shore Country Club on the South Side. Neither your paper nor any other published my argument.

What the military wants, the military gets. So maybe you got converted late. Good. May I then see an editorial in your paper complaining about the presence of six private yacht clubs on park property, which pay no taxes and which bar the general public from their premises?

Do you have anything to say about the preemption of public lakefront property by the Lincoln Park Gun Club? By Meigs Airport in Burnham Park?

If you are not willing to raise your voice against any of these things, then how can you have the crust to object to the occupation of 12 acres of park land by the Indians who owned all of it before we stole it from them? Why the double standard?

VIRGIL J. VOGEL
Associate Professor of History
Chicago Amundsen-Mayfair College

disagreed with the statement.

News 7-21-71

5 Indians skip trial, face arrest

Arrest warrants were issued for five American Indians involved in the July 1 battle with police at the abandoned Belmont Harbor Nike missile base, when they failed to appear in court Tuesday.

Bond for all five was increased by Felony Court Judge Wayne W. Olson, who also scheduled Aug. 12 preliminary hearings for them and seven others who appeared in court.

The 12 were arrested when about 90 Indians living at the site clashed with police and rocks and bottles were thrown and a sailboat in the harbor firebombed. The Indians had camped at the site from June 14 to July 1 because they said they could not find permanent housing.

THE FIGHT erupted when work crews under police protection began taking down a fence surrounding the site, which subsequently was cleared in preparation for return of the land from the Army to the Chicago Park District.

The Indians are now camped along Big Bend Lake in a suburban Des Plaines forest preserve. Attorneys for the five who did not appear in court said their clients had been unable to find transportation to the Criminal Courts Building at 26th and California.

News 7-2-71

Mike Royko

The ugh-lie American

Oh, Great White Father, you speak with forked tongue.

Indians come live on land by Lake Michigan. They say they need home and land is their land.

But you say no, Oh Great White Father. You say land by Lake Michigan belong all people. You say land not Indian land. You say land city park. And you say Indian must get off city park.

Indian stubborn. Indian say they stay on land. Indian no want to live in flop house, boarding house or public house. Indian want live on park land.

You say, no more powwow. If Indian no move, you move him.

Indian brave. Indian say him fight. Him make one last stand. Indian know how to make one last stand. Him make one last stand for 400 years now.

Night come, you move in troops. But battle not start until dawn. Old tradition.

Dawn come. Battle start. Bottles fly. Baseball bats. Rocks. Buckets of water. Battles not what they used to be.

Troops charge. Indian fight hard but Indians lose. Old tradition.

Indians herded off land. Some Indians pinched and put in paddy wagon. Fence torn down.

NOW PARK LAND BELONG to all people again, not just to Indians.

But you have forked tongue, Great White Father.

Same day you throw Indian off people's land, you call big powwow.

You say at powwow that you make treaty to give people's land away.

But you not give land to Indians. You give land to Papa Bear.

You say you give 75,000 seats to Papa Bear, on same day you give kick in seats to 50 Indians.

You put Indian bucks in jail. But you put taxpayer's bucks in Papa Bear's pocket.

Indians want land, so Great White Father send cops.

Papa Bear want land, so Great White Father send architect, concrete mixer and steam shovels.

Later, Great White Father also send bill—to taxpayer.

GREAT WHITE FATHER speak with forked tongue when he say land belong to people.

Him give park land to highway builders. No ask people.

Him give land to private yacht club. No ask people.

Him give land to skeet shooters. No ask people.

Him give land to conventioners. No ask people.

Him give land to Papa Bear. No ask people.

Who you kid, Great White Father. Land only belong to people when Great White Father need wampum from people.

Many moons ago, park land green, many trees, grass, sand. Water clean.

But Murphy, Great White Father's architect, make big magic. Now park land not so green anymore. But wampum green.

Contractors like green wampum. Contractors make more roads to Papa Bear's new home, contractors get much wampum.

Architects make more big magic. Architects get much wampum.

Banks get bonds. Banks make much wampum.

After few moons, Great White Father have another powwow, make new treaty. Build big island in big water for big flying machines.

Everybody make more wampum.

Make big hotels by water for people who come in big bird to island. Everybody make more wampum.

Build more highways to big hotels. Contractors make more wampum.

Great White Father give everybody wampum.

Even Indian. Great White Father womp 'em good.

News July 2-1971 Fri.

Indian leader Chosa has possible injury

By Dave Canfield

Militant American Indian leader Michael Chosa was hospitalized Friday with a possible ruptured liver suffered while leading about 50 Indians in a battle with police and Park District employes.

Chosa, who entered Passavant Hospital Thursday night, accused police of battery, according to Michael Cooney, director of the police Internal Affairs Division.

Hospital officials refused to report on Chosa's condition, but said he was "resting comfortably." Dr. Carl Leigh, a staff physician, said tests would determine whether Chosa's liver is ruptured.

CHOSA, WHO SAID he was jabbed in the right side of the stomach by a policeman's nightstick, was the only Indian hospitalized for injuries after Thursday's battle at the abandoned Nike missile base at Belmont Harbor. The Indians seized the site three weeks ago.

No policemen were hospitalized but three were treated at St. Joseph's and released.

Indians charged that Mrs. Carol Warringtonn one of 12 arrested during the battle, suffered back injuries when four policemen dragged her by her feet for a block along a gravel roadway.

But Deputy Police Supt. John McInerney, who was at the scene, denied the charge.

"It did not happen," he said flatly.

Mrs. Warrington was held Friday in the women's lockup at 1121 S. State.

AFTER THE BATTLE, the remaining Indians left the base voluntarily.

Led by Chosa, they marched to the Fourth Presbyterian Church, 126 E. Chestnut. There, Chosa began experiencing stomach pains and lay down on a table in the basement.

An ambulance was called and he was taken to Passavant.

Fifteen Indians remained in the basement Friday.

The Rev. John Miller, assistant pastor, said none of the 15 would be permitted to return to the church if they should leave for any reason.

"We were told these people needed housing," he said. "If that's the case, they don't have any place to go."

EARLIER, Mrs. Susan Power, Don Carlson and Michael Chosa's brother, Ed, accompanied by Richard Rodgers, a church elder, had been to three buildings where city officials Thursday offered the Indians housing.

Indian leader Michael Chosa in Passavant Hospital. He is suffering from a possible ruptured liver.

The Indians rejected the offerings categorically and Rodgers said:

"The first place (in the Old Town Garden Apartments, 1448 N. Sedgwick) was OK, but in a terrible neighborhood.

"The other two (in two-and three-flat buildings at 935 W. Leland and 1014 W. Leland) were terrible."

GENE SCHMURA, program co-ordinator for the Chicago Housing Authority, also included on his list of offerings housing in a three-flat building at 842 W. Leland. But the Indians and Rodgers found the building locked.

Other apartments had broken windows, missing screens, rickety porches with no railings or loose railings, broken cabinets and a broken refrigerator.

Of the Old Town Garden location, Mrs. Power said:

"That's the worst street in the world — Sedgwick between Division and North."

City officials earlier had suggested the Cabrini-Green Homes project on the Near North Side.

"That's not where Indian people live," Michael Chosa said. "Even our black friends are trying to get out, because it's inadequate."

INDIANS HAD occupied the missile base since June 14 to protest inadequate housing.

The battle Thursday erupted after Indians used baseball bats, rocks, bottles, buckets of water to hold off park workers sent to tear down 7-foot-high fences surrounding the base.

A $10,000 sailboat anchored in the harbor was fire-bombed during the battle. Police say the Indians were responsible. Indians say it was fire-bombed by police.

After the battle, heavy equipment moved in to begin dismantling buildings on the 70-by 200-yard base.

Deputy Chief of Patrol Robert Lynskey a commander of police who went to the Mike base Thursday, said the mission was not to oust the Indians from the site, but merely to "cover" the park crewmen as they removed the fence.

"They (the Indians) would still be there if they hadn't tried to stop the workers," he said.

DURING THE march to the church, they paused in a Lincoln Park glade, where Chosa talked quietly to children in the group:

"You saw your mothers and fathers clubbed. Remember that.

"Yet they're the only good people left in the world. Remember that.

"I feel in my heart the Great Spirit is with us every step of the way. Remember that."

Chi. Tribune July 2-1971

[TRIBUNE Staff Photo: By George Quinn]

American Indians walk past downed fences as they leave their Belmont Harbor encampment.

Dozen Are Arrested

Indians Flee Lake Nike Site

BY HAROLD REMY
AND DAVID GILBERT

Fifty Indians who had taken over the abandoned Nike missile site near Belmont Harbor June 14 fled the site yesterday after fighting with Chicago Park District employes and police.

Park District and police officials later insisted the employes merely intended to remove the fence around the 12-acre site and that it was made clear to the Indians that they were free to stay even after the clash with police.

Twelve Indians were arrested. Thirty - seven others later marched three miles to the Fourth Presbyterian Church, 126 E. Chestnut St., where they took over the church basement and announced they planned to stay there indefinitely.

Three policemen were treated in St. Joseph's Hospital for cuts and bruises following the skirmish with the Indians. Several Indians complained of minor injuries.

At one point during the clash one of those later arrested, Mrs. Carol Warrington, threatened Thomas Barry, Park District general superintendent, and Robert J. Lynskey, deputy chief of patrol for the Damen Avenue Police District, with a shotgun.

The Indians hurled rocks, bottles and Molotov cocktails at the park workers and police, and they attacked park employes with clubs, auto jacks and pipes as the workers sought to cut the fence.

The only shot fired was from a policeman's shotgun, apparently as a signal to other police or as a warning.

A 28-foot sailboat, "My Fair Lady," registered to Casimir Dolemba, 8419 S. Kostner Av., was destroyed with loss estimated at $15,000. Police said the boat, moored 20 yards from the fence in the harbor, was hit by a Molotov cocktail thrown from the Nike site.

Residents of apartment buildings along the lakefront watched the early morning clash from their windows. At one point a small group of Indians and

[Continued on page 2, col. 1]

Indians Battle Police, Flee from Nike Site

[Continued from first page]

their sympathizers, who came to the scene after learning of the disorders, sought to block traffic in nearby Lake Shore Drive. They were quickly moved by police.

Turned Back to District

The Belmont Harbor and three other abandoned Nike sites on Park District property are being turned back to the Park District effective July 19. The Park District is to remove buildings and restore the sites, then bill the Army for the costs.

Barry said he received permission late Wednesday to remove the fences at the four sites before clearing the areas. He said crews were sent to all the sites, but that all crews were moved to Belmont Harbor after the trouble developed there.

The Park District had planned to do the work in secrecy. Newsmen, tho, got wind of it and appeared at the Belmont Harbor site at 4 a. m.

Police, Crews Arrive

At 5 a. m. three squadrols containing 30 helmeted policemen of "incident teams" arrived with Park District workers in five trucks. The Indians appeared as the park teams sought to begin cutting the fence with wire cutters.

First they threw some water and bottles at the men. Later they came back with the Molotov cocktails and other weapons, forcing the workers back from the fence.

By 6 a. m. reinforcements swelled the number of policemen to about 75, and four more trucks with park workers arrived. A police heavy equipment truck brought shotguns, submachine guns, tear gas and other items. Two fire engines and a police marine unit were brought to the scene. James J. Riordan, chief of the Police Patrol Division, arrived to take command.

Clash with Police

Several dozen sympathizers came to the scene and clashed with police as they attempted to enter the site.

The Indians piled some debris at the main gate and set it afire. but firemen extinguished the blaze.

At about 7:20 a. m. the Indians' attention was diverted to the main gate, and park workers succeeded in tearing down several hundred feet of fence at the south end of the site. Then police entered there, and rounded up the Indians.

The 12 were taken into custody, and the others marched to the church.

Norman Swenson, administrator of the Fourth Presbyterian Church, told the Indians they could stay in the basement for a time, and police complied with his request to stay out of the building.

The policemen injured were Patrolmen Kenneth Hoffman, 26; Raymond Stoppa, 43, and Bruno Gobbo, 28.

Of the Indians arrested, Mrs. Warrington was charged with aggravated assault, carrying an unregistered gun, mob action and reckless conduct.

Other Charges Told

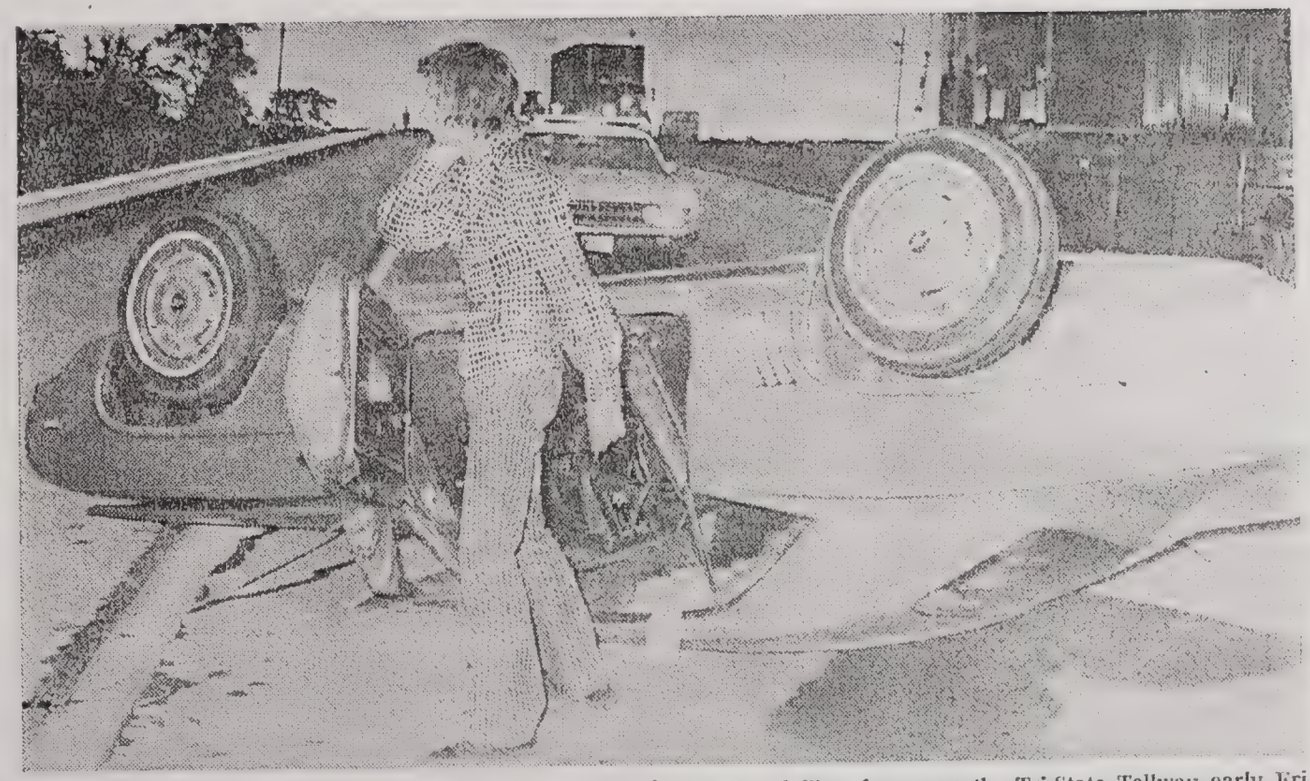
Charged with mob action and reckless conduct were:

Paul Castella, 21, of 850 W. Buckingham Pl.; Joseph Gorr, 28, of 5250 N. Kenmore Av.; James Happie, 36, no address given; Don Hoolis, 27, of 844 W. Grace St.; Charles Halfaday, 33, of 4431 N. Racine Av.; Francis Russeau, 34, of 1344 Walton St.; Gerald Grignon, 17, of 1944 W. Melrose St.; and James Yellowbank, 23, who gave Belmont Harbor as his address, also charged with aggravated assault.

Edward Reys, 21, of 1354 W. Wilson Av., was charged with arson, aggravated assault and mob action. Henry Potts, 21, of 1944 N. Hudson Av., was charged with arson, unlawful use of a weapon and mob action.

Jackie Alsip, 21, of 1709 Melrose St., was charged only with mob action.

Chicago Tribune
July 2, 1971.

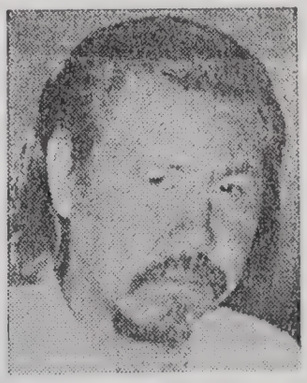


Martin A. Kerr walks away from his car after it spun out of control and flipped over on the Tri-State Tollway early Friday. He and a passenger were pulled from the wreckage. (Daily News Photo/Edward De Luga)

Jul 9-71 News

2 in auto crash saved by Indians

Nancy L. Lytle



Adam Sturdevant

Three Indians guarding the entrance to the Indian encampment on Big Ben Lake in Des Plaines rescued two persons from a car that spun out of control, flipped over and crashed on the Tri-State Tollway early Friday.

The car, driven by Martin A. Kerr, 20, 3630 W. 86th Pl., overturned and slid on its roof for 552 feet, state police said.

Kerr said he had dozed off at the wheel and his car struck a bridge abutment while going 65 m.p.h.

When the car came to rest on the inside lane adjacent to the forest preserve where the Indians are camping, the three Indian guards ran across a road, leaped over a fence and climbed up an embankment to reach the car.

THE THREE Indians pulled the two occupants of the car to safety on the shoulder of the tollroad and began signaling approaching cars of the danger.

"These people are just lucky the Indians happened to be there," said a sheriff's policeman on the scene.

"Another car could have plowed into that wreck while those two were still trapped inside. They'd have been killed in that kind of crash."

ADAM Sturdevant, 37, one of the Indian guards who rescued the two, said:

"I heard the accident happen. We ran over there and saw people were inside the car, lying on the roof. The man was bleeding and we knew we had to get them out. We just pulled the door open and helped them to the side, that's all."

Kerr and his passenger, Nancy L. Lytle, 24, of 931 N. Long, were taken to Lutheran General Hospital in Park Ridge, where they were treated for minor injuries.

After the police took Kerr and Miss Lytle to the hospital, Sturdevant and the two other Indian rescuers — John Gibson, 32, and Willie Schanandore, 28 — returned to their guard posts.

Daily News June 17-1971

Indians are losing again

It appears that the latest Indian foray against the white man is destined to end the way practically all such forays have ended down through history: the Indians are going to lose again.

From a practical point of view, it could hardly have been otherwise. The Army's abandoned Nike missile site at Belmont Harbor is in the process of being turned over to the Chicago Park District. The Park District is committed to preserving and beautifying the lakefront for the use of all Chicagoans. The housing development and schools demanded by the Indians would clutter up the landscape and deny the property's use to the public. Meanwhile, the white man's law says the Indians trespassed and posed a possible threat to government property. So the Army apparently has no choice but to chase them off.

But that leaves two items of unfinished business.

Just when is the Army going to implement its promise to get the old Nike emplacements cleaned out and deliver the property? The area is of no use to anybody in its present half-way-between state. We urge full speed ahead.

And there remains the matter of the Indians' demands. They have a point; they have had a point for almost two centuries. They remain disadvantaged stepchildren, victims of politics and neglect.

There are some 16,000 American Indians in Chicago, and their needs for jobs, housing and education are great. Surely this is a group numerous and deserving enough to warrant specific attention at City Hall. Ald. Christopher Cohen, in whose 46th Ward many Indians live, has evidenced concern and promised to make a statement on their demands at a Park District hearing Saturday on the uses of the missile site. We suggest he carry the matter on to the City Council, and try to get a plan organized that will help move the Indians toward a fairer break in the *Checagou* they once owned.

BRICKMAN

Chi. Daily News June 23-1971

'What the Army can have the Indians can't'

May I take issue with the outrageous inconsistency of The Daily News in arguing for the eviction of the Indians from the abandoned Nike site in Lincoln Park on the ground that "the housing development and schools demanded by the Indians would clutter up the landscape and deny the property's use to the public."

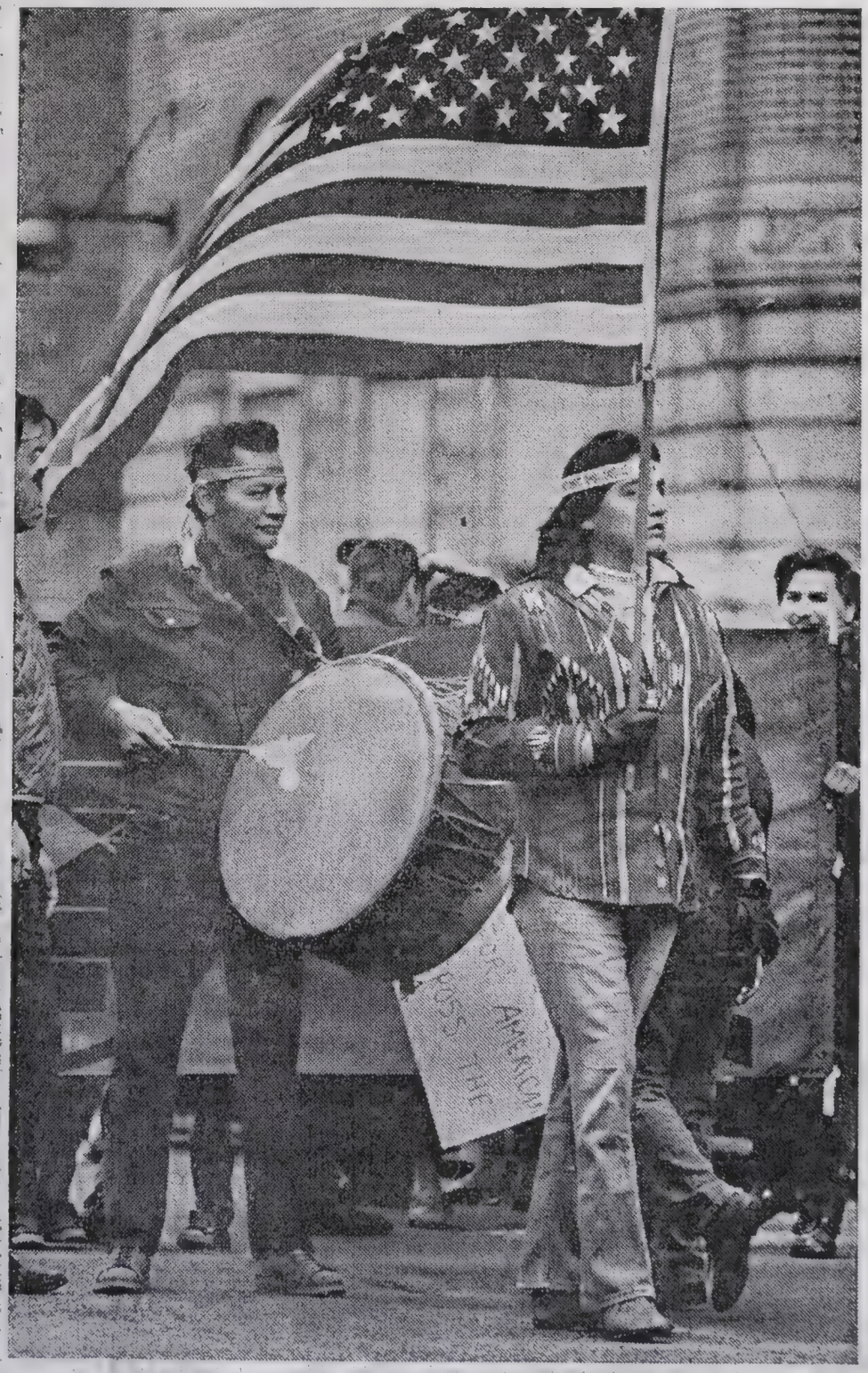
Why did you not raise this argument against the Army when it first took over these sites back in 1956? At that time I wrote to every newspaper in Chicago demanding that, if there was any reason why these installations had to be on the lakefront (which I doubted), the Army should take over certain private lands used by small numbers of privileged people instead of the public parks. I suggested the Saddle and Cycle Club on the North Side and the South Shore Country Club on the South Side. Neither your paper nor any other published my argument.

What the military wants, the military gets. So maybe you got converted late. Good. May I then see an editorial in your paper complaining about the presence of six private yacht clubs on park property, which pay no taxes and which bar the general public from their premises?

Do you have anything to say about the preemption of public lakefront property by the Lincoln Park Gun Club? By Meigs Airport in Burnham Park?

If you are not willing to raise your voice against any of these things, then how can you have the crust to object to the occupation of 12 acres of park land by the Indians who owned all of it before we stole it from them? Why the double standard?

VIRGIL J. VOGEL
Associate Professor of History
Chicago Amundsen-Mayfair College



Indians mourn Thanksgiving

Proclaiming a national day of mourning for American Indians, residents of the Chicago Indian village staged a parade in Uptown Thursday. Thanksgiving Day has lost its original meaning, they said, because the red man is forgotten. (Daily News Photo/M. Leon Lopez)

Trib
Oct 13-1970

COLUMBUS DAY PARADE SEEN BY THOUSANDS

Everyone Is Italian for a While

BY DONNA GILL

(Picture on back page)

Italians—and Italians for the day—turned out by the thousands yesterday for a Columbus Day parade down State Street.

They lined State Street from four to 20 deep along the parade route from Wacker Drive to Congress Parkway to watch a myriad of floats, bands and marching units.

The Pinta, Nina and Santa Maria were there in crepe paper glory and festive celebration of that day in 1492 when Christopher Columbus came to America.

Protesters Unnoticed

The spectators, craning their necks, and standing on everything from tip toe to the tops of newsstands for a better view of the passing parade, often didn't even notice a small band of protesters passing behind them on the sidewalk.

About 20 Indians, about half of them children, held their own small sidewalk parade after they said they had been refused premission to march in the Columbus Day parade. They attempted to enter the parade at its start at Wacker Drive, but were turned back. They then marched on the sidewalk to Congress Parkway and back.

The group, headed by William Wiggins, 1354 W. Wilson Av., said they were protesting because "Columbus did not discover America. He found our people here after he lost his way."

Italians Honored

The parade of 161 units, including 66 floats, had the theme of "Tribute to the Heirs of Columbus." Politicians, labor unions and businesess sponsored floats in honor of prominent Italian Americans—everyone from Jimmy Durante to the late Brian Piccolo, a Chicago Bears back who died June 16 of cancer. His widow and children watched from the reviewing stand as the float passed, carrying Bear teammates.

And, like on St. Patrick's Day when everyone is Irish, everyone was Italian yesterday. There were high school bands from all over the city and suburbs, toddlers twirling batons, and walking groups of all races, ages and ethnic backgrounds.

The politicians were out in full force, taking advantage of the large crowd gathered so close to election time.

Bernard Carey, Republican candidate for sheriff, said he had been invited to sit on the reviewing stand but then was barred when he got there because he is not an elected official.

Instead, he ambled thru the crowd, passing out cards.

Chicago Tribune

TUESDAY, OCTOBER 13, 1970

Parade Salutes Columbus

American Indians from Chicago Indian Village march at Michigan Avenue and Wacker Drive after being refused permission to join the parade as a protest.

TRIBUNE Staff Photos: By Michael Budrys and William Yates.

(Story on page 16)

Oct. 13-1970

At Columbus Day Parade

LEFT: As Columbus Day Parade Queen Patty Casselo waves to thousands lining State St. Monday, Chicago police are busy keeping a group of American Indians from joining the march. CENTER: William Wiggins, leading a group from the North Side's Indian village, is stopped by police at State and Madison. RIGHT: Some Chicago Bears players ride on float in honor of Brian Piccolo, running back, who died of cancer earlier this year. Parade story on Page 28. (Sun-Times Photos by Larry Graff and Pete Peters)

CHANCE OF RAIN
Cloudy Monday, showers likely. High in the 70s. See Page 72.

CHICAGO SUN-TIMES

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★ ★ ★ ★ ★
FINAL
TURF EDITION

Vol. 23, No. 103 | Phone 321-3000 | MONDAY, JUNE 1, 1970 | 92 Pages—10 Cents

Protesting Indians set up a squatters' village on N. Side

By William Granger

A group of Chicago Indians have set up camp on a tract of land in the shadow of Wrigley Field in an extension of the "community of occupation" movement which began with the Indian seizure of Alcatraz Island last November.

The Indians — about 30, including 9 children — have vowed to occupy the land until the city provides decent housing for Chicago's 15,000 American Indians.

Early Sunday, 10 Indians on the land tract at Waveland and Seminary were arrested by police who said the 10 were disturbing the peace by yelling and beating drums.

The large community drum was confiscated and Sgt. George Terreta of the Town Hall district said police acted after receiving complaints of noise from neighbors.

Large tepee, 6 tents

The area of Indian occupation is on a gravel strip of land, part of the Milwaukee Road's right-of-way behind Wrigley Field. One large tepee, six smaller tents, two chemical toilets, a food table and piles of old furniture are located on the land tract.

Michael Chosa, leader of the group called Chicago American Indian Village, said all homeless Indians in Chicago "are welcome to join the village."

"We would like to have 50 tents here and more and more Indians to show the people of the city the terrible housing Indians are forced to live in," Chosa said. "We will stay on this land until the city does something about our housing problems."

Chosa, one of the 10 arrested earlier, is a former co-ordinator with the Native American Committee in Chicago. He said the new group "will work among the poor to get decent housing and employment opportunities for Chicago's forgotten people — the Indians."

The city's Indian population has swelled in the last decade as thousands of Indians have come to the city from reservations after promises of jobs and job training, the latter offered by the Bureau of Indian Affairs.

Indians celebrate 'Liberation Day' at Alcatraz, Page 20.

'Little Alcatraz movement'

Chicago's "Little Alcatraz movement" started on May 5 when Mrs. Carol Warrington, 35, a Menominee Indian, was evicted from her second-floor apartment at 3617 N. Seminary with her six children.

The large tepee was set up as a shelter for her family, and as support grew, other tents were established and other homeless Indians settled around. "Now we are organizing it into a movement," Chosa said.

Mrs. Warrington was admitted to Wesley Memorial Hospital Sunday after suffering an asthma attack, Chosa said. "It is the third time she has been hospitalized but she will not leave this land." She was evicted after

Turn to Page 4

The Indian "community of occupation," about 3700 north on Seminary, is near Wrigley Field (upper left). (Sun-Times Photo by Joe Kordick)

SOX	6	0	1	3	1	7	0	4	0	22	
BOSTON	2	0	0	4	1	2	1	1	2	13	

Story on Back Page

Tempest at squatters' tepee

Continued from Page 1

withholding rent for 7 months saying her apartment was in disrepair.

The Indians cook their food over an open fire fed by logs and broken pieces of furniture. DePaul University students have donated the two portable toilets and $300 to help the Indian cause, Chosa said.

Alcatraz Island, a former federal prison in San Francisco Bay, was seized by 14 Indians last November. In March, groups of Indians invaded Fort Lawton in Seattle, Wash., but were driven from the fort and have since set up an "occupation community" outside the main gates of the fort.

"We do not demand the land we are on," said Chosa, "but we demand decent housing and we will stay here until we get it."

Support for the group has been voiced by Indian movement leaders on Alcatraz.

Chosa, 34, is a Chippewa and a social organizer. He led the Chicago sit-in of the BIA office in March as part of a nationwide Indian protest against alleged BIA discrimination in hiring and promotions.

MRS. CAROL WARRINGTON

MICHAEL CHOSA

The land is surrounded by a fence of thin string and includes a large sign proclaiming it "Chicago's American Indian Village" and a homemade staff flying the American flag.

"We are existing now on scattered donations," said Chosa. "We are squatters on the land and to achieve our squatter's rights we fly the flag as it was required in some old laws about squatter's rights."

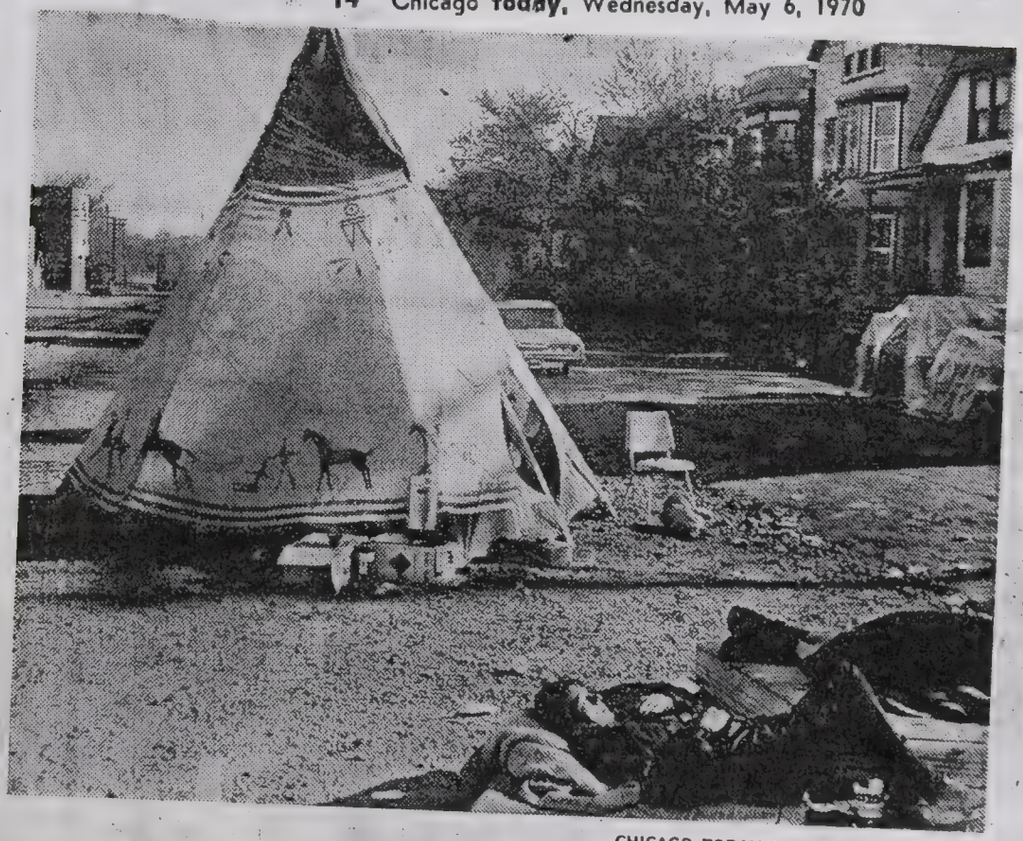
Chosa promised more active protest from the Chicago Indian community, including rent strikes to begin against a series of Uptown landlords this week.

"We are sorry the police took our community drum," Chosa said. "They only left us our war drum."

Besides Chosa nine others were arrested and charged with disorderly conduct. They were: Russell Taylor, 30, of 4423 N. Ashland; George Taylor, 25, of 4318 N. Kenmore; John J. McKenzie, 27, of 3110 W. Walton; Michael Halfaday, 27, and Leo H. Lafernick, 37, both of 4451 N. Magnolia; Leon Mike, 26, of 4520 N. Hazel; Walter A. Bresette, 22, of Bayfield, Wis.; Eric Thor, 21, of 1000 W. Armitage; and Dewald Big Bear of 4500 N. Sheridan.

200 die as quake rips Peru

Story on Page 2

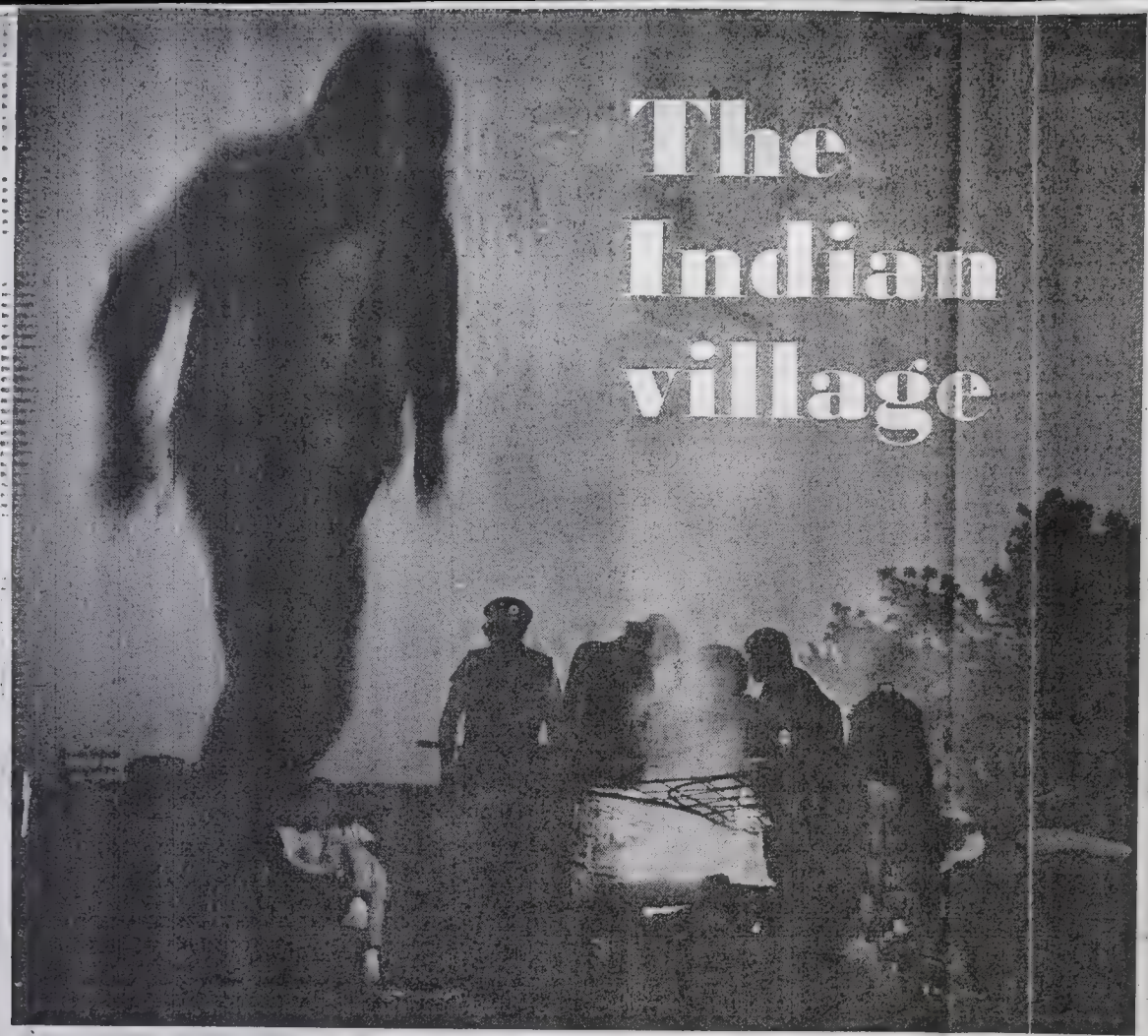


CHICAGO TODAY Photo

'Ugh, moving is hard work'

A member of the Warrington family, Menominee Indians, takes a rest after setting up new home in front of 3717 N. Seminary av., from which the Warringtons were evicted. Mrs. Carol Warrington, who is separated from her husband, stopped paying rent on her residence 7 months ago when, she said, owners stopped heating the place. An Indian rights group supplied the tepee.

The Indian village



In an evening jamboree (above) an Indian dances around the fire to the beat of a drum and the sound of Indian chants. Mrs. Carol Warrington (right), a Menominee Indian, has lived in a tepee in the village since being evicted from her apartment.

An attempt to expand the American Indian Village led to the arrest of seven persons Wednesday in a Wrigley Field parking lot.

The arrests occurred as a record 1970 weekday crowd poured into the ball park for a game between the Chicago Cubs and Cincinnati Reds.

Michael Chosa, head of the American Indian Village at 3716 N. Seminary, said he ordered the new "tent-in" because "racial discrimination has forced 10,000 of Chicago's 16,000 American Indians to live in Uptown. And the housing here is not adequate."

Chosa cited a survey completed last week by Rodney Wright & Associates, 450 E. Ohio, which said 62 per cent of the housing vacancies in Uptown have building code violations.

CHOSA WANTS the city to sponsor an application by the village for a federal loan to erect a housing complex for Indians.

However, federal laws state that housing cannot be built exclusively for one group, according to the city's human resources commissioner, Deton J. Brooks.

But Chosa counters that federally funded housing was built exclusively for blacks on the South Side.

"Until we get our complex," Chosa said, "we'll stay in our village here and continue to dramatize our situation."

HE EMPHASIZED that his people do not want charity, but only a loan, which they would repay.

Supporters of the Indians' protest tried Wednesday to pitch six tents for nine more families in an area west of the current village. The area is used as a parking lot.

"People think of us as lazy," Chosa said, "but we're willing to work hard for what we get."

Those arrested Wednesday were charged with trespassing.

They were Mrs. Carol Warrington, 35, a Menominee Indian who lives in the village; Beverly Daunis, 30, of 5526 S. Everett; Richard Kulleck, 18, of 1200 W. Waveland; James Naragon, 20, Durl Kruse, 20, and Jonathan May, 22, all of 1 W. Superior, and James Grubow, 23, who refused to give his address.

All posted bond, set at $1,000 each.

Indian boys play with neighborhood youngsters on mattresses near tepee in "Chicago's Indian community" at Waveland and Seminary. (Photo by M. Leon Lopez)

Indians on N. Side

'Squat-in' may grow

By Phillip J. O'Connor

A woman Menominee Indian leader said Monday that Chicago's Indians may turn a tepee village set up near Wrigley Field into a permanent Indian reservation.

"The indians originally owned the land on which our village is located," said Mrs. Carol Warrington, 35, from her bed in Weiss Memorial Hospital.

She and her six children have been living in a tepee at Waveland and Seminary since they were evicted from an apartment at 3717 N. Seminary on May 5.

MRS. WARRINGTON, who was admitted to the hospital Sunday after suffering an asthma attack, said she had withheld rent to protest the poor conditions in the Seminary Av. apartment.

About 30 other Indians, including children, set up six smaller tents near Mrs. Warrington's tepee soon after she and her family moved in.

The site also contains outdoor stoves for cooking, two portable toilets and piles of old furniture.

Police Sunday arrested 10 Indians at the camp, which is located on a gravel strip of Milwaukee Road right-of-way, after neighbors complained the Indians were beating drums and shouting.

ANOTHER Indian leader, Michael Chosa, said he would like to have 50 tents of Indians at the camp to call attention to "the terrible housing Indians are forced to live in here."

Chosa said the Indians will remain on the site until the city provides decent housing for Chicago's 15,000 American Indains.

Mrs. Warrington, who held a press conference at the hospital Monday, said police have threatened to take her six children from her.

Mrs. Warrington, a public aid recipient who is separated from her husband, compared the occupation of the North Side tract to the Indian seizure of Alcatraz Island last November.

CHICAGO DAILY NEWS, Monday, June 1, 1970

Tom-tom foolery

Indian love call muffled

By Dave Canfield

Those tom-toms beating in the night in Uptown were not war drums, but instruments sounding the music of love.

The two uniformed policemen from the Foster Av. District didn't seem to understand, though.

They had received a complaint from a neighbor, they said, and the tom-toms would have to cease.

It was the only bad moment Thursday night at the wedding of Julie Margaret York, Chinese, and Ronald Joseph Winters, Chippewa Indian, at 1354 W. Wilson.

Over protests of Michael Chosa, chairman of the Chicago Indian Village, the police brought the tom-toms to a halt.

BUT THE REST OF THE crowd in the village's Wilson Av. headquarters didn't seem to mind.

Ronald, in full Indian regalia, was the center of their attention.

"You're getting all the notice," Julie said demurely.

Then the 22-year-old bridegroom hugged her, and it was clear that his attention was the only attention she wanted, anyway.

"Orientals are sedate and self-composed," the bride happily explained, "whereas Indians are so free and open."

THUS, SHE NOTED, the two cultures complement each other, even if they clash in superficials — such as clothes.

Julie, 18, of Hong Kong, a sophomore at Barat College, Lake Forest, wore a cheongsam, the traditional Chinese wedding dress.

She was overshadowed not only by her new husband's costume but by a headdress worn by the best man, Bill Wiggins, the village's vice chairman.

In more conservative attire were the maid of honor, Cindy Lynk, 15, half-sister of the groom; the Rev. Richard Lupke, the minister, and the two policemen.

The officers, whose only apparent interest had been in stopping the tom-toms, had long since left by the time the nuptial rites were performed by Mr. Lupke, the American Indian Development and Education Foundation's associate director.

Ronald Joseph Winters and his bride, Julie Margaret York, are shown after their wedding at the headquarters of the Chicago Indian Village Thursday night. (Daily News Photo/Don Bierman)

News 10/23/70

Tempest in tepee

Chi Daily News
July 22-1970
p. 3

Police arrest 7 at Indian site

Police arrested seven persons Wednesday when the n-dians tried to pitch six more tents for evicted Indian families on a parking lot near Wrigley Field.

The arrests were made as several hundred fans lined up for tickets to the afternoon Cubs-Cincinnati Reds baseball game.

The bright green camping-type tents were to be pitched near a tall Indian tepee, which Mrs. Betty Jack, a resident of the Indian Village, called "symbolic of our culture."

"THEY BETTER think twice before they try to rip that down," she warned.

Mrs. Jack carried a sign which said, "No Parking — Indians Have Rights Too," which made Val Christmann, who runs the baseball parking lot, see red.

Mrs. Jack said Christmann grabbed the sign and hit her over the head with it. breaking her sun glasses.

Christmann told police, "I simply grabbed the sign and she tried to grab it back."

A SYMPATHIZER with the Indian cause, Mrs. Ruth Lind, 1640 W. 89th St., representing the YWCA-affiliated "Women Mobilized for Change," defended Mrs. Jack's version of the struggle for the sign.

THOSE ARRESTED were charged with trespassing and told to appear Aug. 4 in Boys' Court.

They are Mrs. Carol Warrington, 35, a Menominee Indian who lives in the Indian village at 3716 N. Seminary; Beverly Daunis, 30, of 5526 S. Everett; Richard Kulleck, 18, of 1200 W. Waveland; James Naragon, 20, Durl Kruse, 20, and Jonathan May, 22, all of 1 W. Superior, and James Grunow, 23, who refused to give police his address.

CHICAGO DAILY

Friday, June 19, 1970

A young Indian child sits quietly with her bottle against the wall in the back of the room as her elders submit their grievances at a board meeting of the city's American Indian Center Inc., 1630 W. Wilson, Thursday night. (Photo by Don Bierman)

90s
Mostly sunny and warm Monday. High in the 90s. See Page 71.

CHICAGO
SUN-TIMES

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★ ★ ★ ★
FINAL

Vol. 23, No. 109 | Phone 321-3000 | MONDAY, JUNE 8, 1970 | 92 Pages—10 Cen

Police arrest 10 in Indian village

By Charles M. Smith and Paul McGrath

Police raided Chicago's American Indian village Sunday night and arrested 10 persons on charges of disorderly conduct.

The officers said they acted to quell noise from an Indian dance, and denied accusations that the arrests were accompanied by what witnesses termed rough handling.

Several witnesses said some 20 squad cars and two squadrols suddenly appeared at the village, at 3717 N. Seminary, while an Indian dance was in progress.

Policemen jumped out of their vehicles, carrying clubs, and walked through the camp, shouting orders to leave, the witnesses said.

Among those arrested, police said, was Michael Chosa, 34, organizer of the village and activist in the Chicago phase of the new American Indian movement.

One witness' account

Edward Williams, 23, 921 W. Newport, who identified himself as a part-white member of the Ottawa tribe, said he and other Indians were witnessing a dance to the beat of a ceremonial drum.

Williams said he picked up a small boy who had been struck by police and was carrying him to safety when a policeman grabbed him in turn.

Police said that they had visited the village around 10 p.m. and told the inhabitants and spectators that they were making too much noise. They said they suggested that the dancing end at 10:30 p.m.

However Sgt. Joseph McGovern said the arrests were made about 10:15 p.m. when police received a complaint from a neighbor, Andrew Mehoues, of 3737 N. Seminary.

McGovern denied that police used force in making arrests or that clubs were used. He said police had no choice but to make the arrests because they had received a complaint and those arrested refused to comply with orders to be silent.

Also taken into custody were a prayer mat, sacred to Indian religious ceremonial, and the drum — an instrument of symbolic value to Indians and, in this case, a means of communication of words and symbols.

'Couldn't believe sight of police'

Barbara Randall, 17, of 3175 N. Kenmore, who said she is part-Apache, said she couldn't believe the sight of police arriving.

"There were so many police and so few Indians and other people," Miss Randall said. "They must be pretty afraid of the Indians."

Miss Randall said the police had been visiting the camp each night, four squads at a time, since the village first was raided early May 31.

Miss Randall said she had helped to found a group known as Young Americans for Equality to assist persons living in the village with provisions and other necessities. The group has about 15 Indian, white and black members, she said.

Chosa and the other persons arrested were to appear June 22 in North Boys Court on charges of disorderly conduct.

Among those taken into custody was a 9-year-old boy. Police said he threw rocks at the raiders. The child was questioned and released to his parents.

Lt. Fred Ingham, the watch commander at the station, and Sgt. Joseph McGovern, who was a member of the raiding party, denied that police had set a curfew for the end of the dancing. To have done so, they said, would have been to exceed their authority.

The Indian movement in Chicago

Second in a series is on Page 5

Rogers says decision near on Israel jets

Story on Page 4

Third Emmy for Ustinov

Peter Ustinov holds an Emmy, his third, after winning award in New York Sunday night as TV's best actor. With him is Anne Bancroft, who appeared in a special program, "Annie," that won an Emmy. Story on Page 48. (AP)

Cambodians hold ruin area

PHNOM PENH, Cambodia (UPI) — Cambodian reinforcements counterattacked a North Vietnamese force Sunday, seizing the tourist city of Siem Reap and recapturing its airport, military spokesmen said.

The Cambodian officials said government forces also have recaptured Kompong Thom, 65 miles north of Phnom Penh.

Related stories on Page 2

An official spokesman said the Cambodians retook the Siem Reap airport, which had been under Communist control since Friday night, and then moved two miles toward the city, where they ousted Viet Cong and North Vietnamese troops from barracks on its outskirts.

He said government troops also took over the adjoining Hotel de la Paix (Hotel of Peace), a favorite stopping place for tourists, which was occupied briefly by the Communists.

Siem Reap, 150 miles northwest of Phnom Penh, is the gateway to the ancient Angkor Wat ruins in northwestern Cambodia.

Military sources earlier had feared the city would fall to an offense by a reported 3,000 Communist troops.

The spokesmen said no damage was reported to the Angkor Wat ruins. They said there

Turn to Page 11

News 7-13-70

Indians' tent-in here goes West

Residents of the Chicago Indian Village have expanded their domain near Wrigley Field despite warnings they may be arrested for trespassing.

Indians from the original part of the 60-member village east of the Milwaukee Road railroad tracks moved west Sunday night and set up 10 tents on the other side of the tracks.

Mike Chosa, 34, head of the village, said the westward move was to protest an incident Saturday afternoon in which the 11-year-old son of Mrs. Carol Warrington was injured.

CHOSA SAID the Indians believe employes of the parking lot to which they now have moved were responsible for hurting the boy. Mrs. Warrington's eviction May 5 from her apartment at 3717 N. Seminary caused the original village to be set up.

Betty Jack, a resident of the village, said the Indians do not expect any effort to remove them until the next Cub home game, July 22.

"We're going to set up more tents, and we're not moving," she said.

News 1-24-70

Give library for Indians, Stone urged

A 46th Ward independent aldermanic candidate has suggested that insurance tycoon W. Clement Stone donate a library in the name of the Uptown Indian community to a proposed city college in the neighborhod.

Nick Karzen, 32, submitted his proposal after 25 Indians from the American Indian Village unsuccessfully demanded a meeting this week with Stone at the millionaire's office. The Indians wanted Stone to pay them $50,000 for a 99-year lease on the office property, which they say originally belonged to Indians.

"I agree with the request by Chief Michael Chosa of the American Indian Village that you use your influence and resources to help the American Indian population in Uptown," Karzen said in his letter.

Daley aide at powwow

Indians here square off on Wrigley Field 'village'

By Paul McGrath

A little Indian girl about 2 years old was sitting on the floor in a corner of the dimly lit auditorium of the American Indian Center in Uptown Thursday night, alternately sucking from a nippled bottle of milk and crying.

Four rows of wooden folding chairs had been set up in a U around some long tables for a meeting, and the seats became bleachers, with the two sides facing each other.

Fear shut-down

On the left were Michael Chosa and 40 of what he calls "street Indians," many of whom are squatters in the Chicago American Indian Village tent camp behind Wrigley Field.

On the right were an equal number of people who call themselves "working Indians" and who are sometimes called "educated Indians" by Chosa's people.

The official purpose of the meeting was to discuss Indian needs with a representative of the mayor, Dr. Deton J. Brooks Jr., commissioner of the city Department of Human Resources.

But many of the street Indians felt it was really just another attempt by their better-off brothers to rid themselves of an embarrassment by shutting down the encampment.

Brooks, a small black man with wavy silver hair, sounded a little like the mayor as he spoke: "The problems of this city go across all kinds of groups — black, white and red — but all of them affect the people of the city of Chicago.

"But we hope the city of Chicago will be the one city in the United States to do something for the people and the problems of all of our people."

Call for unity

He called for unity among the Indians.

So did most of the speakers who took the microphone, including Marvin Tahmahkera, chairman of the board of the Indian center at 1630 W. Wilson. But he noted in introducing Brooks: "It is my understanding that Mr. Brooks is here to hear the true heartbeat of the working American Indian in Chicago."

His remark was immediately taken as an insult by some of the street Indians.

Tahmahkera castigated Chosa for not returning the center's tepee, which was borrowed May 5 to start the Indian Village.

Chosa replied: "First he calls for unity and then he tells us he wants his tepee back."

A woman who said she knew some of the other Indians called her an apple — an Indian term meaning red on the outside and white on the inside — read part of a petition she was passing trying to get the Indian Village closed:

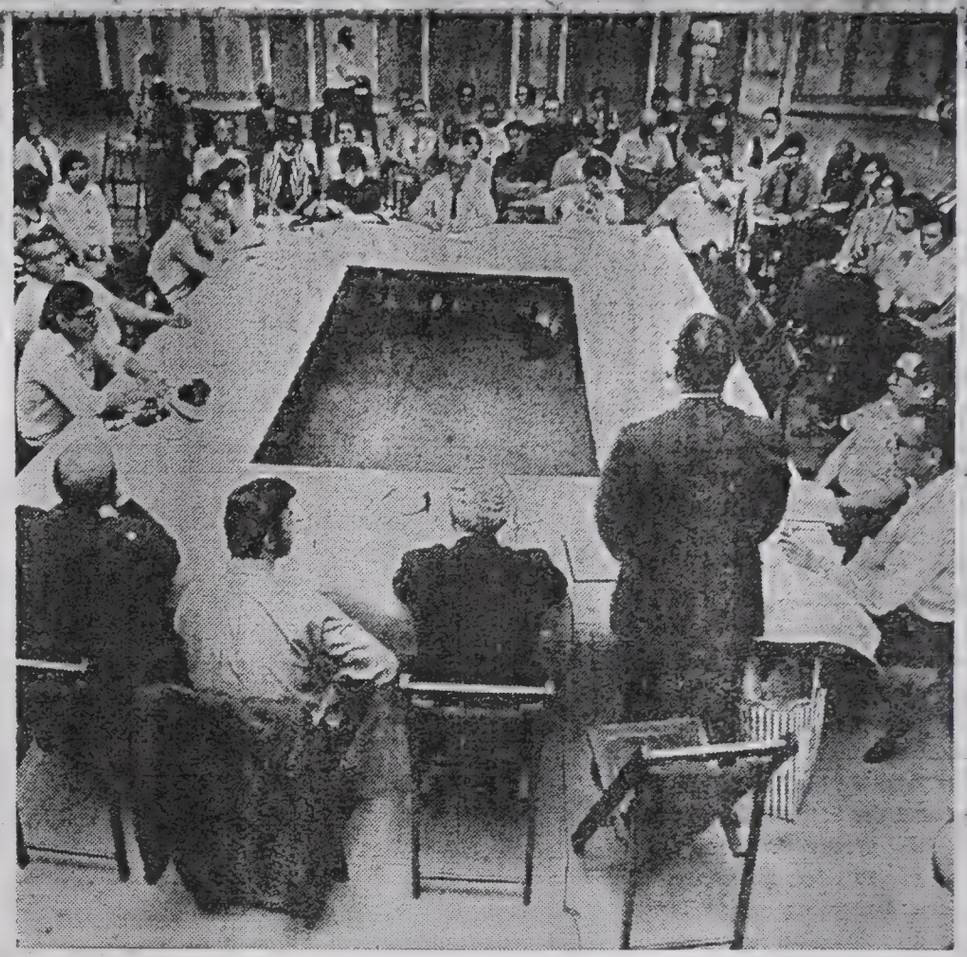
"We as Indians believe the way to bring about changes is through due process of law."

Tells complaints

Then Mrs. Carol Warrington, whose eviction from her apartment prompted the setting up of the Indian Village, got up to tell about the rats and roaches and falling plaster that led her to stop paying her rent and join the street activists:

"We're picking each other up and helping each other. "Why aren't the educated Indians down here helping us?"

Outside in the cool night air, Brooks said, "It's so frustrating. We need more communication. If we had known about that woman's problems, we could have done something. We have the machinery set up now."



Marvin Tahmahkera (standing, back to camera), chairman of the board of the American Indian Center, opens Thursday night's meeting at 1630 W. Wilson. Dr. Deton J. Brooks, commissioner of the city's Department of Human Resources, sits at Tahmahkera's left. (Sun-Times Photo by Howard Simmons)

Indian village flareup

Seven persons — members of the American Indian village near Wrigley Field, and sympathizers — were arrested Wednesday when they tried to pitch more tents for evicted Indian families in a parking lot. One of the Indian residents of the village, Mrs. Betty Jack (left with glasses), charged that the parking lot concessionaire, Val Christmann (behind her), grabbed a sign away from her and hit her on the head with it, breaking her glasses. An Indian (below) continued picketing the lot as fans arrived for baseball game. (Story on Page 3)

Sec. 3
July 22-1970 p. 33

Daily News/Randy Leffingwell

...boating enthusiasts throw all caution to the wind and sail into the dark stormy waters of Lake Michigan landlubbers alike, dampening bodies but not he... (Sun-Times Photo by Jack Dykinga)

Chicago Sun-T. 6-1-70

10 drum up arrests on North Side

Ten persons were arrested at a North Side Indian encampment early Sunday after police received complaints the 10 were yelling and beating drums.

Police charged the 10 with disorderly conduct and confiscated a large bass drum.

Sgt. George Terreta, of the Wood St. District, said residents near the encampment at Seminary and Waveland complained about the noise.

Terreta said his men asked the 10 to stop the racket. When they refused, he said, a wagon was summoned and the 10 were arrested.

Each of the 10 was freed on $25 bond after spending six hours in the Wood St. lockup. They are scheduled to appear in the Chicago Av. Branch of Circuit Court June 9.

The 10 told police they were beating the drums in support of Mrs. Carol Warrington, 35, a Menominee Indian who has been living with her six children in a large tepee on the lot.

Mrs. Warrington moved into the lot last May 5 after she was evicted from her apartment at 3717 N. Seminary.

Mrs. Warrington, a welfare recipient, was evicted for refusing to pay rent for seven months. She has said she withheld the money as a protest against the poor condition of her apartment.

Others in the neighborhood also have pitched small tents on the lot near Wrigley Field to aid Mrs. Warrington in her protest.

Arrested were Russell Taylor, 30, of 4423 N. Ashland; George Taylor, 25, of 4318 N. Kenmore; John J. McKenzie, 27, of 3110 W. Walton; Michael Halfaday, 27, and Leo H. Lafernick, 37, both of 4451 N. Magnolia; Leon Mike, 26, of 4520 N. Hazel; Walter A. Bresette, 22, of Bayfield, Wis.; Michael Chosa, 34, of 3716 N. Seminary; Eric Thor, 21, of 1000 W. Armitage, and DeWald Big Bear, of 4500 N. Sheridan, whose age was not listed.

Mrs. Carol Grignon Warrington and her two sons Donavan, 13, and Gerald, 14, stay in a tepee at 3717 N. Seminary, across the street from the home from which they were evicted. (Photo by Joseph Marino)

Tepee new home

Indian powwow set in eviction

By John Bell

A "full-dress Indian powwow" was scheduled for Wednesday evening outside the tepee of a Menomine Indian mother who was evicted from her Uptown apartment.

Her tepee is genuine.

It was esrected hurriedly Tuesday by friends on a vacant lot near the Milwauke Road tracks, across from the mother's former six-room flat at 3717 N. Seminary.

Other Chicago Indians said they may erect tepees nejr Wrigley Field on the lot to protest the eviction and substandard housing in Uptown.

MRS. CAROL Grignon Warrington, 35, who has six children, was evicted from the Seminary flat Tuesday for withholding five months' rent.

Mrs. Warrington, a welfare recipient, said she withheld her $129.50 monthly rent to protest the flat's dilapidation.

She said Wednesday she planned to camp in the tepee with sons Gerald, 14, and Donald, 12, until they get a positive reaction from building and welfare officials.

MRS. WARRINGTON'S furniture was hauled to the street by sheriff's police at the request of her landlord, Albert C. Ebert &-Co., said Michael Chosa.

Chosa is Mrs. Warrington's adviser, a spokesman for the 60-member Native American Committee, and a student at the Industrial Areas Foundation, operated by organizer Saul Alinsky.

Chosa said, "We (of NAC) are helping her in protest against slumlords in the Uptown area."

He listed poor heating, inadequate electrical facilities, falling plaster, a deteriorated rear stairway and lack of a bathroom sink as examples of improper conditions in the Warrington flat.

Chosa said 5 more Indian households and 27 additional NAC members might join the Warringtons in their own tepees.

Meanwhile, repairmen worked in the apartment, protected by a doberman pinscher watchdog.

Fighting for better home

Vows to continue living in tepee

By James Campbell

Mrs. Carol Warrington, 35, a Menominee Indian who touched off a protest for better housing, said Monday that she will continue to live in a tepee on the North Side.

"My children and I will live there until the Indian people can get together, get united—until I can see hope in their eyes again," she said.

Mrs. Warrington, an attractive young mother of six, made her vow at a press conference at Weiss Memorial Hospital.

Hospitalized three times

She was admitted to the hospital early Sunday after suffering an acute asthmatic attack in the police department's women's lockup. She had been arrested on a disorderly conduct charge.

Mrs. Warrington has been hospitalized three times since she and her children moved into a tepee on land near Wrigley Field.

The family was evicted from their second-floor apartment at 3617 N. Seminary May 5 after Mrs. Warrington had withheld rent for seven months to protest the condition of the quarters.

They moved across the street to a vacant tract bordering Waveland where a group of Indians set up a tepee, and six other tents and called it the Chicago American Indian Village.

"Things have been rough going," Mrs. Warrington said. "I've had asthma for the last 15 years, and I'm allergic to dust. There is a lot of dust at the village.

'You end up in the ghetto'

"But we must stay. We (Indians) need to have a decent place to live, we need to have jobs," she said as tears welled up in her eyes.

"Sometimes, you wonder what do you have to live for. You don't have jobs on the reservation so you come to the city and you end up in the ghetto.

"You go to the BIA (Bureau of Indian Affairs) and they don't do anything. Why can't the politicians, the President, for the first time in their lives, come to see us for a change. We need support from the whole human race."

Police arrested 10 persons at the village early Sunday after complaints had been received, they said, about noise. Police confiscated a big bass drum.

After the arrests, Mrs. Warrington said she went to the Town Hall District police station to protest the arrests, and she, too, was arrested and charged with disorderly conduct. All 11 later were released on bonds of $25 each.

Chi Daily News
June 19-1970

There's a tempest in tepee

By Dave Canfield

American Indians, who once fought wars over thousands of square miles of land, have been reduced in Chicago to fighting over a single tepee.

The Great Tepee Battle is between Michael Chosa, 34, head of Chicago's American Indian Village, and other Indians who loaned the village a tepee and now would like it back.

The tribesmen who want the tepee returned are board members of the American Indian Center, 1630 W. Wilson. They asked Chosa to give it back Thursday night at a public meeting of the center's directors attended by more than 100 persons.

Chosa responded that the tepee, which dwarfs seven tents in the village at Waveland and Seminary, will not be returned until better-living demands of the group at the village are met.

THREE BOARD MEMBERS came to the microphone in the center's assembly hall to ask Chosa about the tepee, which was loaned to the village group May 5.

"I fail to see where this useless questioning is going to solve anything we're trying to do," Chosa replied. That's where the matter was left Thursday night, with Chosa still possessing the tepee.

The center's board meeting had been opened to the public to permit Deton J. Brooks, Chicago's commissioner of human resources, to listen to the problems and complaints of the city's American Indian population, estimated at 16,000.

Chosa, whose group has been attempting to dramatize those problems through its tent-and-tepee village, said the Indians need "better housing, better educational opportunities and better employment opportunities."

He emphasized, however, that he and others at the village are looking not to "handouts, grants or social-service help," but to "self-help programs" to solve the problems of the city's American Indians, most of whom live in the Uptown neighborhood.

"WITH 10,000 AMERICAN Indians in Uptown, we could control the ward (the 48th)," he said. "If we get together, we're going to run things in Uptown.

Unless the Indians run Uptown, he predicted, Uptown could find itself being run right into the ground because of a critical housing shortage.

Brooks, who is one-sixteenth Cherokee through a great-grandmother, praised the meeting for having been "a free expression of what we need and what we feel and what we can do."

Indian woes told around snack-fire

News
6-12-70

By Diane Monk

Chicago's American Indian village, whose citizens have been raided twice by police in the last two weeks, have offered a symbolic peace pipe to skeptical neighbors.

About 50 residents of the area near the tent village, which is on a strip of gravel at W. Waveland and N. Seminary, accepted the Indians' invitation to a "feast" of hot dogs, beans and sloppy joes cooked over a campfire.

When the feast began, about 7:30 p.m. Thursday, most of the diners were Indians. The guests hung back, hesitating to cross Seminary and approach the campfire.

However, after dinner the neighbors gathered around the dying fire and listened attentively to Michael Chosa, 34, leader of the village, as he explained some of the Indians' problems and offered solutions.

THE POLICE raids on May 31 and June 7 came after neighbors called to complain about noise, particularly the beating of drums.

Twenty Indians have been arrested, including Chosa, who will appear June 22 in Boys Court on charges of disorderly conduct stemming from the dedication of a new drum Sunday night.

Chosa said Thursday the Indians had created a "security force" to keep order in the camp and to assure that the area will be cleared of nonresidents by 10:30 p.m. each day. He also said he had asked for, and had been promised, police assistance.

Chosa also offered to dispatch a crew of Indians to clean up any trash attributed to the village, where about 30 persons live in tents. Neighbors have complained that the Indians leave too much refuse on and around the gravel strip.

"We WANT to resolve our differences, because we will be in existence for some time yet," Chosa said. He added that he expected to see the tent village increase in size.

"We need your co-operation," he said.

"It will take people power, not just Indian power, to solve the problems we all share."

THE FIRST tent in the village went up on May 5, to house Mrs. Carol Warrington, 35, and her six children after the family was evicted from an apartment at 3717 N. Seminary for refusal to pay rent.

There are six tents and a tepee now. Mrs. Warrington and her family still live in the largest green tent.

THE CHICAGO PORTAGE NATIONAL HISTORIC SITE

FOREST PRESERVE DISTRICT OF COOK COUNTY

FOREST PRESERVE DISTRICT OF COOK COUNTY

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The Chicago Portage is one of the most significant locations in Chicago history. The Portage linked the Great Lakes to the Gulf of Mexico, was used by the indians, the french explorers, the trappers, the settlers and encouraged the development of the I & M Canal, the railroads and the industrialization of the city.

The Forest Preserve District of Cook County and the I & M Canal National Heritage Corridor Civic Center Authority have, in a joint effort, planned the development of the proposed historic center and the construction of a memorial statue. The Chicago Portage is now a National Historic Site owned by the Forest Preserve District.

The Historic Interpretive Center will be one of the premier educational and informational attractions in the National Heritage Corridor, featuring displays and interpretive programs related to the historical, archeological, and natural history of the Chicago Portage.

A full size sculpture of explorers, Marquette and Joliet, and an American Indian will commemorate the importance of the Portage as a route to travel and economic development from the time of the indians and first european explorers up to the present day.

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RL/Oct 88

Forest Preserve District
of Cook County

Conservation Department

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George W. Dunne
President

Arthur L. Janura
General Superintendent

Raymond Schwarz
Supt. of Conservation

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THE PORTAGE

Chicagoland has been millions of years in the making. But for 25,000 years it has been certain that this would be the crossroads for any great civilization on this continent and one of the major metropolitan centers of the world. Even the prehistoric mound-building Indians of the south and those of the north who built effigy mounds, met here to trade for copper. Later the Sioux, the Iroquois, the Illini, the western Algonquins which included the Potawatomi, and other once-powerful Indian nations paid tribute to the strategic importance of this region with their dead.

Finally, in the 1600's, came the white man. Here he discovered a portage across the low continental divide between Lake Michigan and the DesPlaines River, between the watershed of the Great Lakes emptying into the Atlantic Ocean and the watershed of the Mississippi emptying into the Gulf of Mexico.

Here he established forts. Then missions and trading posts. Then a town. Trails radiated from the town. Finally he dug a ditch connecting Lake Michigan with the DesPlaines River and called it the Illinois and Michigan Canal. The town he called "Chicago".

Take a look at the DesPlaines River Valley at Willow Springs. On the highland northwest runs the great transcontinental highway, U.S. 66 (today - I-55). Turning south from it and crossing the valley you pass beneath the 220,000 volt transmission line, from Pekin, that made possible the great war-industry plants of Chicagoland. Beneath it lies a 24-inch pipe carrying natural gas from Texas. Next the Santa Fe R.R. Then the DesPlaines River in a man-made channel. Then the Sanitary and Ship Canal, one of the world's busiest inland waterways. Then the abandoned I & M Canal. Then the Chicago and Alton R.R., the other of the only two railroads leaving Chicago westward on a continuous downgrade. Then Route 4-A, Archer Avenue, an old post road with the lines of the old Postal Telegraph on its angling right-of-way.

There you have the gateway to the Mississippi and to the Middle West. Take a walk and learn about Chicago

Forest Preserve District
of Cook County

Conservation Department

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THE LAUGHTON FORD AND TRADING POST

SKETCH OF LAUGHTON'S TRADING POST

In 1827, David and Bernardus (Barney) Laughton built a tavern in what is now Riverside. It was located north of the present bridge between that village and Lyons, on the Barry Point trail from Chicago. A short distance downstream is a limestone ledge and shallow ford where that trail, and two important Potawatomi trails, crossed the DesPlaines River.

The Laughtons were far-sighted business men. They had been Indian traders at Hardscrabble, or Lee's Place, on the South Branch of the Chicago River near Damen Ave. That was the head of navigation on the river and the eastern end of the Chicago Portage route. Later it became the eastern terminus of the Illinois and Michigan Canal, and eventually the Sanitary and Ship Canal.

Continued On Reverse Side

But the Potawatomi trade at Hardscrabble was dwindling; it would be better at Riverside. The fur trade was dwindling. The proposed canal from there to Ottawa would end the travel in canoes or boats by fur traders, explorers, missionaries, or anyone using the Chicago Portage route to the Illinois and Mississippi valleys. Further, with the growth of white settlements along the Illinois River and westward from Chicago, overland travel was increasing rapidly.

So the Laughtons moved to Riverside and, in 1830, purchased the quarter section upon which their tavern stood. Barry Point trail became part of the first country road built in Cook County and Laughton Tavern, in 1834, was a stop-over on the first stage coach line westward from Chicago.

Meanwhile they had established a trading post on another much-travelled overland route: the old Portage Trail which began at Hardscrabble and paralleled the water route thru Mud Lake on high ground north of it. Laughton's trading post was just east of where that trail crossed the DesPlaines and then angled southwesterly to join what is now U.S. 66, an old Indian trail and overland route to Joliet, Ottawa, and the Illinois valley. The ford was about a half-mile north of where Portage Creek entered the river and a mile south of Riverside.

In those days the DesPlaines curved easterly until, near Harlem Ave., it made a hairpin turn and flowed southwest down the valley. There was also a cut-off channel thru what is now Catherine Mitchell Lagoon, and a large island between it and the main channel. The Portage Trail or Laughton Ford was just north of that island. The old channel, the ford, and the island were obliterated when, in order to construct the Sanitary Canal, the river was straightened and a levee built to prevent it from overflowing eastward.

Mud Lake was a long swamp with two shallow channels emptying easterly into the South Branch and westerly, on the other side of a low continental divide, into the DesPlaines. Sometimes, when it became nearly dry, a portage of seven miles, from Hardscrabble to Portage Creek, was necessary. During long drouths the DesPlaines became so shallow between a succession of pools that portages of 25 miles to Cache Island at Romeo, or 50 to the mouth of the Kankakee, or almost 100 miles to Starved rock, had to be made. Consequently, the Portage Trail was intensively traveled but eventually - after the I & M Canal was completed, Archer Ave. was built, and the Southwest Plank Road laid on Ogden Ave. -- it disappeared.

The locations of "Lawton's Trading House" and the ford were defined in an 1832 report by a U.S. engineer and shown on a later map. There we found a rectangular depression -- apparently an old cellar. It is in Ottawa Trail Woods, two blocks north of the 47th St. entrance and 400 feet west of the drive thru that forest preserve. At each corner there is a low masonry wall. In the center is a boulder commemorating that historic site.

Forest Preserve District
of Cook County

Conservation Department

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George W. Dunne
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Arthur L. Janura
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Raymond Schwarz
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THE ILLINOIS AND MICHIGAN CANAL

Chicago is and always has been the key to the Middle West. The Potawatomi, Chippewa and Ottawa Indians were but the last of a long succession of Indian tribes to hold this region because of it strategic importance. Louis Jolliet, returning with Father Marquette from a voyage of discovery in 1673-74, reported to the governor in Montreal that, in order to travel by boat from the Great Lakes to the Gulf of Mexico, it would be necessary to make "...one canal intersecting only half a league of prairie in order to enter from the foot of the Lake of the Illinois (Lake Michigan) into the river of St. Louis (Illinois River)."

By 1803, the fur trade in the Northwest Territory had become so important that Fort Dearborn was established. The war of 1812 emphasized the necessity of a route over which military and naval forces and supplies could be readily transported to the northern frontier. In 1816, an Indian treaty granted to the United States a strip of land 20 miles wide along the route of a proposed waterway from the mouth of the Chicago River down the DesPlaines and Illinois river valleys. The bill for the admission of Illinois as a state was amended to shove its boundary, from an east and west line drawn thru the southerly bend of Lake MIchigan, north to its present location -- solely because, then the proposed canal might be entirely within and constructed by the new state -- thus serving, with the Erie Canal then building, to link the Atlantic Ocean with the Mississippi valley.

In 1822, Daniel P. Cook and Jesse B. Thomas, respectively congressman and senator from Illinois, obtained from the federal government a grant of the public domain consisting of a strip of land for the proposed canal and 90 feet on each side of it. In 1829, Cook (for whom the County of Cook was named) was also instrumental in obtaining passage of an act by which the federal government donated to Illinois, for the purpose of financing the construction of the canal, alternate sections of land for a distance of five miles on each side of it.

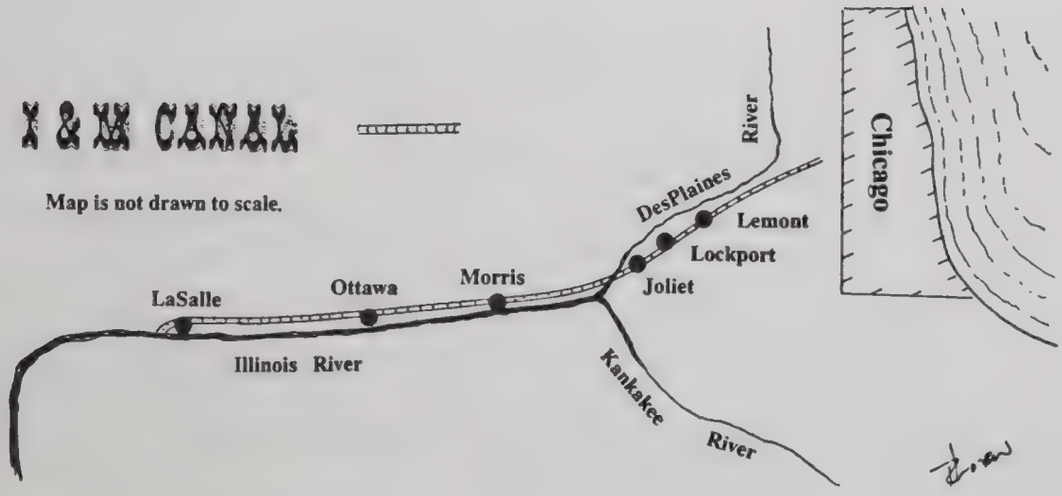
A canal commission was appointed, consisting of Gen. William F. Thornton, Col. Gurdon Saltonstall Hubbard and Col. William B. Archer, and in 1829 the towns of Ottawa and Chicago were laid out. On July 4, 1836, with a great celebration at Canal Port, the first spadeful of dirt was dug and the job begun. Due to floods, labor scarcity and the panic of 1837, little progress was made before work was abandoned in 1842. Resumed in 1845, the canal, 96 miles long from Bridgeport (just east of Ashland Ave. at about 28th St.) to Peru-LaSalle, was completed and opened for traffic in 1848. The first boat to pass thru the entire length of the canal was the "General Thornton" of LaSalle, with a cargo of sugar.

Continued On Reverse Side

Immediately the canal became a tremendous factor in the development of Chicago and northern Illinois. The produce of the Illinois valley, formerly shipped to St. Louis, began to pour into Chicago. Merchandise from the east, via the Erie Canal and the Great Lakes, poured down the canal to the river towns and from them to the settlements rapidly being extended northward and westward. In 1830 there were only 1310 people in that part of Illinois north of Peoria. By 1850 there were 125,708, largely concentrated in Chicago and along the waterway.

Now, in 1964, the bed and the right-of-way of that canal hate been occupied by the Southwest Expressway (US 66 and Interstate 55) from Chicago as far as Summit. From there to Lemont, in Cook County, it may become a forest preserve. From Lemont to LaSalle, parts of it have been and all of it should be developed as a state park.

That little old canal has made might contributions to the growth of Chicago.



Forest Preserve District
of Cook County

Conservation Department

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THE DESPLAINES RIVER
PART ONE: DESCRIPTION

Chicago was incorporated as a village in 1833 and in less than 100 years it had become one of the world's great cities. Four unique natural features have contributed to its phenomenal growth.

The first is Lake Michigan. Chicago is strategically located at the south end of it, deep in the heart of the continent and the vast central lowland -- breadbasket of our nation. The lake provides an inexhaustible supply of fresh water and a highway for water-borne commerce. Since the completion of the St. Lawrence Seaway, Chicago has also become a port for ocean going ships.

The second is the broad, remarkable flat Chicago plain that, originally, was the bed of Lake Chicago -- glacial ancestor of Lake Michigan. When its swamps and wet prairies were properly drained this plain became ideal for development.

The third is a low continental divide between the St. Lawrence and Mississippi drainage systems. Northeast of Summit it is only 15 feet above the level of Lake Michigan. Drainage of the Chicago Plain, and an outlet other than Lake Michigan for the city's sewage, and a deep waterway to the Illinois River, were all accomplished by constructing a canal thru that divide and utilizing another natural feature: The DesPlaines River.

The DesPlaines is a placid prairie stream that, from swampy sources in Kenosha and Racine counties, Wisconsin, meanders southward thru a flat valley roughly parallel to the shore of Lake Michigan. Its most important tributaries are Salt Creek and the DuPage River.

Below River Grove the DesPlaines flows southward -- except for two hairpin bends at Riverside -- across the Chicago Plain until, near Summit, it turns southwest into a deep valley. Mighty torrents from Lake Chicago poured thru that valley, and the Sag Valley which joins it at Sag Bridge, when the last glacier melted away. That is the Chicago Outlet, one of five great "keys to the continent:" the best natural pass to the Mississippi valley.

Just below U.S. 66 (today - Interstate 55) the DesPlaines originally angled southeast. Near Harlem Ave. south of Santa Fe railroad, instead of flowing eastward to Lake Michigan it turned southwest into the chicago Outlet valley. That area has been designated a national historic site commemorating the Chicago Portage.

Continued On Reverse Side

East of Harlem Ave. there was a swamp called Mud Lake. That was the Chicago Portage, a route followed by the Illinois and Michigan Canal completed in 1848, by the Ogden-Wentworth Ditch draining Mud Lake. Occasionally, during floods, the DesPlaines would pour eastward across the low continental divide, thru Mud Lake and the South Branch of the chicago River, into Lake Michigan.

One of those floods in August, 1885, swept so much sewage out into the lake that the city's water supply was terribly polluted and a great many deaths resulted. Shortly after, the Sanitary District of Chicago was established and, in 1892, construction began on the Sanitary and Ship Canal from the South Branch, near Damen Ave., to Lockport -- 28 miles, much of it thru solid rock.

Forest Preserve District
of Cook County

Conservation Department

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George W. Dunne
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THE DESPLAINES RIVER
PART TWO: ITS HISTORY

The recorded history of Chicago, and the DesPlaines River which has had a vital part in its growth, began in 1673. Father Marquette and Louis Jolliet, returning from their discovery and exploration of the Mississippi, had been told by Indians of a short-cut to Lake Michigan. So they paddled up the Illinois and DesPlaines Rivers to the Chicago Portage and thence to the lake. LaSalle and his voyageurs commanded by Tonty were the next white men to chronicle travels across the portage and on the DesPlaines in trips to and from forts at Starved Rock and Peoria.

However, Chicago had been a crossroads and the DesPlaines an artery of travel since prehistoric times. From Channahon to Wisconsin there used to be manmade mounds, singly or in groups, along the river. From artifacts and skeletons found in them it has been determined that most of those in Cook County were built by two ancient races of Indians. A few were effigy mounds typical of those found in Wisconsin and the copper regions near Lake Superior. The others were of types common along the Illinois, Mississippi and Ohio Rivers, but smaller. Copper nuggets, utensils and ornaments were found in them.

Obviously, this was the place there the northern and southern races of mound builders came to trade and they came along the DesPlaines, either in dugouts or on nearby trails. Being natural highways, with shallow fords at several places, those trails were adopted by the Indians who succeeded the mound builders they were used also by white explorers, traders and travelers. Now, some of our principal highways follow those ancient routes.

Chicago and all or parts of 14 counties including Cook are in Illinois, instead of Wisconsin, solely because it was recognized that a waterway from lake Michigan to the Mississippi could be obtained by constructing a canal thru the Chicago Portage, down the DesPlaines valley, and thence to LaSalle-Peru where the Illinois River became navigable in all seasons.

The Northwest Territory Ordinance of 1787 established the north boundary of Indiana and Illinois territories at an east-west line thru the southern tip of Lake Michigan. In 1816 the governor of Illinois Territory, Ninian Edwards, negotiated a treaty with the Potawatomi, Ottawa and Chippewa tribes whereby they ceded a strip of land between two boundary lines: 20 miles wide from the mouth of the Chicago River to the junction of the DesPlaines with the Kankakee, and 10 miles wide -- on the north side of the Illinois -- from there to the Fox River.

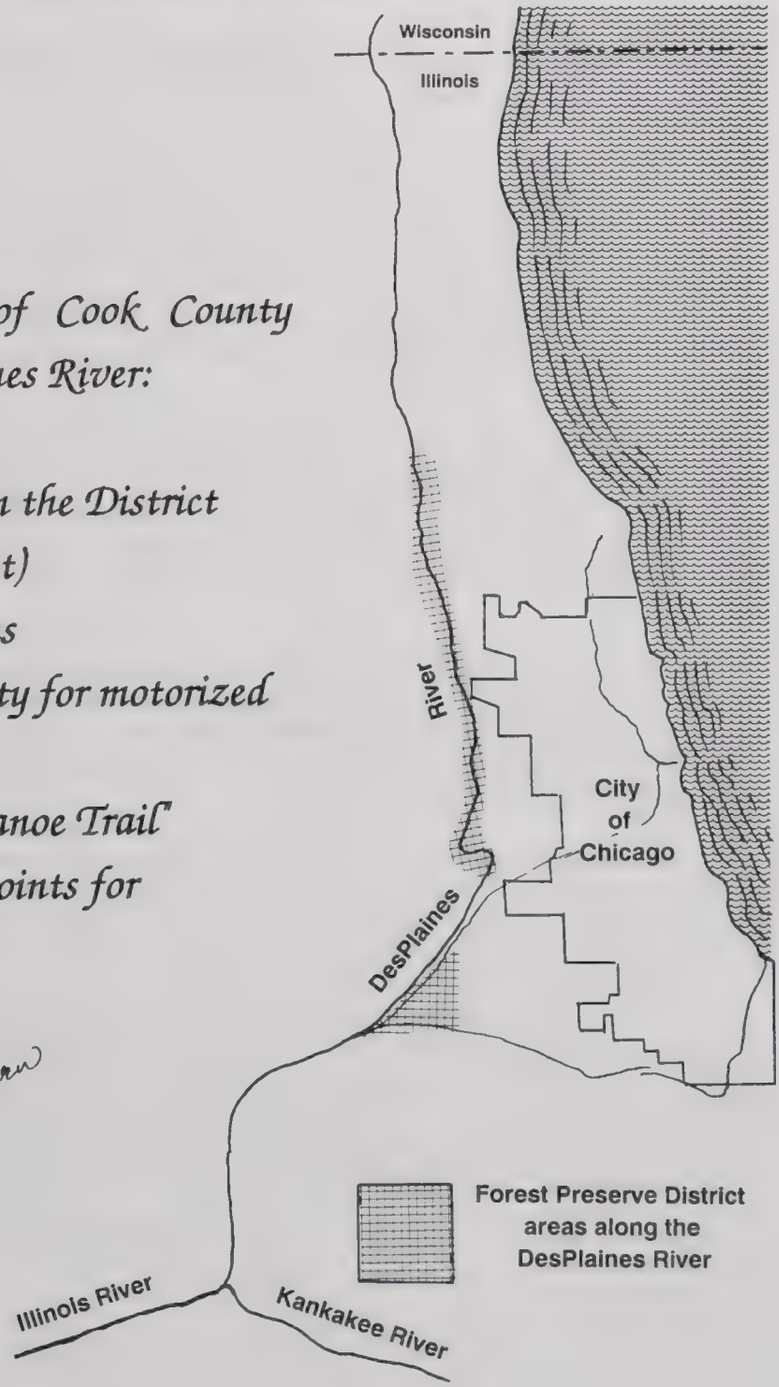
Continued On Reverse Side

When Illinois became a state in 1818 its northern boundary was established at latitude 42° 30', 61 miles north of the 1787 Ordinance line, in order that a canal from Lake Michigan to the Illinois River would be entirely within and could be built by the new state. Accordingly, the Illinois and Michigan Canal, authorized by Congress on March 30, 1822, was begun in 1836 and finally completed in 1848. It eliminated the series of arduous portages that, in very dry seasons, extended as far as Starved Rock -- over 80 miles. Its stimulating effects upon Chicago, northeastern Illinois and the Illinois River valley were tremendous.

Upstream from the Portage, at strategic locations along the river, trading posts and taverns, followed by villages, were established. Roads, now modern highways, were built between them and Chicago. After the Hofmann dam was built and the Forest Preserve District was organized, the DesPlaines became an important factor in the recreation of the people in Cook County. That story will be told in Part III.

Forest Preserve District of Cook County offerings along the DesPlaines River:

- *over 32 miles within the District (average depth 8 feet)*
- *over 44 picnic groves*
- *a boat launch facility for motorized craft*
- *"Chicago Portage Canoe Trail"*
- *easy public access points for canoeing*
- *fishing*



Forest Preserve District
of Cook County

Conservation Department

Nature Bulletin #57

George W. Dunne
President

Arthur L. Janura
General Superintendent

Raymond Schwarz
Supt. of Conservation

Original Issued Date - March 16, 1946
Re-Issued: October 1988

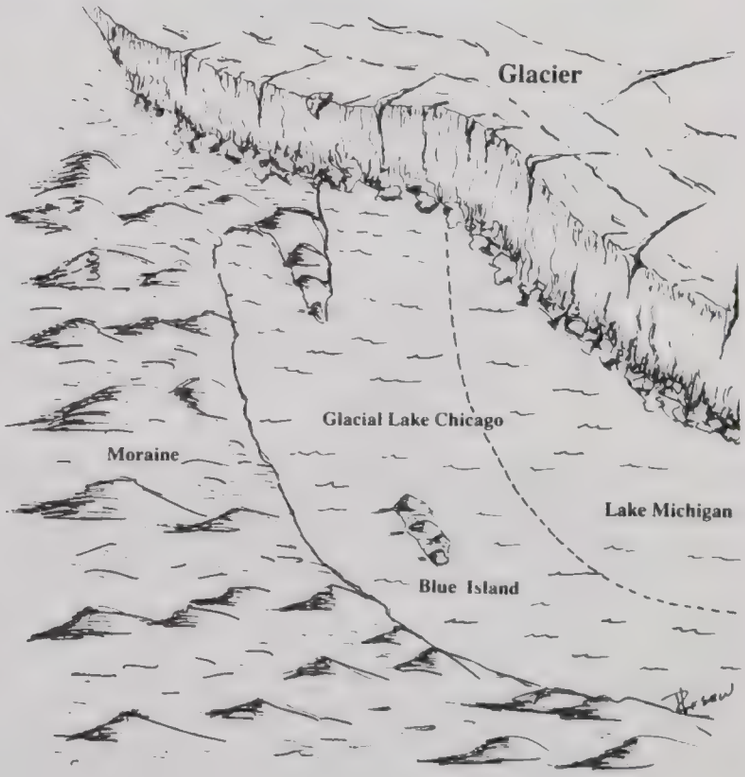
LAKE CHICAGO

Chicago lies in a broad plain which, hundreds of millions of years ago, was a great interior basin covered by shallow seas that divided North America from the Artic ocean to the Gulf of Mexico. Evidences of that are the coral reefs in quarries such as those at Stoney Island, Thornton and McCook, or at 18th Street and Damen; also the fossils in the Niagaran limestone bedrock.

Later, four times, the polar ice-cap crept down across the continent, covering this region with ice to a depth of a mile or more. As the climate changed they melted back. The last one, named the Wisconsin glacier, had an outlet thru the Sag Valley and the DesPlaines River Valley around Mt. Forest, now the Palos. Mighty torrents of water poured thru those valleys. As it retreated, it created Lake Chicago, ancestor of our Lake Michigan, then extending west to LaGrange and south beyond Homewood and Lansing.

As the glacier retreated it found new outlets, finally at Niagara Falls and thru the St. Lawrence River. Each new outlet caused Lake Chicago to drop - first 20 feet, then 15 feet, finally another 20 feet. The outlet to the southwest dried up and the DesPlaines River, when in flood, overflowed into Lake Michigan.

At each of its three levels, Lake Chicago built up sand spits in its bays, beach lines and sand dunes. Our earliest trails and many of our modern roads follow these beach lines or the ridges of the sand spits. Ridge road from Homewood thru Thornton and Lansing is one; Michigan City Road thru Riverdale, Dolton and Calumet City is another; LaGrange road is another; Riverside Drive in Riverside, Grosse Point Road, Carpenter Road and Ridge Avenue thru Evanston are some others. Notice the drop from Michigan Avenue at Roseland and Kensington toward the Pullman plant. Notice the sharp rise on Washington Blvd. at Central Ave., or on Addison at Narragansett. Blue Island and Stoney Island were actual islands at successive levels of Lake Chicago.



Chicagoland is the inevitable consequence of events happening thousands, millions and hundreds of millions of years ago. Walk and learn.

Forest Preserve District of Cook County

Conservation Department

Nature Bulletin #739

George W. Dunne President | *Arthur L. Janura* General Superintendent | *Raymond Schwarz* Supt. of Conservation

Original Issued Date - January 18, 1964
Re-Issued: October, 1988

EARLY COOK COUNTY ROADS
PART TWO - THE PLANK ROAD ERA

For ten years after Chicago, with a population of 4,170, was chartered as a city in 1837, its commerce and growth were crippled by wretched transportation to and from the hinterlands. During many periods of each year it was surrounded and isolated by mud.

To be sure, there were dirt thoroughfares in all directions, graded and drained as best they could in those days, but not surfaced. No one who has never experienced it can appreciate how gooey and gluey a black prairie soil can be when wet. A wagon's wheels often become solid cylinders of mud as wide as a bass drum.

Then, in 1848, there occurred a "break through": three developments of vital importance. In July the Illinois and Michigan Canal from Chicago to Peru and the Illinois River, started in 1836, was finally completed and opened for traffic.

In October the Galena and Chicago Union, the first railroad (now part of the Chicago & Northwestern Ry.), was completed across the Slough of Despond and to the DesPlaines River. Within a few years, five other railroads had arrived: the Michigan Southern, the Michigan Central, the Rock Island, the Illinois Central, and the Burlington.

And in September, 1848, the Southwestern Plank Road was completed from Chicago to Doty's Tavern at what is now the intersection of Ogden Ave. with Joliet Ave. in Lyons. In 1850 it was extended to Brush Hill and Fullersburg (now Hinsdale), and in 1851 to Naperville. From there, a plank road was built to Oswego and Little Rock; and another to Warrenville, St. Charles, and Sycamore.

That was the first of a network of plank roads that radiated outward like the spokes of a wheel. Chicago was the hub. In 1849, the Northwestern Plank Road was constructed on Milwaukee Ave., to Oak Ridge at what is now Irving Park Blvd.; thence to Dutchman's Point (now Niles); and finally to Wheeling. The Western Plank Road was built westerly from Oak Ridge to Bloomingdale in DuPage County and thence to Elgin.

In 1851, the Southern Plank Road was constructed along the lines of State St. and Vincennes Ave. as far as Kyle's Tavern at about 83rd St. where it was halted by the approach of the Illinois Central R.R. In 1854, the Blue Island Plank Road was completed on Western Ave. to its junction with Blue Island Ave., then the southwest corner of Chicago. There was also a 5-mile plank road parallel to the lake shore from North Ave. and Clark St. to Green Bay Road.

Continued On Reverse Side

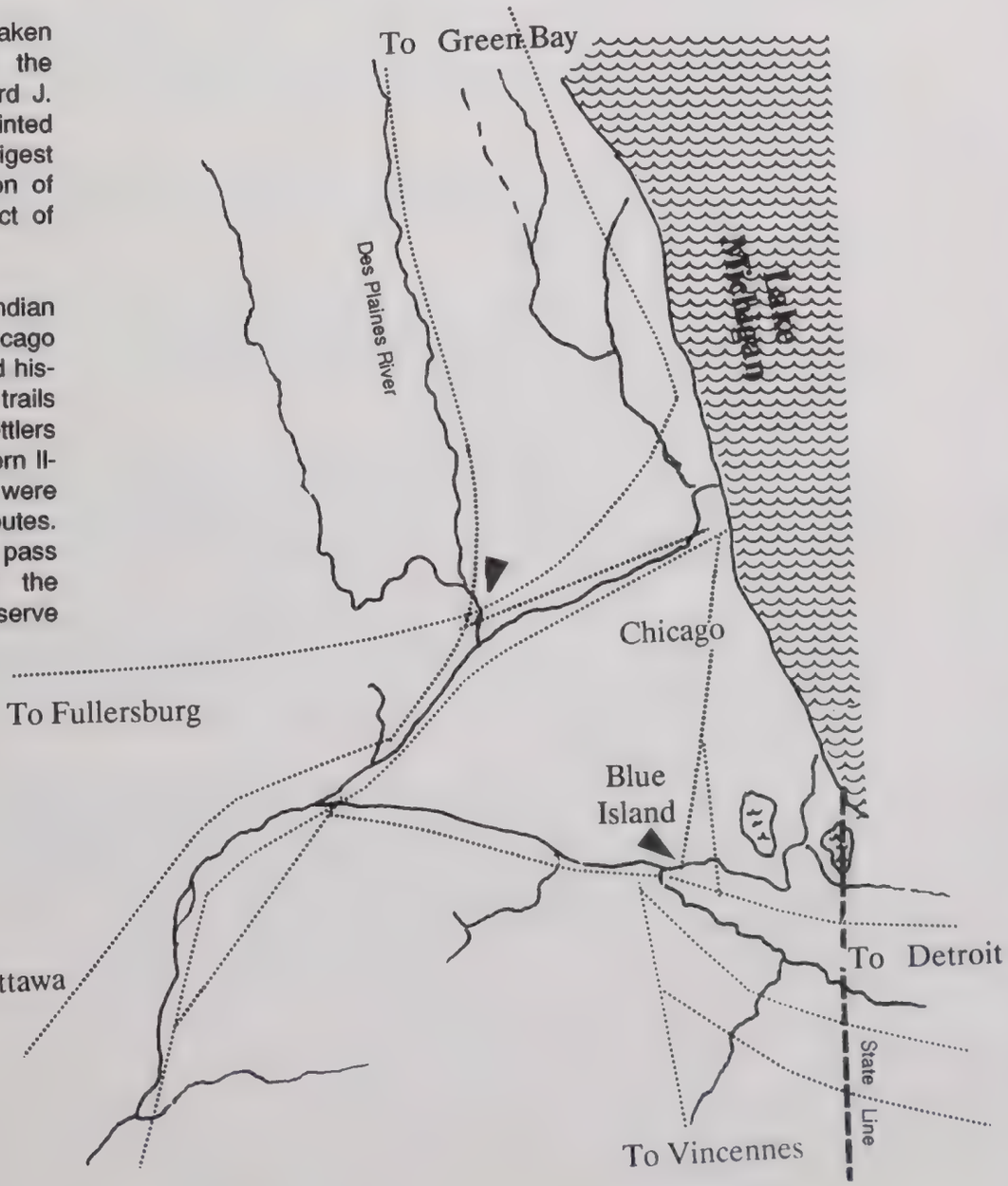
In 1839, a plank road was built in Canada, instigated by the governor-general who had seen them in Russia. The idea spread to New York, Wisconsin, Illinois and Indiana where laws governing the incorporation of plank road companies were enacted. Built at a cost of about $2,000 per mile, there were very profitable at first. There were toll gates at intervals of 5 or 6 miles. On the first stretch of the Southwestern Plank Road, the tolls were 12 1/2 cents (one "bit") for a man on horseback, two bits for a single team, and three bits for a 4-horse vehicle.

Usually there was a row of heavy stringers each side of a 16-foot roadway and across them were laid (but not spiked) heavy planks of pine and hemlock or, better, oak and walnut. However, the planks soon warped, decayed, and frequently floated away or were "borrowed" by neighboring settlers. After a few years, with little or no maintenance, most plank roads became so discomfortable and dangerous that they were abandoned. The decline of those "revolutionary improvements" was almost as rapid as their rise.

Much of the foregoing information was obtained from "Chicago's Highways -- Old and New", by Milo M. Quaife.

The following is taken from "Indian Trails In the Chicago Region" by Edward J. Lace, Naturalist. Printed originally in the District Digest Spring 1988 - a publication of the Forest Preserve District of Cook County, Illinois.

"A network in Indian footpaths existed in the Chicago region long before recorded history. Later, the same trails were used by pioneer settlers traveling overland to northern Illinois. Later still, roads were built along the ancient routes. Many of these old roads pass through the holdings of the Cook County Forest Preserve District."



TRAILS .....

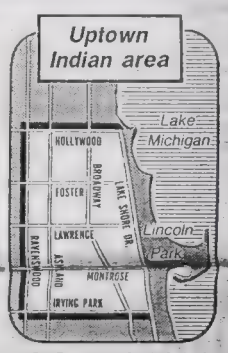
FORDS ►

The Indians—1976

On Indian reservations from Minnesota to Arizona and in cities from Chicago to Los Angeles, American Indians are warily watching the unfolding Bicentennial. For Indian people in much of America, there is little to celebrate, because Native Americans believe they are being made the fall guys of the white observance of 200 years that the Indian people see as continuous oppression. Sun-Times reporter Allan Parachini spent six weeks visiting reservations in five states, federal agencies in Washington and Indian people in Chicago, Los Angeles, Minneapolis and San Francisco to prepare this series on the Indians in 1976. This first part deals with the problems of Native Americans in Chicago—the second largest urban Indian area in the country. Subsequent articles will study other significant, national Indian issues.

"They stay here, unhappy, because they cannot afford to escape." (Street scene in Uptown Indian area by Sun-Times Photographer Jerry Tomaselli)

Chicago's Indian ghetto, where hopes slowly die



Sun-Times Map by Jack Jordan

By Allan Parachini

Call them Bill and Jane Benally, because they are proud and reserved, like many American Indians, and shrink from the attention publication of their real names might bring.

Call them Benally because Benally is a Navajo name about as common as Smith, and Navajo country is where they come from.

Now, however, Bill and Jane Benally are in Chicago. On Dec. 30, 1974, they, their wordly goods and their three children left Gallup, N.M., and climbed aboard Amtrak's Southwest Limited, full of hope that a new world would be waiting for them 24 hours later when the Limited pulled into Chicago.

They live in the Uptown neighborhood now, part of a Native American ghetto that has become, because of federal government Indian relocation that started in the 1950s, the second largest urban Indian center in the United States. (There are 18,000 to 25,000 here vs. 100,000 in Los Angeles, the largest urban concentration.)

It is an Indian community oppressed from the outside by high unemployment and widespread poverty and racked from within by continuing, deep-seated tribal hostilities which have robbed local Indians of significant political clout.

The Benallys' hopes are gone, replaced by frustration, confusion and, Bill says, a desire to return to the Navajo reservation where he was born 35 years ago.

There were about a million Native Americans when Columbus landed. The total dropped to 243,000 in the 19th Century because of the Indian wars. By the 1970 Census, the federal government said the Indian population had recovered to 827,000, but Indians disagree. They argue that, like almost everything else the federal government has ever done to or for Indians, the Census cheated them.

Thousands of Indian people were ignored by the Census, tribal leaders contend. They say the real number of Indians is now again more than a million.

Whatever the number, the government says 543,000 Indians live in cities. They have been brought to urban centers by the Bureau of Indian Affairs, which started a program in the Eisenhower years — now discontinued, the BIA says — of forcing Indians to move to cities. That program caused an upheaval which escaped widespread notice because the number of Indians has remained small.

They came to the cities from places like Wanblee, S.D., Fort Defiance, Ariz, and Shiprock, N.M. For many Native Americans, like the Benallys, moving from a rural reservation to a big city is as much of a cultural shock as that faced by immigrants.

Bill Benally had been to Albuquerque a couple of times, but had never experienced anything as intense as Chicago. Like many Indians moved to a big city, Benally, whose first language is Navajo, found himself ill-suited to cope with an unfamiliar language — English.

If language poses a problem, so do alcoholism and suicide. Their rates, high enough on reservations, increase in the cities. Alcoholism-related problems rank highest among the causes of Indian hospital admissions in Uptown, a survey by Chicago's Native American Committee shows.

That the relocation program of the Bureau of Indian Affairs chose Chicago at all was ironic. Illinois was once rich in Indians, a stronghold of the Sac and Fox, Kickapoo, Winnebago and Potawatomi. But land confiscation by whites acting under the guise of treaties and wars against Indians both took their toll. Today, there is not a single acre of reservation land left in the state.

Chicago had 775 Indians, according to the 1950 census. But then the bureau started sending them here by the trainload — Navajos, Zunis and Apaches from New Mexico and Arizona; Oneidas and Menominees from Wisconsin; Sioux from South Dakota; Chippewas from Minnesota, and Choctaws from Mississippi and Oklahoma.

Although Chicago Indians are poor, with an unemployment rate between 70 and 80 per cent and a school dropout rate as high as 90 per cent, economic problems on most reservations are even more desperate. They stay here, unhappy, because they cannot afford to escape.

Bill Benally had worked off and on for the Navajo Tribal Housing authority. But an interest in electronics led him to seek help from the BIA employment assistance office in Gallup. Centuries-old treaties oblige the BIA to help.

He and Jane, a Wisconsin Winnebago, who had moved to New Mexico with her parents, first went to the BIA in June, 1974 and were told to get high school equivalency diplomas. They did and returned weeks later.

They were told to go to Fort Wingate (N.M.), 30 miles away, for physical examinations even though there is an Indian Health Service hospital in Gallup itself. The Benallys had no car.

They went to Fort Wingate anyway, took the physicals and filled out forms. Then the BIA told them to wait to be called.

Finally, the BIA called. The Benallys were given 10 days to get their affairs in order and move to Chicago. When they arrived on the afternoon of New Year's Eve, they went to the

Turn to Page 36

Shot hits Skokie L; rider hurt, 3 held

A shot fired at a Skokie Swift L train Saturday afternoon splintered a window and sent glass flying, injuring a Chicago woman, police said. Three youths were arrested by Evanston police, who charged one of them with firing a .22-caliber rifle at the rapid-transit train.

"It was like shooting at cans," said Evanston Detective John Popadowski.

The woman, reported in stable condition at St. Francis Hospital, Evanston, was identified as Cynthia Wilson, 32, of 1928 S. Sawyer, Chicago. A hospital spokesman said she had cuts on her face and an abrasion in an eye.

Charged with aggravated battery and armed violence was James Nobles, 18, of 6821 N. Wayne. Popadowski would not identify the two other youths because they are juveniles. He said police are seeking two more youths.

Popadowski said there appeared to be no reason for the shooting. "They were just messing around. They're not the brightest kids in the world," he said.

A spokesman for the Chicago Transit Authority said the one-car Skokie Swift was inbound to the Howard station when the window was broken by a .22-caliber bullet. The motorman was not aware of the incident until the train pulled into the station, the spokesman said.

Police said they recovered spent shells from a .32-caliber automatic pistol but had not found the weapon. The youths told police they were waiting to have a war with a rival gang.

Chicago's Indian ghetto, where hopes can slowly die . .

Continued from Page 3

BIA office in the Main Post Office. "We found one girl on duty," Bill said. "She never heard of us."

Hours later, she produced $25 for the Benallys to stay in a cheap hotel nearby and $20 for food through the weekend. With that, the Benallys were dismissed. "We were saved because we had brought our savings with us in cash," Jane said. It was $100.

The next Monday, a BIA employe drove the Benallys to Uptown, installed them in a cheap apartment and left them to fend for themselves with a monthly stipend of $300. They still live in the apartment, in the 5100 block of N. Winthrop, in the heart of the Indian ghetto that streches from Irving Park north to Hollywood and the lake west to Ravenswood.

Bill and Jane enrolled their three children in Chicago public schools, but the disruptive change between the reservation system, where the pace is slow and rural and the students predominantly Indian, and the rush of Chicago — difficult enough for Bill and Jane — proved overwhelming for their children.

They could not adapt, Jane said, to "the fighting, the screaming and the running around. It wasn't like that on the reservation." Reluctantly, the Benallys decided to transfer their children to BIA-run boarding schools in North and South Dakota. Even that decision, painfully made, was not easily carried out.

The BIA insisted that, because the Gallup office was where the Benally family were enrolled, only Gallup could arrange the school transfer. So, Bill scraped up the train fare, skipped a week of classes and took the children back to New Mexico. There the BIA referred him to an office on the Navajo reservation to make final arrangements. Bill and Jane last saw their children four months ago.

The Chicago experience has soured Bill and Jane Benally on the promise of the urban life. Jane enrolled in a non-BIA sponsored vocational course (funded by the Model Cities program) in bookkeeping and will not finish until a year after Bill's June graduation from DeVry Technical School. Bill, who once promised to leave Chicago the day after graduation, now accepts staying at least until Jane completes her training.

The Benallys are not unique, but it would be a mistake to think of Indians as a uniformly disadvantaged group whose needs and problems can be generalized.

Indians to begin with are not a cohesive minority, noted Herbert Blatchford, a Navajo from Albuquerque and member of the board of the National Indian Youth Council and the Assn. on American Indian Affairs, nationally known groups trying to preserve Native American cultures. There are 266 federally recognized tribes, according to the government, and, Blatchford and other Indian authorities said, that means an equal number of identifiable cultures, as well as 250 languages.

In Chicago, BIA relocation created a Native American community that is geographically nonsensical — with Navajos, Apaches and Sioux side-by-side with more local Midwestern tribes like Menominees and Winnebagoes. That brought the city's most serious Indian problem. The tribes are irreparably split. There are 30 to 75 represented here, local Indians say.

Chicago has not even a centralized social service referral agency for Indians. Reservation Indians are largely unaware even of programs like Public Aid, Medicare and Medicaid. They do not know where to turn for help and tribal factionalism has prevented formation of a centralized agency to tell them.

The tribal split and what one Washington authority called "a serious problem of Indian politics" have sapped the Chicago Native American community's ability to realize the clout of its numbers. Indians here are divided among 17 major organizations. Services overlap. Co-operation is slight. For instance, employment assistance and health services are offered competitively by four organizations.

The difficulties Chicago Indians have are a curious mix of pathos and comedy:

- John White, a Cherokee anthropologist who co-ordinates the Native American outreach program at the Field Museum of Natural History, wanted to build a traditional village to give city Indian children a touch of their own cultures.

He prevailed on the Lake County Forest Preserve District to let him use a small strip of land in Russell, Ill. White erected a 36-foot longhouse on the site, on the Des Plaines River. What the forest preserve district failed to tell White was that the land was on the river's flood plain. This spring, the longhouse was submerged under 6 feet of water. The project, White has concluded, is doomed.

- When Lucille St. Germaine, a Winnebago-Chippewa, helped establish an Indian alternative high school as a branch of Senn High School five years ago, she wanted to teach at least some traditional languages. Last fall, the School Board finally provided $800 worth of cassette tape recorders for the program. Two weeks after the school at 919 W. Barry opened, it was burglarized and the tape recorders stolen. Replacements have still not been received, and the Board of Education said it was unaware of the burglary and knew of no plan to replace the equipment.

- Late last month, the U.S. Labor Department reluctantly moved toward closing the Indian Employment Center, 1046 W. Wilson, whose $417,000 annual budget makes it the largest Indian program in the city.

Tribal hostility has left the employment center's administration in an uproar. The Labor Department concedes the center's funding may be cut off because tribal dissension has made it unable to meet a contract obligation to assist 2,000 jobless Indians since 1974.

Vonda Gluck, executive director of the center, conceded the employment agency faces an uncertain future. "There's been so much energy spent on fighting everyone else," said Ms. Gluck, a Minnesota Chippewa.

Ms. Gluck once found a Sioux employment counselor who declined to send members of any tribe but his own to job interviews. Washington spokesmen for the Labor Department refused to comment on the Indian Employment Center situation beyond confirming that its funding is endangered.

- Similar difficulties have beset the American Indian Center, which occupies part of a dilapidated building at 1630 W. Wilson. The center has a $180,000 annual budget, raised largely by private contribution, making it the second largest Indian organization in the city. But since Robert Reitz, the center's founder, died in 1971, the organization has fallen on hard times, conceded John Walker, the Sioux-Ottawa who is now its executive director.

"All of a sudden, we were left in a vacuum," said Walker, who was born and raised in Chicago and has encountered difficulty establishing his credibility in a community whose elders are overwhelmingly reservation-born.

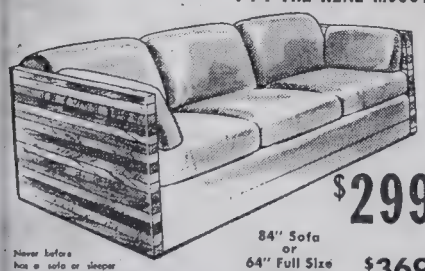
"Right now, I don't think the Indian people in Chicago are aware of the clout they could realize if they were organized a bit better. There is going to have to be a growing awareness that, somehow, we've got to establish political unity," Walker said.

Older members of the community often disagree. Willard LaMere, president of the American Indian Business Assn. of Chicago, at 4550 N. Hermitage, contends the splintered nat of the local community is its main strength. LaMere, also longtime alcoholism counselor among Indians, believes the organizations that have established themselves represent $3 million leadership complex.

LaMere thinks the community has survived its most sev test and that a maturing generation of younger Native Ame cans will prove the truth of the superiority of the fragmen Chicago approach he admits is difficult to discern no "You're working with a new generation that did not have problems its parents did. There's more dignity for Indi people in Chicago than there was 20 years ago," he sa "Things are happening now that could not have happen then."

NEXT: Project Independence — is it the Native America last stand?

SOLID MAPLE BUTCHER BLOCK
. . . THE REAL McCOY



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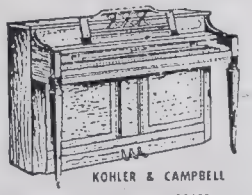

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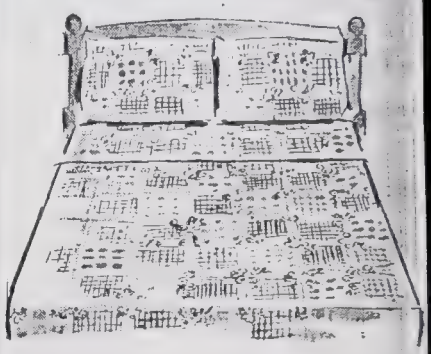

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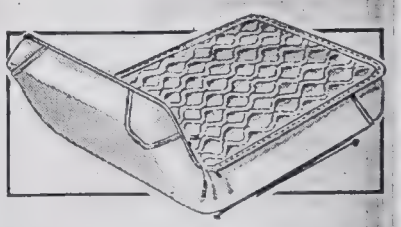

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. . . Cowboy town crucial to understanding Indians here

By Allan Parachini
Sun-Times Correspondent

GALLUP, N.M. — Bone-jarring potholes dot the parking lot at the Santa Fe railroad station, whose tiny waiting room has been the departure point for 3,500 Indian people on their way to Chicago to seek a better life.

This city of 14,000 is a dusty cowboy town five miles south of the Navajo reservation, the largest in the United States. The reservation straddles three states and is still the home for more than 150,000 Navajos.

Gallup dates to 1879, when the Santa Fe Ry. sent mining engineers to look for coal to feed the iron horses of its main line to California. They found plenty of coal here and started what became Gallup in 1880 with a combination saloon and general store called the Blue Goose.

The coal mines are defunct, but Gallup and the Santa Fe remain, both of them crucial to an understanding of many of the Indian people who immigrated to Chicago.

Although the Bureau of Indian Affairs, the federal agency responsible for Indian welfare, abandoned in 1972 the forced relocation which led to the exodus from Gallup, Indians still show up to sit on the hard white wooden benches in the Santa Fe waiting room and board Amtrak's eastbound Southwest Limited when it leaves here at 11:05 every morning.

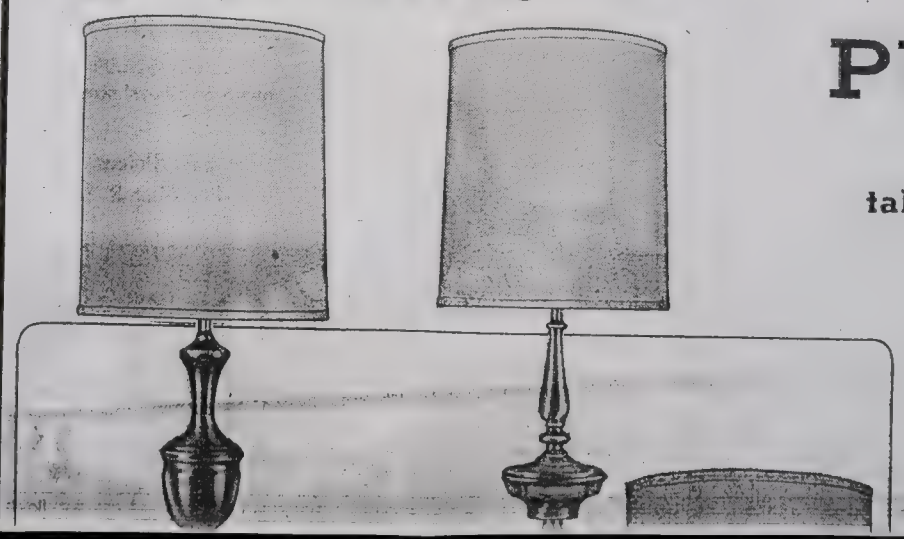
The numbers have dwindled. The BIA now sends to Chicago only Indians who want to leave. There were 36 of them last year and 90 in 1974, the BIA says.

Gallup has turned into the center of the Indian turquoise jewelry trade, undergoing the fleeting success of a fad now in Chicago. Silversmiths around Gallup, however, are benefitting little from the turquoise craze, which is dominated by white traders who buy low on the reservation north of here and send their goods to be sold high in Chicago and other distant cities.

The Santa Fe, which was the genesis of Gallup, is still a dominant force. The tracks, which run parallel to U.S. 63 through the middle of the city, divide Gallup into good and poor sections. The poor section, north of the tracks and radiating away from the Santa Fe station, is almost exclusively Indian. Gallup's richest families own the bars.

Immigrants from Gallup to Chicago might recognize the Santa Fe station, which has changed little since the BIA exodus began. They would also find a familiar building two blocks away, the Gallup Indian Community Center, which 20 years ago served as a place Indian people could wait for the train and spend the night free, since no hotel would have them then. The Indian center's function has changed — it now provides a range of social services, including "dry-out" lodging for the increasing number of Indians who resort to alcohol.

Wieboldt's



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Indians wary of Project Independence

By Allan Parachini
Sun-Times Correspondent

The Indians—1976

Are Native Americans the fall guys of the American Revolution Bicentennial? Sun-Times reporter Allan Parachini spent six weeks visiting reservations in five states, federal agencies in Washington and Indian people in Chicago, Los Angeles and San Francisco to find out and to prepare this series on the Indians in 1976. This is his second report.

Mrs. Emma Yazzie (right) and her daughter, Jane, are outside their home that stands within 200 yards of the Four Corners Power Plant in northern New Mexico. Their sheep, roaming in the background, are going blind from the power plant emissions. Smoke stacks from the plant can be seen in the distance.

FRUITLAND, N.M. — White men call it an energy crisis, requiring quick, intensive research and development to get new fuel. Indians think it's another attempt at taking their land.

Indeed, Indians believe it is another step in a long series that began with treaties and the U.S. Cavalry and usurped hundreds of thousands of square miles of Indian land.

Today, many Indians argue, the government is using court action, along with appeals to the public about what it says is an energy crisis, to take the few reservation homelands that are left.

The government solution to the crisis is Project Independence. That program was hastily (and, some environmentalists and scientists say, thoughtlessly) started after the Arab oil embargo in 1974.

It is not Project Independence to Indians like Mrs. Emma Yazzie, a 67-year-old Navajo. Independence is not what she's getting.

Mrs. Yazzie lives up an axle-breaking dirt road near this northern New Mexico village. Her home is virtually under the smokestacks of the gigantic Four Corners Power Plant, a strip-mine-fed generating station that sends 2.1 million kilowatts of electricity to the Southwest and Los Angeles.

She lived here before the Four Corners smokestacks — there are five now — started pouring out thick, acrid waste in 1961. Though emission controls have been added to three of the five stacks, the plant is visible from 45 miles south of here on U.S. 66, the main highway that cuts through the Navajo reservation, north from Gallup.

Mrs. Yazzie is convinced that the land around Four Corners has died as the Arizona Public Service Co., which operates the generating station, has pumped billions of gallons of water from the nearby San Juan River. She feels that has lowered the watertable, which has killed vegetation in the process. The company denies the charge.

Mrs. Yazzie's flock of sheep — Navajos have traditionally been shepherds — is sickly. It yields thin, coarse wool. The lambs, she says in broken English, wake up in the morning with blood running from their noses and their eyes watering.

Mrs. Yazzie, who can see and hear the crackle of the high-tension lines heading to Phoenix from Four Corners, has no electricity. She accepts the power plant, perhaps because it has been here so long she sees no chance of getting rid of it.

However, Mrs. Yazzie is afraid of something new. Her fears and those of hundreds of other Navajos have prompted the attention of prominent Indian groups that maintain the U.S. government is engaged in an assault on Indian lands, an assault made legitimate by Project Independence. The federal government and energy companies contend the Indians' fears are unwarranted.

Two energy companies — the El Paso Natural Gas Co. and Consolidation Coal Co. — want to build a $1-billion plant near Mrs. Yazzie's house that will convert coal to be taken from a new 40-mile-long strip mine into synthetic natural gas. It would produce 288 million cubic feet of gas per day. (Chicago, by contrast, uses as much as 2 billion cubic feet per day.)

The project is stalled. The companies have not received final approval from the Navajo Tribal Council, where a fight is probable and because, according to El Paso Natural Gas, cost increases may compel the companies to seek government-guaranteed construction loans.

However, two Indian organizations that watch the progress of energy development believe the proposed gasification plant is part of a broad effort to overrun reservation after reservation.

Stopping the Navajo gasification plant, said John Redhouse, a Navajo and associate director of the National Indian Youth Council in Albuquerque, "seems kind of impossible right now. The whole Project Independence effort will have the effect of wiping out our reservation."

That notion is shared by Charles Lohah, an Osage who is executive director of the hastily organized Council of Energy Resource Tribes, a coalition of 22 tribes whose reservations are rich in natural gas, coal and uranium.

"I agree with the whole notion that there's an Indian invasion behind Project Independence," Lohah said. "I think you have to look at the federal government's intentions. I don't know how they could ever be totally independent in the first place. Energy experts have raised that question already. America is going to have to face up to the fact that it is energy-dependent."

According to Lohah, as well as the Federal Energy Administration and the Bureau of Indian Affairs, there are no reliable statistics on the proportion of coal reserves that lie under reservations. But the BIA said 40 billion tons of coal are thought to be potentially recoverable under Indian land. Lohah said government estimates of the amount of coal-rich land in the West that Indians own range from 25 to 33 per cent.

Federal officials dismiss Indian fears of Project Independence as paranoia.

Hazel Rollins, consumer affairs director of the FEA, said the agency will not force energy development on any tribe that doesn't want it, and she conceded at least one tribe has implied it may decline to let anyone touch its coal reserves.

Mining, energy and land-development interests have long controlled the Interior committees of both the House and Senate.

"It's always a question of expediency with Indians. They're always in the way and it becomes very expedient to squash their interests," said Leon Cook, one of half a dozen young activist Indians appointed to the BIA in 1969 by President Richard M. Nixon, then ushered out three years later after they began a campaign to make the BIA an active protector of Indian-treaty interests. Cook is

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A Yavapai goes home to a struggle

When you look at things like this you wonder. What's the use of celebrating the Bicentennial if you're going to have no home and no land for the next 100 years?

—Hiawatha Hood

Former Chicago Indian leader Hiawatha Hood is back on his native Yavapai Indian reservation in Arizona. The land behind him would be inundated with water under a federal plan to turn part of the reservation into a reservoir for the Central Arizona Project.

FORT McDOWELL, Ariz. — Twenty-four years ago, when he was 39, Hiawatha Hood left the Yavapai Indian reservation here, 26 miles northeast of Phoenix, driven by economic desperation to accept government relocation in Chicago.

He left at the high point of a Bureau of Indian Affairs program, which picked up thousands of Indian families from reservations and scattered them in cities.

He worked in construction in Chicago and became a founding member of the American Indian Center, now at 1630 W. Wilson.

It was a comparatively good life. Hiawatha Hood was lucky. He worked steadily and raised five children, the youngest of whom is 17. He always talked about coming back to the 25,000-acre Yavapai reservation, but something always managed to keep him in Chicago.

Last July, Hiawatha Hood, now hard of hearing and suffering from hardening arteries, and his wife said good-by to their friends. He was going home.

But the occasion was not so happy as it might have been. The State of Arizona and the U.S. Interior Department are trying to build a dam, flood the Yavapai reservation and, Hood says, bring final destruction to this once strong tribe whose 345 remaining members are convinced they fight not just against cultural extinction but for their lives as well.

The issue is complex, but it can be simplified to this: The state and the Interior

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Yavapai home to fight

Continued from Page 4

Department want to build something called Orme Dam at one end of the Yavapai reservation. The resulting reservoir would flood 15,000 acres — more than half of the reservation. On that 15,000 acres said Yavapai tribal chairman Clinton Pattea, are scattered the homes of the entire band of Indians.

The dam is part of the Central Arizona Project, a system that would bring Colorado River water 200 miles uphill to Phoenix and Tucson. Federal legislation authorizing the project in 1968 also gave the Interior secretary the extraordinary power to condemn the reservation.

"They've offered us money, about $33 million," Hood said sitting quietly in the Yavapai tribal hall on a rise just above what would be the shoreline of the Orme Dam lake. "But that isn't what we want. We need money, but we have to look to the future.

"The money will be gone in 10, 20 or 30 years and the future generation, what will they have? It's the future; the young people will go to big cities and spend their money and get killed."

So Hiawatha Hood's people are again battling a better-financed, better-equipped force but unlike the old Indian wars, this fight will be fought in the courtroom.

Arizona Gov. Raul H. Castro has been one of the dam project's most outspoken proponents. However, Castro's office would not respond to queries about the governor's sensitivity to its effect on the Yavapais.

Pattea conceded the tribe made a major error by trusting the BIA to protect its treaty rights during the planning of the Central Arizona Project. Not until the government assault was on did Pattea and the tribal council learn that the Bureau of Reclamation mapped the dam plans without BIA involvement.

When they did realize what was happening, the tribe sought counsel from the Native American Rights Fund, a Boulder (Colo.) organization that provides legal help to tribes like the Yavapai. Tom Fredericks, a fund attorney, is helping prepare a report in which the tribe hopes to suggest an alternative site for the dam. The tribal council has not formally rejected the government money offer but opposition to the project among the Yavapais is apparently overwhelming.

At the same time, a behind-the-scenes maneuver is being planned within BIA to help the tribe. Attorneys sympathetic to the Yavapais are preparing a recommendation to Interior Sec. Thomas S. Kleppe urging him not to condemn the reservation. But sources within BIA said they expect Kleppe to spurn the recommendation. In anticipation of that, the document is being drafted so it could give the tribe grounds to challenge a condemnation decision in court. — *Allan Parachini*

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To Indians, energy crisis is another ploy to get their land

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now an executive for a Minneapolis computer company.

"There is no question that this (a trend toward take-over of Indian land in the name of energy independence) is going on," said U.S. Rep. Sidney R. Yates, the Illinois Democrat who is chairman of the House Interior subcommittee on Indian affairs and a member of the American Indian Policy Review Commission, a special congressional agency studying government policy on Indians. The commission will make recommendations for new federal Indian policy this fall, the first such review since 1928.

"There is this incipient, if not actual, conflict of interest in the government that makes it inevitable that Indian lands will be taken over," Yates said. "You have the secretary of the interior who is required to try to expedite development by the pressures of the energy crisis. But he's also responsible for protecting Indian treaty rights."

While Redhouse and Lohah of the tribal energy council, see Project Independence as an irresistible force about to collide with a historically movable object, George Crossland, an Osage attorney with the BIA, believes tribes still can save themselves. Crossland, moreover, believes from important victories that Indian people may have learned enough about manipulating the system and may soon be able to hold their own against the federal government and energy companies.

Crossland said a successful effort last year by the Northern Cheyennes to break exploitative coal leases by two big firms on their reservation in Montana proves that there is hope. Crossland, a graduate of the University of Chicago Law School, is far from being one of the Indians who have traditionally worked at the BIA, the kind who earn the derisive description "apple" — red on the outside, white on the inside. Crossland went to the BIA after working as a consultant for the Northern Cheyennes.

It is not that Indians want to cut off access to their energy resources entirely, Crossland, Cook and other young system-wise Indians insist. They do seek adequate assurances of reasonable income from their rich coal, gas and uranium reserves and special guarantees that their lands will not be unnecessarily despoiled.

Redhouse and Herbert Blatchford, a member of the National Indian Youth Council board, contend that Utah International, the company whose Navajo Mine feeds the existing Four Corners power plant, has reneged on its obligation to restore stripped land. The company vehemently denies that.

Blatchford contends that Utah International has restored less than 10 acres of Navajo Mine land to a condition that will support both plant and animal life. A company spokesman at the firm's San Francisco headquarters said 540 acres had been restored in 1975 alone. The discrepancy is between land the company has resurfaced and acreage that has been brought back to life.

Utah International conceded that royalties it pays the Navajo tribe for coal it sells to Four Corners — about 15 cents a ton — are substantially below similar rates being negotiated for "mine-mouth" low-sulphur coal comparable with that used at the plant. Consolidation's payment rate for the gasified coal would be comparable, according to tribal sources.

Utah International said that it now charges Arizona Public Service about $4 a ton for the Navajo Mine coal but that similar coal from other mines gets $14 to $16 per ton.

The conflict between energy resource-rich tribes and eager energy companies will continue. Its outcome, despite the pessimistic predictions of Native American experts, has probably not yet been finally decided.

There are, however, many people like Emma Yazzie on reservations from Colorado to Arizona, who are trapped in a technological race they do not understand.

"When I was young, we used to have rain by this time of year and grass two feet tall," she said as she looked out at her sheep trying to graze. "We used to have sheep, horses and donkeys, and the horses would play in the tall grass. It was up to their bellies.

"Now look. Nothing but dirt. Nothing grows."

NEXT—The BIA: Indian protector or betrayer?

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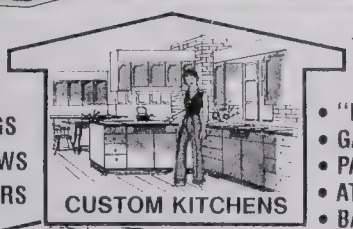
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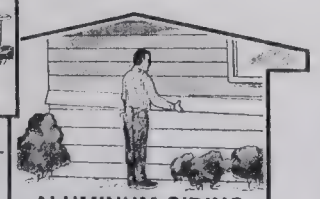
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PEGGY HAMPTON

Robbery linked to slaying of student nurse

Police on Tuesday were questioning neighbors and relatives of a 21-year-old student nurse who was found shot to death Monday in her apartment at 5212½ S. Drexel.

Area 1 homicide investigators said Peggy Hampton, clad in a nightgown, was shot twice in the chest. They said robbery was apparently the motive and speculated that the victim may have known her killer, since there was no sign of forced entry to the apartment.

Luther Campbell, 28, a cousin who lived with Miss Hampton, told the police he came home Monday afternoon to discover that a television set was missing from his bedroom. He called Miss Hampton's mother, who lives nearby, and she came to the apartment.

The mother noticed that a stereo phonograph was missing from her daughter's bedroom. Then, between the bed and the wall, she found Miss Hampton's body, police said.

Miss Hampton was studying nursing at Olive Harvey College, 10001 S. Woodlawn.

Deaths and obituaries

Mrs. Kenneth Reeling

Services for Mrs. Muriel K. Reeling, 70, wife of a former Commonwealth Edison executive, will be held at 2:30 p.m. Wednesday at the Hebblethwaite Chapel, 1567 Maple, Evanston. Burial will be private.

Mrs. Reeling, of 2144 Ewing, Evanston, died Sunday in Evanston Hospital.

She was the wife of Kenneth Reeling, a former assistant to the division vice president of Commonwealth Edison in Northbrook.

Other survivors include a daughter, Mrs. Marilyn Hallman; three brothers, Harry, Frederick and John Keighley, and a sister, Evelyn Keighley.

Walter Handler

Services for Walter Handler, 64, a sales representative for the Forest Atwood Paper Co., Elk Grove Village, will be held at 11 a.m. Wednesday at Weinstein Brothers Memorial Chapel, 1300 W. Devon. Burial will be in Westlawn Cemetery.

Mr. Handler, of 5250 N. California, died Monday at Northwest Hospital. Before joining Forest Atwood seven years ago, he had been a purchasing agent for 37 years with Alden's, 5000 W. Roosevelt.

Survivors include his widow, Florence; two sons, Burton and Richard, and a brother, Abe.

Willard M. Clary

Services for Willard M. Clary, 54, co-ordinator of the manufacturing, research and development accounting division of Standard Oil Co. (Ind.), will be at 2 p.m. Wednesday in Tews Funeral Home, 18230 Dixie Hwy., Homewood. Burial will be in Homewood Memorial Gardens.

Mr. Clary, of 1504 Linden, Homewood, died Saturday in Ingalls Memorial Hospital, Harvey, following a brief illness. He joined Standard in 1939 and was promoted to his last position in 1969.

Survivors include his widow, Mary Margaret; a daughter, Lindy Sue; a son, Navy Lt. (j.g.) Michael; two brothers, Hobart and Richard, and two sisters, Mrs. Christina Billings and Mrs. Laura Faye Immekus.

Frank T. Lindman

Mass for Frank T. Lindman, 64, a lawyer for Cook County, will be offered at 11:30 a.m. Wednesday in the Infant Jesus of Prague Church, 1131 Douglas, Flossmoor. Burial will be in Assumption Cemetery, Glenwood.

Mr. Lindman, of 1038 Douglas, Flossmoor, died Sunday of a heart ailment in Veterans Research Hospital.

He was an assistant state's attorney from 1962 to 1972 and had been associated with the Cook County Law Library in the Civic Center since 1973.

Mr. Lindman served as a naval officer in World War II and was co-editor of a definitive volume, "The Mentally Disabled and the Law."

Surviving are his widow, Mary Ellen; two sons, Frank T. Jr. and Michael J.; a daughter, Mrs. Laura Budd, and a brother, Dr. Thomas.

Mrs. Ruth Evans rites in Wisconsin

Funeral services for Mrs. Ruth M. Evans, 76, a former school teacher and mother of Sun-Times assistant features editor Mary Myers, were held Tuesday in Waukesha, Wis. Burial will be Wednesday in Wales, Wis.

Mrs. Evans, who lived all her life in Waukesha, died of a heart attack in her home there Saturday.

She was a graduate of the University of Wisconsin and, for about 20 years before her marriage in 1935, taught in a number of Wisconsin communities. Her principal subject was junior high school history.

Also surviving are her husband, Willard R. Evans; a son, Willard J., and a brother, Merle Hardaker.

Jim Robinson, New Orleans jazz trombonist, dead at 86

NEW ORLEANS (AP) — Jim Robinson, who played trombone for some of the best New Orleans jazz bands for more than half a century, died of cancer Tuesday in Touro Hospital. He was 86.

Following tradition, two jazz bands will play from his home to funeral services at St. Mark's Missionary Baptist Church around the corner in the French Quarter, then to burial in another part of New Orleans Thursday morning.

Mr. Robinson began his musical career as a guitar player. He learned the instrument on Deer Range Plantation south of New Orleans where he was born on Christmas Day in 1889.

During World War I, he switched to the trombone so he could join the Army band. After the war he worked as a longshoreman on the New Orleans docks, practicing trombone with his sister's player piano and getting a few lessons from Sonny Henry. Kid Rena's trombone player failed to show up for a date at Economy Hall in 1922, and Rena asked Mr. Robinson to fill in.

Mr. Robinson played with Sam Morgan's band from 1922 until it broke up in 1933. During the depression, Mr. Robinson went back to the docks, and Kid Rena found him asleep on the sidewalk with his trombone across his lap after marching in a parade.

In the 1940s, Mr. Robinson recorded on most of Bunk Johnson's discs and during his career cut more than 100 albums and toured all 50 states, Europe and Japan.

Despite his cancer, Mr. Robinson worked nearly to the end. He played concerts at Lincoln Center in New York and at Boston's Symphony Hall last month. Since 1961, Mr. Robinson had been one of the anchors of the Preservation Hall Jazz band.

He is survived by a son, Joe Rose Robinson of New Orleans.

Deaths elsewhere

William C. Keifer, 54, a senior copywriter for Time-Life Books and a former editor of Newsweek magazine, at Port Chester, N.Y.

Edward A. Dziedzic

Mass for Edward A. Dziedzic, 68, owner of the Boulevard Inn, 2500 W. Augusta, will be offered at 10 a.m. Wednesday at St. Helen's Church, 2315 W. Augusta. Burial will be in Resurrection Cemetery, Justice.

Mr. Dziedzic, of 2500 W. Augusta, died Saturday in Hines Veterans Hospital, Maywood.

Survivors include his mother, Marie; a son, Edward; a daughter, Ms. Michaeline Koziol, and a sister, Mrs. Helene Mau.

Mrs. Catherine Neville

Mass for Mrs. Catherine Neville, 77, formerly of Libertyville, will be offered at 11:30 a.m. Saturday in St. Joseph Church, 121 E. Maple in the suburb. Burial will be in Ascension Cemetery there.

Mrs. Neville, who died last Saturday in Glendale, Calif., where she had lived in recent years, formerly operated a drugstore with her late husband, Mark, in Libertyville.

Survivors include a son, Dr. Mark E. Neville; a daughter, Mrs. Arlene Cole; five sisters, Mrs. Mae Mollan, Mrs. Ann Bernard, Mrs. Lucynda O'Neill, Mrs. Helen Petersen and Mrs. Evelyn Rafferty, and a brother, Sam Miller.

Visitation is scheduled after 4 p.m. Thursday at the McMurrough Chapel, 101 Park Pl., Libertyville.

Samuel Zaslawsky

Samuel Zaslawsky, 72, owner of a produce company on S. Water Market until his retirement 15 years ago, died Tuesday in Skokie Valley Hospital.

Mr. Zaslawsky, of 8500 Skokie Blvd., Skokie, had worked in the produce business for some 40 years.

Survivors include his widow, Helen; three daughters, Mrs. Janet Klass, Mrs. Sandra Wigod and Mrs. Adrienne Brateman, and two brothers, Max and Pete.

Services will be held at 10 a.m. Thursday at Original Weinstein & Sons Chapel, 3019 W. Peterson. Burial will be in Westlawn Cemetery, Norridge.

Julius L. Jacobs

Graveside services for Julius L. Jacobs, 71, a retired pharmacist, will be held at 11 a.m. Wednesday at the Hebrew Workers Cemetery in Forest Park.

Mr. Jacobs, of 5631 N. Bernard, died Monday in Belmont Community Hospital. He retired in 1975 after more than 30 years as the pharmacist and co-owner of the Crystal Pharmacy, 2559 W. North Av.

Survivors include his widow, Sally; a daughter, Mrs. Beverley Bakal, and two brothers, Mitchell and Dr. David.

Mrs. Eva Druian

Services for Mrs. Eva Druian, 73, manager of the cigar stand at the Drake Hotel, will be held at 10 a.m. Wednesday at Weinstein Brothers Memorial Chapel, 1300 W. Devon. Burial will be in Waldheim Cemetery, Forest Park.

Mrs. Druian died Sunday in her home at 6106 N. Kimball. She was cigar-stand manager at the Drake for 17 years and worked until the day before she died.

Survivors include two sons, Leonard and Raymond, and a brother, Schmuel Katz.

Order made judgment errors: archbishop

BALTIMORE (AP) — Controversial fund-raising and investment practices that have led to an audit of the Pallottine Fathers were judgmental rather than moral errors, the archbishop of Baltimore says.

Archbishop William D. Borders said he reached the conclusion after visiting the Pallottine headquarters and talking with the missionary order's officials. He added, however, that he had not seen the audit he requested last December.

Death Notices

BICEK
See Mary Robeff notice.

BLOCK
August W. Block, beloved husband of the late Louise (nee Wolff), loving father of Ella (Paul) Wentzlaff, Lena (Walter) Zoellick and Erwin (Lorraine), grandfather of 7, 3 great-grandchildren. Resting at Kosary Funeral Home, 3100 W. 59th St., from 4 p.m. Tuesday until 10 p.m. Wednesday. Services Thursday, 1 p.m. at Peace Lutheran Church, 43rd & California. Interment Bethania. In lieu of flowers, memorials to Peace Lutheran Church will be appreciated. 434-4246.

BOEY
Yvonne Boey, beloved wife of the late Gustave, dear mother of Odilon (Gabrielle), loving grandmother of seven, great-grandmother of 11. Visitation begins Wednesday, 6 p.m. Funeral Thursday, 9:30 a.m. from DeVriendt Funeral Home, 2708 N. Western Av., to St. John Berchmans Church. Mass 10 a.m. In lieu of flowers, contributions to St. Jude Police League appreciated. Interment Maryhill. HU 6-1716.

BORLA
Delores McConnell Borla, beloved wife of Robert C., loving mother of Valentine, Robert, Denise Hellier and Debra Borla, dear sister of Dorothy R. Pondelicek, Ruth Radelski and the late Richard (Mary Ann) McConnell, fond grandmother of four. Visitation after 4 p.m. Wednesday. Funeral Friday, 9:30 a.m. from Walter Quinlan Sons, 6540 W. 95th St. to St. Patricia Church. Mass 10 a.m. Interment Resurrection. Please omit flowers. 874-7200 or 599-7300.

BRESLOFF
Jill J. Breslоff, died April 28, 1976, loving wife of Leon Marshall, devoted mother of Milla, darling daughter of William Resnick of New Hampshire and Janes Resnick of New York City, devoted sister of Maral Clark and Stephen Resnick, dear daughter-in-law of Edith and Hyman Breslоff. Interment was in the state of Maine.

BUJWIT
Edmond J. Bujwit, beloved husband of Alice (nee Wiorkowski), dear father of Karen (Richard) Ryan, Linda (Michael) Whitney, Robert and the late Lee Ann, loving grandfather of Michelle, fond brother of Bruno (Violet), Leonard (Dolores) and Richard (Lavene), son-in-law of Julia Wiorkowski, brother-in-law of Paul (Mary) and the late John (Harriet) Wiorkowski. Funeral Thursday, 9 a.m., from Richard Funeral Home, 3749 Archer Av., corner of Lorel, to St. Camillus Church. Interment Resurrection Cemetery. Member of Zlentek Post No. 419 AL. Visitation Tuesday after 1 p.m. 767-1840.

BUTLER
Margaret Butler (nee Riordon), loving wife of the late Richard, dear sister of Sister Frances Marie S.P., John (Georgia), Joseph (Pauline), Barbara (Robert) Olson, and the late James and Mary Campbell, fond cousin of Roy (Mary) Brinkman. Funeral Thursday, May 6, 9:30 a.m. from Abern Funeral Home, 1110 Madison St., Oak Park to St. Gertrude Church, Franklin Park. Mass of the Resurrection 10 a.m. Interment Queen of Heaven Cemetery. In lieu of flowers memorials to the American Heart Fund appreciated. Visitation after 6 p.m. Tuesday, and from 2 to 10 p.m. Wednesday. EU 2-5700 or KE 8-1374.

Red tape blocks clinic for Chicago Indians

Continued from Page 4

Uptown hospitals have turned Indian patients away because they were broke, she said.

Each city has had to deal with a fundamental problem for urban Indians: The U.S. Indian Health Service provides no money for direct health care to Indians living outside the immediate vicinity of a reservation. (Although Congress last year appropriated $1.5 million to the IHS to study health service needs in several cities, including Minneapolis and Chicago, none of the funds can legally be used to actually provide medical attention.)

Two years ago, the Cook County Health and Hospitals Governing Commission planned to set up health clinics in underserved areas of the county. An appropriation of $31,900 in the commission's 1975 budget was killed in a budget fight between the commission and the County Board more than a year ago.

Today, the commission pays $18,000 a year for a half-time physician to American Indian Health Services of Chicago. But there is still no operational Indian clinic, and William Cearnal, the commission's community health planning chief, said there is no immediate prospect of establishing one.

The Chicago Indian health board maintains a small referral and planning office at 3957 N. Clarendon and is studying health needs of local Indians under an $87,000 IHS grant.

In Minneapolis, by contrast, where there are about 5,000 fewer Indians than the 20,000 here, the Indian health agency has managed to get $150,000 in IHS money, which it uses to pay a support staff that works in health planning and for a large Indian clinic as well.

Charles Deegan, director of the clinic, said the operation's total budget is about $100,000. The remaining $250,000, Deegan said, comes from county government, city revenue sharing funds and private foundations — sources not yet available in Chicago.

The clinic, with eight examining rooms, a full-time doctor, nurses and dental care, is at the fringe of the downtown Minneapolis Indian ghetto.

"In our situation, we didn't see our Indian health thing as politically involved as they do in Chicago," Deegan said. He said tribal unity — a problem for Indians in Chicago — has been easily achieved in Minneapolis where Chippewas have grabbed much of the power. Deegan is a Chippewa. Tribal factionalism has sapped the political clout of Chicago Indians, in health care as well as other programs.

A local county hospital provides interns and residents to the Minneapolis clinic. Two are on duty now and three more will be assigned in July, Deegan said.

Deegan said a continuing drive to make Minneapolis Indians eligible for Medicaid has led to qualifications of half the Native American community there for the program. In all of Illinois, only 1,500 Indians receive public aid benefits — including Medicaid — less than 10 per cent of the Indian population in Chicago.

ALLAN PARACHINI

Indian Health Service has own ailments

By Allan Parachini
Sun-Times Correspondent

SHIPROCK, N.M. — Workmen are scurrying around the 16-year-old Indian Health Service hospital here, belatedly trying to make the building fireproof.

Dr. Luverne Husen, medical director of the 77-bed health center, walks around and apologizes for the tarps and plaster dust that accompany long-delayed repairs intended to restore to the hospital the accreditation it lost two years ago because it was a firetrap.

The Indians—1976

Fourth in a series.

Its interior partitions, which do not reach higher than false ceilings on every floor, are a serious fire hazard. There were no fire sprinklers, either, although they are being installed.

Husen says he doesn't know why the IHS built the hospital that way. But he says, as do officials in Washington, that the health service hasn't enough money to build new hospitals properly or repair old ones.

Like nearly all the hospitals of the Indian Health Service, this one suffers not only from troubles with its building, but from stubborn problems in attracting doctors, nurses, orderlies and interpreters. Money plays a big part in the difficulties faced by the IRS, but its patients — strangers in their own land who speak odd-sounding languages and have health problems long forgotten or never encountered in white society — also make this an unusually health-deprived part of the country. Most reservations are like it.

Husen is an internist from South Dakota who came with the health service 20 years ago after medical school at the University of Oklahoma. Despite long experience in Navajo country — Shiprock is at the northeast corner of the 12.5-million-acre reservation that straddles New Mexico, Arizona and Utah — Husen never has learned to speak the Navajo language.

He says he never has learned Navajo because it is hard to master and he has been too busy keeping up with medicine.

Despite this, Husen also admits he had never taken board examinations of the American College of Physicians, the society that certifies internists as qualified specialists. Husen says he never had time to study for the test.

IHS officials in Washington said Husen is among the majority of IHS medical directors, most of whom are not certified specialists and do not speak Indian languages.

The Shiprock hospital become controversial late in 1974. Two young white nurses assigned to it complained in a letter to the editor of the Navajo Times, tribal weekly, that conditions at the hospital were atrocious, including grounds so littered that packs of wild dogs, as well as rats, were attracted.

The women, Valerie Koster and Sandra Kramer, also said nurses were prevented from caring for their patients because they were overburdened with paperwork. They charged that the nursing director was indifferent toward Indian patients.

Dr. Marlene Haffner, the newly appointed and, superiors admit, administratively inexperienced director of the IHS Navajo area office in Window Rock, Ariz., fired the women. Under pressure from Washington, Dr. Haffner reinstated them, but transferred them to other hospitals hundreds of miles away. When they refused the transfers, they were fired again.

Today they work in Annapolis, Md., still fighting the IHS bureaucracy.

Dr. Haffner has since been publicly rebuked by Dr. Emery A. Johnson, IHS director. But nurses Koster and Kramer say their original complaints have been ignored. Wild dogs no longer roam the hospital grounds but patients and some of the staff complain administrators are still hostile to patients (Husen declined to make the chief nurse, Beverly Smith, available for an interview) and that there are too few doctors and nurses.

The hospital is one of six IHS centers on or just outside the Navajo reservation.

The IHS — from the lowliest levels to the agency's executive suite in Rockville, Md., — contends its problems result from a lack of money.

The isolation of most IHS facilities is also said by Navajo area and headquarters officials to pose a serious problem of doctor and nurse retention. More than half of the dentists assigned to the Navajo area will quit this July, said Dr. Donald Boggs, second-in-command of the Window Rock office and its chief of dentistry. The physicians' turnover rate is almost as high, Boggs said.

Boggs produced a report stamped "administrative confiden-

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Storefront center

The Chicago Indian Health Board maintains a small referral and planning office at 3957 N. Clarendon. Chicago does not have an operational Indian clinic. (Sun-Times Photo by Carmen Reporto)

Indians here have no clinic

By Allan Parachini

The opening of a community health clinic for Chicago's Native American ghetto has been indefinitely postponed by continuing confusion over the program in the commission that runs Cook County Hospital.

While Chicago Indians have no health care outlet tailored for them, a health program in Minneapolis could point the way for medical care for the 500,000 Native Americans who live in cities across the country.

Because many Indians distrust white-dominated institutions, they stay away from hospital emergency rooms until their conditions have deteriorated to a crisis, said Rikki Zee, a Choctaw who serves as a health planner here. Some

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Expert raps some breast surgery

By William Hines
Sun-Times Bureau

WASHINGTON — The head of the National Cancer Institute said Tuesday that if his wife contracted breast cancer he would advise her to have surgery less extensive and disfiguring than the operation that Mrs. Betty Ford underwent in September 1974.

Dr. Frank J. Rauscher made the statement in response to a question by Sen. Edward M. Kennedy (D-Mass.) during a hearing on treatment of breast cancer, which ranks No. 1 among cancerous killers of U.S. women.

Rauscher was in the course of explaining that new research is showing that less extensive operations, combined with post-operative drug treatment, may be just about as effective as the time-honored Halsted radical mastectomy. Kennedy broke in to ask the NCI director what he would do if his wife came down with breast cancer.

"I would advocate a modified surgical procedure followed by chemotherapy," Rauscher said without hesitation.

Later, in reply to a reporter's request for a translation into layman's language, Rauscher explained that he meant an operation in which the whole affected breast is removed, but without taking the underlying chest muscles and large amounts of tissue in the region of the armpit on that side of the body and with drug treatment after the surgery.

The "modified surgical procedure" advocated by Rauscher is what was done on the wife of Vice President Nelson A. Rockefeller a month after Mrs. Ford's radical breast operation. Mrs. Rockefeller subsequently had her other breast removed by an even less extreme procedure.

A noted cancer surgeon, Dr. George Crile of the Cleveland Clinic, said in subsequent testimony that the disfiguring Halsted operation is rapidly losing favor in this country after 75 years of surgical dominance of the breast-cancer scene.

Another witness, Rose Kushner of Kensington, Md., who underwent modified-radical breast surgery two years ago and then wrote a book about her experience, described for Kennedy's Senate Health subcommittee in laymen's terms the nature of the Halsted procedure:

"This is an extensive operation in which the woman's entire breast is amputated. In addition, her pectoral or chest muscles—all she has separating her skin from her bones—and as many lymph nodes or glands in that armpit as possible, are removed. . . . (It) leaves ugly scars extending into their armpits, and dips and hollows in their chests."

This graphic description made it clear why—as Crile put it — "women who have seen this disfigurement (on others) can't bear to think of it happening to themselves," and why to many women the surgery is almost as greatly feared as the disease.

Crile said that a survey made in Pennsylvania in 1974 showed that fewer than half the breast operations done there that year were Halsted radicals. The procedure, he added, probably represents today "not more than one-third of the breast cancer operations done in this country. It's on the way out."

When surgeons in England first began to amputate cancerous breasts 110 years ago, the women on whom the operation was done were so far gone in cancer that their disease would be regarded as inoperable today, Crile said. The same was true when Dr. William Stewart Halsted of Johns Hopkins Hospital refined the operation 75 years ago.

Since then radiation and anti-cancer drug treatment (known as chemotherapy in medical jargon) have come along. Recent advances have made the Halsted operation all but obsolete, in Crile's view.

Appearing as a co-panelist with Rauscher, Dr. Bernard Fisher of the University of Pittsburgh reported encouraging results with a combination program of treatment.

Women who have had breast cancer surgery have also been given various follow-up drug treatments, Fisher explained. The purpose of the drug therapy is to get at cancer cells that have escaped from the primary tumor site in the breast and have gone to remote parts of the body.

But Rauscher, commenting on research by Fisher and others said that results now coming in "suggest that less radical surgery may be as effective as the traditional radical surgery."

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Indian Health Service beset with ills

Continued from Page 4

tial" that shows that on the Navajo reservation alone, the IHS figures it is understaffed by 1,306 positions, including 14 doctors, 333 nurses and 156 medical and laboratory technicians.

Boggs said Indians, the powerful Navajo tribe in particular, have not lobbied effectively enough for more staff and facilities.

Indian sources, however, blame the service itself for its deficiencies.

According to information supplied by IHS in Arizona, the Health Services Administration, which includes IHS, cut $80 million in hospital construction from the 1977 fiscal year budget even before it went to the Health, Education and Welfare Department for review. Ultimately, after the White House Office of Management and Budget finished with the request, only $7.9 million of an originally projected $117.3 million remained.

Washington IHS officials say theirs is one of the few social service agencies in government whose budget has not been cut back this year. But the American Medical Assn. and most health care observers say the IHS program is developing too slowly.

"To a large extent, the increases in the budget for Indian health over the years have been little more than cost-of-living increases," an AMA spokesman told a Washington hearing last week. "The service's manpower problems have been met with patchwork or Band-Aid solutions."

"The time is way overdue to provide proper health care for our first Americans," said Dr. Russell B. Roth, a former AMA president.

It is not that Indians are not sick. Despite dramatic progress against some diseases, the situation is still grim.

Native Americans have a tuberculosis death rate 4.2 times as great as non-Indians; venereal disease rates as much as 3.5 times the non-Indian average, a suicide rate nearly twice as high (including a rate for 15-to-24-year-olds that is more than four times the national average) and a death rate for diseases related to alcohol abuse more than five times as high as that of non-Indians.

The most serious disease among Indians is otitis media, a painful, disabling inner-ear infection that has an astonishing incidence of 11,605 cases per 100,000 Indians.

In Chicago, doctors report that despite their comparatively small numbers — 20,000 in a city of 3.5 million — Indians account for about half the tuberculosis deaths.

Dissatisfaction is so great with reservation health care that Indians drift from hospital to hospital, hoping for better treatment. When Indian patients finally get to a hospital, they must frequently wait as long as a day for attention, they say. One young mother at the IHS hospital in Gallup, N.M., where an oppressive, fetid odor permeates the two top floors of the four-story hospital, said she felt she was lucky one day recently because she had to wait only 2 hours for her 2-year-old son to see a doctor.

If conditions are bad on reservations, they are worse in cities. There, IHS offers no care at all for most Indians, although some cities, including Chicago, get small IHS grants for health planning.

IHS officials concede privately they are afraid even to propose comprehensive health care for the 543,000 Indians who live in cities. They are scared, they say off the record, because they fear intense opposition in Congress to the cost, estimated at $1 billion a year more than the current IHS budget of $350 million.

Despite its problems, the IHS is seen by most authorities as having improved health care for Native Americans. The agency was created in 1955 after shocking revelations were made about its predecessor, run by the Bureau of Indian Affairs.

And despite its problems, some doctors even see the IHS as doing as good a job as it can in the face of obstacles.

Dr. Robert Bergman, now on the faculty of the University of New Mexico Medical School in Albuquerque, is one of these IHS supporters. Until last fall, Bergman was an IHS doctor, working on the Navajo reservation. He left, he said, so his place could be taken by an Indian physician.

"I think probably the IHS is far and away the best system for an indigent population in the United States," Bergman said in an interview. "Indians, by and large, get better health care than any other indigent group."

Bergman conceded the IHS "is inherently inefficient. But this type of thing can't be done efficiently. In my opinion, IHS is simply better than Medicare or Medicaid."

NEXT — Minneapolis — a city that, unlike Chicago, works for Indians.

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The ninth annual Chicago Business Opportunity Fair will be held on May 7 & 8, from 10:00 A.M. to 4:00 P.M., at the Conrad Hilton Hotel. More than 1,800 corporate and governmental purchasing agents have been invited to interview qualified minority vendors interested in selling their products and services.

For information on how you can participate, contact Mr. Bernie Machak, 225 W. Randolph St., Room 17A, Chicago, Illinois 60606, (312) 782-1587.

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Waldheim: World situation 'explosive'

STRASBOURG, France (A) — United Nations Sec.-Gen. Kurt Waldheim Tuesday described the world situation as "dangerous and explosive" in a somber address here to the 18-nation Council of Europe.

Progress toward a Mideast settlement seems to be at a standstill, with the Lebanese tragedy adding "a new and dangerous risk," he said.

"Many situations in Africa also give rise to serious anxiety," he said.

"The power and the capacity of destruction of armaments has never been so great and the gulf between the rich and poor constitutes a major problem," he continued.

The UN has multiplied its efforts because "often, the best one can do is to avoid the worst. This elementary fact is not always understood by the public at large," Waldheim said.

The Council of Europe is an advisory body

Indian leaders hostile toward U.S. unit

By Allan Parachini
Sun-Times Correspondent

MINNEAPOLIS — Smiling at the mixed metaphor, Leon Cook talks about being part of a band of Indian "young Turks" who almost reformed the U.S. Bureau of Indian Affairs.

Four years ago, Cook, BIA Comr. Louis Bruce, Ernie Stevens, and others in a small band of 12 activists who had joined the BIA when President Nixon appointed Bruce and announced a reform of the agency, were tossed out.

The final stroke that made possible the BIA's fight to rid itself of them was applied by the American Indian Movement and its campaign to change the BIA.

AIM staged a sit-in at the old BIA headquarters a few blocks from the White House, demanding changes in the agency. In the aftermath of confusion and controversy, the Bruce administration, which had already shown it would accept nothing short of a reversal of the BIA's decades-old practices of bowing to pressures from mining, timber and land interests, was cashiered.

Cook (who had actually been forced out by Interior Sec. Rogers C.B. Morton months before the AIM sit-in) Bruce and Stevens had run afoul of tradition. They had tried to make the agency live up to what a Chippewa, Cook, calls its primary obligation — to protect Indian lands and make sure the government honors treaties.

It is hard to find Indians around the country who feel anything more positive than hostility toward the BIA. It is an agency almost universally despised by the people whose interests it is supposed to protect.

Cook, who lives here in Minneapolis now, recently joined Control Data Corp., where he runs a program to attract Indian employes.

Cook thinks the problems of the BIA are so extensive and difficult that it should be eliminated. Stevens, a Wisconsin Oneida, who now heads the American Indian Policy Review Commission during a yearlong study ordered by Congress, the first such comprehensive review since 1928, agrees. Stevens says the policy review commission — to which Bruce, a Mohawk-Ogala Sioux, is an adviser — will probably suggest just that this fall.

Cook said, "It's gotten to the point where you cannot resurrect the BIA; you can't reform it. You've just got to bury it and create something new."

Cook and other critics around the country make these charges about the BIA:

- It administers a budget ($759 million in fiscal 1977, down from $798 million in 1976) hopelessly encumbered by bureaucratic costs. The BIA concedes that Cook's figures — 80 per cent of the agency budget is committed to administration — are correct. The BIA, however, says many services are included under administration.
- It has subordinated its basic responsibility, which is to protect treaty rights, in favor of emphasizing an Indian educational system that has been criticized for the last 48 years but never subjected to reform. The BIA budget for 1977 shows $244 million for education and only $24 million for helping tribes fend off incursions onto their land rights.

The Indians—1976

Are Native Americans the fall guys of the American Revolution Bicentennial? Sun-Times reporter Allan Parachini spent six weeks visiting reservations in five states, federal agencies in Washington and Indian people in Chicago, Los Angeles and San Francisco to find out and to prepare this series on the Indians in 1976. This is his third report.

Some of the 500 Indians who seized the Bureau of Indian Affairs building in November, 1972, brandishing makeshift weapons, make a show of strength at the entrance to the building. During the six-day occupation, the Indians looted BIA files and caused nearly $2 million in damage.

Cook and other Indians argue that the solution may be for the concept of federal revenue sharing to replace the present BIA bureaucracy.

If, for instance, the $759 million the BIA gets became direct payments to Indian communities on a per-capita basis, the Navajo tribe, the largest Indian concentration in the country, would receive a cash grant of $114 million.

Revenue sharing could also be extended to urban Indian ghettos — which enjoy virtually no BIA services now because the agency limits its help to Indians "on or near" reservations.

"You can argue that this has a 'Catch 22' angle to it," one BIA official in Washington said, "because for 20 years (1952 to 1972), the bureau relocated Indians from the reservations to the cities. Indian people can say, 'You sent us here and now you say that because you sent us, we have become ineligible for anything more.' I have no answer for that."

Chicago's Native American community, with about 20,000 members, would get $15.2 million this year under Cook's plan.

The BIA is moving cautiously toward making its money more directly available to tribes. Starting this year, under the 1974 Indian Self-Determination Act, the BIA is permitted to contract directly with tribes for services previously supplied by the Indian agency. However, BIA Comr. Morris Thompson asked for just $32.9 million for that program in 1977, and none of that will benefit urban Indians directly.

Criticisms like Cook's and Stevens' receive an icy reception by BIA bureaucrats.

Jose A. Zuni, a New Mexico Isleta Pueblo Indian and BIA official, defended the agency's administrative costs and likened Cook to Ronald Reagan, the conservative former California governor. In his presidential campaign, Reagan has called for ending many federal programs and turning the money over to the states to run them.

In an interview in Washington, Zuni con-

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A Memorial Day get-together

Because of a calendar fluke, the federal and state governments both will observe Memorial Day on May 31 this year.

By state law the holiday is observed on May 30, which happens to be a Sunday. Therefore it will be celebrated the following day with time off for state employes.

Federal law says Memorial Day is the last Monday in May, which this year is May 31, so federal employes also will have the day off, according to the Illinois State Chamber of Commerce.

The chamber is working to change state law to make the state holiday coincide with federal regulations to facilitate co-ordinated observances.

Bribe figure called Saudi-Nixon link

By Laurence Stern
Special from the Washington Post

WASHINGTON — Saudi Arabian arms agent Adnan Khashoggi acted as an intermediary in contacts between President Richard M. Nixon and King Faisal during the 1973 Middle East war, according to documents made available to the Washington Post.

ADNAN KHASHOGGI

Khashoggi, a central figure in the U.S. arms payoff scandals, transmitted a message from Faisal to the former President during the war and a reply from Nixon on Oct. 29, 1973 — four days after the hostilities ended, the documents showed.

Faisal called on Nixon to stop the war and end the resupply of jet aircraft to Israel, according to the documents.

A copy of Nixon's reply, on White House stationery and bearing Nixon's signature, expressed his thanks to the late king for his views and said:

"I want to assure you that your message conveying the two points related to the conflict in the Middle East (directly through our mutual friend) were given most serious and sympathetic consideration."

Official sources in Washington expressed surprise Monday that Khashoggi would be used as a private diplomatic channel between Saudi Arabia and the White House since his flamboyant life-style and large commission payments had earned him Faisal's disfavor.

His commissions also made him a controversial figure in the Pentagon, which has acted to block more than $100 million in agent claims by Khashoggi.

Khashoggi's role as a diplomatic intermediary and the extent of his influence in Washington will be the subjects of a public hearing Tuesday by the Senate subcommittee on multinational corporations, at which the chief witness will be former Ambassador to Saudi Arabia James Akins.

Akins, who left his ambassadorial post after stormy policy disagreements with Sec. of State Henry A. Kissinger, is expected to provide a wide range of testimony on Khashoggi's activities.

The former ambassador acknowledges that he had been asked by his State Department superiors shortly after he arrived in Saudi Arabia in 1973 to inquire about the propriety of Khashoggi's commissions.

U.S. Indian agency hated by those it's meant to help

Continued from Page 5

ceded, however, that there are legitimate questions about how much of the BIA's budget actually filters down as services directly available to Indians.

"I think the area in which the criticism festers is how much money really gets down to the community," he said. "If you set up the gateway at the reservation, I'll admit you're not going to come up with half of it (the total budget)."

But though talk about how BIA should spend its money is important to Indians in the long run, many of them are more concerned by the agency's activities now. The most prominent area of concern is Indian education, for which the BIA will spend $244 million in 1977.

In 1928, the Meriam Report, a comprehensive analysis of Native American problems, recommended the BIA eliminate its system of boarding schools, where Indian children are sent, sometimes hundreds of miles from home, in favor of day schools on reservations.

"When the Meriam Report recommended the elimination of the boarding schools, we started treading water, figuring we were not going to be around very long," one New Mexico school official said. "The problem is, we've had this treading-water mentality for 48 years."

Litigation over boarding-school conditions continues. The National Indian Youth Council in Albuquerque has filed three suits against the BIA's Inter-Mountain School in Brigham City, Utah. The suits charge that students have been subjected to disciplinary haircuts and beaten by campus security guards and that more than 100 students have been expelled without benefit of due process.

School administrators point to one problem: BIA day schools and improved bus transportation on reservations have changed the nature of boarding-school student bodies. Children are no longer removed from their homes against their parents' will unless tribal courts order it, BIA officials say. So, 80 per cent of the 30,000 Indian children now in boarding schools are court-referred or have some kind of disciplinary or parental problem.

The schools are further criticized for having few Indian teachers (fewer than half in Albuquerque — reputedly one of the best BIA schools, and many of them do not speak an Indian language compatible with the tongues of their students). The language problem is serious since many students require remedial work in English, a foreign language to them.

To improve its educational program, the BIA last month lured William Demert, an Indian from Alaska, from the U.S. Office of Education, where he had acquired a reputation as an excellent educational thinker with little use for bureaucratic red tape.

Demert said he will give the BIA system six months to a year to respond to what he sees as a need for more direct involvement of Indian parents in the agency's schools. "If that doesn't happen, it will probably have to be done by legislation," Demert said.

He said some tribes have developed superior school systems. A demonstration school in Rough Rock on the Navajo reservation and the Navajo Community College system—where techniques of the traditional medicine man are taught along with conventional curricula — have already won national acclaim.

Demert said, "Indian youngsters have to start their educations the day they are born — as Indian children traditionally did before there was a BIA and even before there were white people in North America." Head Start programs help, Demert said, but by the time children are old enough for that, they have already forfeited an important part of their basic grounding in traditional Indian culture.

NEXT: Trouble in the Indian Health Service.

Bellow wins Pulitzer for fiction

Continued from Page 4

Prize, taking the history award for his "Lamy of Santa Fe," the story of Jean Baptiste Lamy, the first Roman Catholic archbishop in the American Southwest.

The prize for general nonfiction was awarded to Dr. Robert N. Butler, 49-year-old research psychiatrist and gerontologist, for his "Why Survive? Being Old in America."

A special award was given posthumously to America's "king of ragtime," Scott Joplin, who finally made it to Broadway with his opera, "Treemonisha," last year, almost 60 years after he died in poverty in a New York hospital.

The prize for poetry was awarded to John Lawrence Ashbery, a Brooklyn College English teacher, for "Self-Portrait in a Convex Mirror," the latest of his many poetic works published over the last 23 years.

R.W.B. Lewis, professor of English and American studies at Yale University, wrote the prize-winning "Edith Wharton: A Biography." It is his fourth book.

A 52-year-old composer, Ned Rorem, won the prize for music with "Air Music," performed for the first time last Dec. 5 by the Cincinnati Symphony Orchestra. The work is subtitled "Ten Etudes for Orchestra."

At the 60th annual Pulitzer awards, Columbia University president William J. McGill announced a special citation to Prof. John Hohenberg, retiring administrator of the Pulitzer prizes. Hohenberg was present at the announcement of this year's prizes in Columbia University's Faculty House.

The Pulitzer Prizes were endowed by the late Joseph Pulitzer, publisher of the old New York World, and were first awarded in 1917. They are awarded annually by the trustees of Columbia University on recommendation of an advisory board. Winners get $1,000 each, but the newspaper that receives the meritorious public service award receives a gold medal.

Thieves snip away at NU prints

By Kay Rutherford

Northwestern University has discovered valuable prints neatly razored out of some of its 19th Century magazine collections, reflecting a trend reported by libraries nationwide.

Officials at the university's Evanston campus recently checked their collections after reading reports of magazine snipping at East Coast universities. Librarians speculate that the rash of stolen prints is based primarily on a new demand for such items by decorators and collectors.

Northwestern officials found that hundreds of woodcuts by American painter Winslow Homer were missing from bound copies of Harper's Weekly. Homer was an illustrator for the magazine during the Civil War and continued contributing in the 1870s, said Richard Olson, humanities bibliographer at Northwestern.

"As far as I can find, we've lost every Homer that wasn't embossed or stamped," he said Monday.

Olson said he couldn't estimate how much the stolen prints are worth.

Nixon struck in gold

The state of Fujairah of the United Arab Emirates, the first nation to ban oil exports to the United States in 1973, has issued a Richard M. Nixon gold coin that sells to collectors for $58. The piece, legal tender in Fujairah, would buy about $5.75 worth of goods there and contains about $23 worth of gold. It was approved for minting in 1969. (AP)

Martin Bickham rites set; civil rights worker

Memorial services for Martin H. Bickham, 95, a former board member of the American Civil Liberties Union and long a civil rights worker, will be held at 8 p.m. Tuesday in Trinity Methodist Church, 1024 Lake, Wilmette. Burial will be private.

Mr. Bickham, of 429 Ninth, Wilmette, died Sunday in Evanston Hospital, Evanston. A founder of the North Shore Human Relations Council and the West Suburban Human Relations Council, Mr. Bickham chaired the Illinois Inter-Racial Commission, the state's first human relations council.

In 1924, Mr. Bickham, a social worker, with a PhD from the University of Chicago, was director of the department of church co-operation and a special lecturer for the United Charities of Chicago.

In 1931, he was superintendent of the Central Placement Bureau for the Handicapped.

During the Depression, Mr. Bickham became superintendent of the special work division in Cook County for the Illinois Emergency Relief Commission. In 1933, he became chairman of the Chicago Civil Works Commission.

He received numerous awards for his human relations endeavors, including a Layman of the Year Award in 1969 from the Greater Chicago Churchmen. In 1960, he was presented a Brotherhood award by the National Conference of Christians and Jews.

After retiring from public office, Mr. Bickham became a human relations consultant.

Survivors include four daughters, Mrs. Catherine Bean, Mrs. Margaret Nygaard, Mrs. Emma Pitcher and Mrs. Frances Bayle.

Visitation will be the time of services.

Release 2 Yanks, Briton kidnaped in Ethiopia

WASHINGTON (AP) — Two Americans and a Briton have been released by Eritrean rebels who kidnaped them in Ethiopia last year, the State Department announced Monday.

Steven Campbell of San Leandro, Calif., and James Harrell of Milwaukee were released in good condition in neighboring Sudan, said State Department spokesman John Trattner.

The two were kidnaped last July 14 by insurgent group known as the Popular Liberation Forces.

V.H. Burwood-Taylor, the honorary British consul in Asmara, Ethiopia, seized last October by the rebel group, also was released, Trattner said.

In Milwaukee, Harrell's mother said she had been informed about her son's release by the State Department and by the office of Rep. Henry S. Reuss (D-Wis.), but neither had told her the circumstances of the release. "We're happy about it," Mrs. William H. Harrell added.

Campbell and Harrell were working as civilian technicians at the U.S. naval communications facility in Asmara at the time of their kidnaping. They are employes of the Collins International Service Organization of Dallas.

Trattner said the release of the Americans follows many months of U.S. government intervention on their behalf.

Deaths elsewhere

Alfred B. Harbage, 76, author and Shakespearean scholar, at Cambridge, Mass.

J. Ackerman, national farm economist, dies

Joseph Ackerman, 71, a well-known agricultural economist and former president of the National Assn. of School Boards, died Monday in Memorial Hospital of Du Page County in Elmhurst.

Mr. Ackerman, of 399 Poplar, Elmhurst, was director of the Farm Foundation from 1955 to 1970. He joined the organization, which serves to improve farm communities when it was formed in 1939.

A former president of the American Agricultural Economists Assn., he organized international conferences of agricultural economists in the Soviet Union, Australia, France, Brazil and Mexico.

Mr. Ackerman was president of the National Assn. of School Boards in 1966 and 1967 and president of the Illinois School Boards Assn. from 1958 to 1960. He was president of the Elmhurst School Board from 1950 to 1968.

Following his retirement in 1971, Mr. Ackerman went to India for three years to help organize agricultural programs.

Survivors include his widow, Elizabeth; two daughters, Mrs. Sara Jones and Mrs. Elizabeth Ann Dumaree; two sons, Allan and John, two brothers, George and Sam, and five sisters, Mrs. Mary Jacob, Hannah, Lydia, Ann, and Elizabeth.

Services will be held at 11 a.m. Thursday at the First United Methodist Church of Elmhurst, 232 S. York, Elmhurst. Burial will be in Wheaton Cemetery, Wheaton.

Visitation will be from 2 p.m. to 5 p.m. and from 7 p.m. to 9 p.m. Wednesday at Pedersen-Ryberg Mortuary, 435 N. York, Elmhurst.

UFO seminar set

A seminar on unidentified flying objects will begin Wednesday at the Calumet campus of Purdue University. The seminar will be held from 7:30 p.m. to 9:30 p.m. for four Wednesdays. The fee is $15.

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Gunfire, infighting cloud future of Indian politics

By Allan Parachini
Sun-Times Correspondent

MAHNOMEN, Minn. — Gunfire and partisan infighting have cast doubts on the future of the radical American Indian Movement and on the political direction of Indians.

Several bullet holes in a door and the front windows of the ranch house that serves as AIM's national headquarters here affirm that AIM is still the front line of radical Indian politics.

The Indians—1976

Sixth in a series.

Formed in Minneapolis in 1968, AIM quickly became known for occupying Alcatraz Island in San Francisco Bay; invading the Bureau of Indian Affairs office in Washington in 1972; the siege of Wounded Knee, S.D., a year later, and a range of continuing confrontations.

Now, violent episodes threaten to obscure many of AIM's positive accomplishments.

The headquarters was twice the target when gunmen opened fire on the house, 14 miles east of Mahnomen on the White Earth Chippewa reservation. The gunmen have never been positively identified.

Last November, several AIM members were shot on the AIM ranch in a quarrel over the organization's direction.

Within Indian communities, however, the AIM controversy centers not on who is shooting at AIM leaders (one of its most prominent, Russell Means, was shot and wounded early Wednesday in Wagner, S.D.) but whether the organization can be a force for change in the way Indians are thought of and think of themselves.

George Mitchell, one of AIM's three co-founders (with Means and Dennis Banks), believes AIM faltered "because it was never consistent in its programs. The organization disintegrated into a spate of personality clashes."

Mitchell, who broke away from AIM in 1974, now runs an Indian adult education program in Minneapolis. He said the old AIM structure, which once included 69 chapters, is falling apart. (Chicago had two AIM chapters but none exists now.)

However, "directly or indirectly, the impact on society has been powerful," Mitchell said.

At the AIM ranch, Jerry Roy, one of AIM's current leaders, agreed that much of the organization's potential has been lost. Roy faces a two-count attempted murder indictment in connection with a Nov. 11, 1975, gun battle at the ranch. He acknowledged that the shootout resulted from internal dissent.

"It hurts to have your people die or sent to prison. But we're still here," Roy said. "Some Indian people are hoping we're through. They attained what they could attain from AIM."

Roy admitted that the organization has seldom followed through on its best-publicized activities. Means ran for tribal chairman against Richard Wilson, the harshly anti-AIM incumbent, after the Wounded Knee occupation, but lost in an election that the U.S. Commission on Civil Rights has since said was replete with abuses, including vote fraud.

Roy and other AIM leaders, including Dennis Banks, charge that the organization has been subjected to an organized campaign by the FBI and other law enforcement agencies to stifle its influence and jail or even kill its leaders. FBI officials deny the charges.

Roy likened AIM to the Black Panther Party, noting that, like the Panthers, AIM has found itself with virtually its entire leadership the target of a series of criminal charges.

But, "AIM survives in spite of the assassinations and the murders," Banks contended in an interview in California.

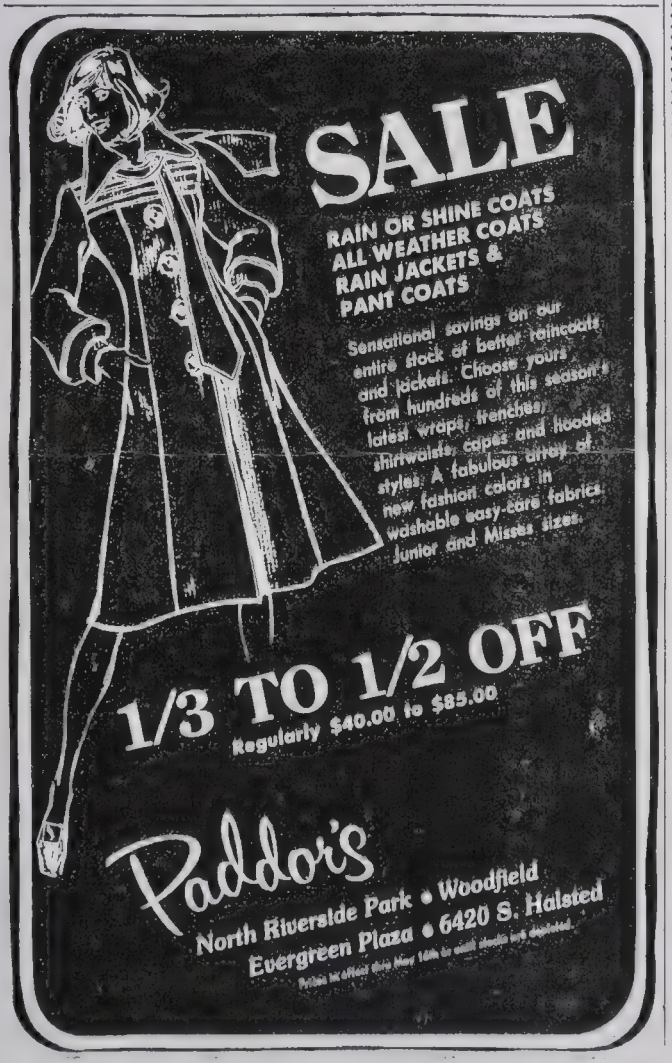
Even AIM detractors agree that the system of Indian alternative "survival" schools established by the organization — mostly throughout Minnesota and South Dakota are valuable for the education of Indian youngsters.

While AIM has won attention, there has been quietly emerging what some observers call "a new breed of Indian technocrats" — Indian leaders who have mastered the white-dominated power system. Some Indian people call them sell-outs.

Among this group's most prominent members are Navajo tribal chairman Peter MacDonald and Ada Deer, chairman of the Menominee Restoration Committee now working in an interim government for the Wisconsin Menominee tribe.

Even these politically adept Indian leaders have their trou-

Turn to Page 56



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Sen. Abourezk's son on front lines in daily Indian strife

WANBLEE, S.D. — "Make a right past that fencepost," the young Sioux directs the visitor driving down the rough dirt road 80 miles north of Wounded Knee on the Pine Ridge Indian reservation here.

The visitor goes along a winding, rutted lane to a decaying white cabin with an equally decaying white pickup parked outside.

The Indian, Richard Lamont, 28, gets out of the visitor's rented Plymouth and pounds on the cabin door. "Charlie! Hey, you've got company," he calls out.

Lamont pushes open the door, careful not to let in any of a half dozen loitering puppies, walks past a decrepit old refrigerator and through a second door, and gestures toward a young, long-haired white man stringing beads at a table.

This is Charles Abourezk, 23, son of a senator — James Abourezk, South Dakota Democrat; husky, tee-shirt and jean-clad with a conspicuous beadwork belt buckle that says "AIM", for American Indian Movement. Raised like his father on the nearby Rosebud Sioux reservation, Charlie Abourezk now finds himself on the front lines — duty which has led him to direct involvement in a fire fight — of the radical American Indian political movement.

There was a stir locally a few months ago when it was revealed that young Abourezk was receiving food stamp assistance to help feed local Indians. He plays down his relationship with his father, saying only "I left home when I was really young." The senator's Washington office described the father-son interchange as "very special and very positive." Clearly, however, they are different men.

Asked to assess the prospects for change from the American Indian Policy Review Commission, a congressionally ordered study group on which Sen. Abourezk is the ranking elected official, Charlie ducked the question. "That's my dad's commission," he said, with an embarrassed smile. "I'd better not say anything at all."

This reservation near the South Dakota Badlands is where the most recent Indian war was fought — the 1973 confrontation between AIM and the Federal Bureau of Investigation and local police over the AIM occupation of Wounded Knee, scene of the 1890 Army massacre of 146 Sioux. One of Lamont's close relatives was killed in the 1973 incident.

There have been flare-ups since the 1973 siege ended. Some, like the 1974 killings of two FBI agents near Oglala, have been the subject of headlines. Others, like the Jan. 31 murder of Byron DeSersa, 28 year-old Wanblee Indian political activist, have escaped note beyond this and nearby states.

The reservation has been split between two bitterly opposed factions — AIM and people who support but do not necessarily belong to it, and the regime of Richard Wilson, the tough, conservative tribal chairman who left office April 6 after he was defeated at the polls by Albert Trimble, a highly regarded moderate who used to work for the Bureau of Indian Affairs.

Wilson's departure has led to a suspenseful peace. Wilson supporters are still here. The tension that flared most recently in the DeSersa killing is still present.

"I think Trimble's going to change things," Abourezk said optimistically as he talked quietly about the climate of violence. "Certainly, things can't go on the way they have."

About 5:30 p.m. last Jan. 31, DeSersa, a close friend of Abourezk and Lamont, was forced off the road by three carloads of pursuers. (Abourezk contends they were Wilson supporters and members of Wilson "goon squads") and shot. The fatal bullet, according to the FBI, hit DeSersa in the leg. He bled to death before anyone realized the seriousness of the wound.

The killing, in which the FBI has arrested only one suspect, touched off more than 21 hours of gunfire in a little housing project on the fringe of Wanblee.

In the fire fight, a shot missed Abourezk's head by less than a foot. Lamont took cover under a house, where he chased away marauding dogs for five hours until it was safe to come out.

FBI patrols, which roam the Pine Ridge reservation around the clock, are a constant reminder that Indian wars are not something from history. They are a current event.

ALLAN PARACHINI

Indian not tried; parole is urged

LINCOLN, Neb. (AP) — Nebraska Reformatory Warden Bill Foster said Thursday he has recommended parole for Nate Saunsoci, a 17-year-old Indian who has spent seven years in juvenile and adult penal institutions for a $600 burglary without ever going on trial.

Foster said he made the recommendation to Director of Corrections Joseph Vitek. Vitek, who said he has the authority to parole Saunsoci, said no release date had been set.

Saunsoci was accused in 1969 of a burglary on the Omaha Indian Reservation, but was never brought to trial because he was a juvenile.

After spending time in a number of juvenile institutions, he became involved in numerous fights at the Kearney Youth Development Center and was transferred to the Men's Reformatory here.

Saunsoci faces four more years in prison — for a total of 11 years.

A cloudy future for Indian politics

Continued from Page 10

bles.

MacDonald, for instance, who refused to be interviewed at his office in Window Rock, Ariz., is looking warily at a federal grand jury in Phoenix that is investigating irregularities in Navajo tribal finances. Five past or present tribal officials have been indicted and the grand jury probe is continuing — a new panel may be named later this year to finish the inquiry, officials said.

Assistant U.S. Atty. Jerry Scales declined to say whether MacDonald is a target of the investigation. However, Scales confirmed that MacDonald had been under FBI investigation as early as two years ago in a case apparently involving the diversion of some government surplus oil-drilling equipment donated to the Navajo tribe, but later allegedly used by a privately owned firm in which MacDonald has an interest.

Ms. Deer has been under increasing pressure to resign; factions within her own tribe accuse her of being arbitrary and indifferent to the views of dissidents.

In an interview in her office in Keshena, Wis., Ms. Deer acknowledged that she has made some changes, including a reorganization of the tribal government that has eliminated a traditional tribal council.

She conceded that some aspects of traditional culture have been lost in the successful drive to squeeze political concessions from reluctant government agencies, but she said she does not think the price has been too high.

SUNDAY: The Indians—1976 . . . an analysis.

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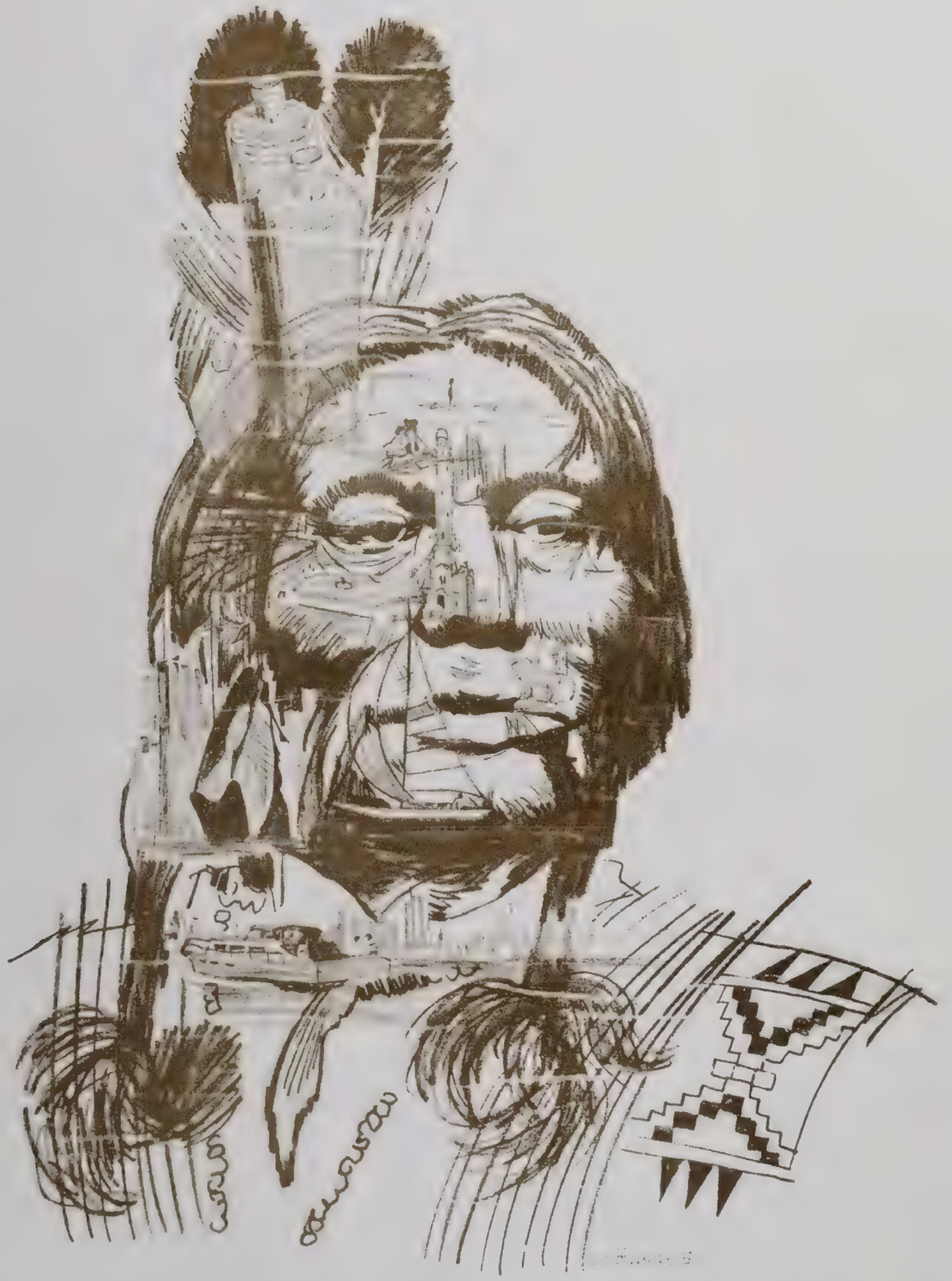
'Vanishing American' Reappears in Suburbia



MONTAGE CREATED BY VICTOR RUNNELS, a Sioux Indian living in suburban Streamwood, depicts an Indian chieftan with some of Chicago's landmarks placed throughout the drawing. Some of the scenes show Marina City, the famous water tower, the Prudential Building, Wrigley Field, the statue of a lion in front of the Art Museum, Picasso's gift to the windy city and the Chicago skyline and its beaches. Runnels, a layout, design and illustration free lance artist, has lived in the area for seven years, five of them in Streamwood. He says people in the suburbs have been very good to him.

St. John's Indian Dancers

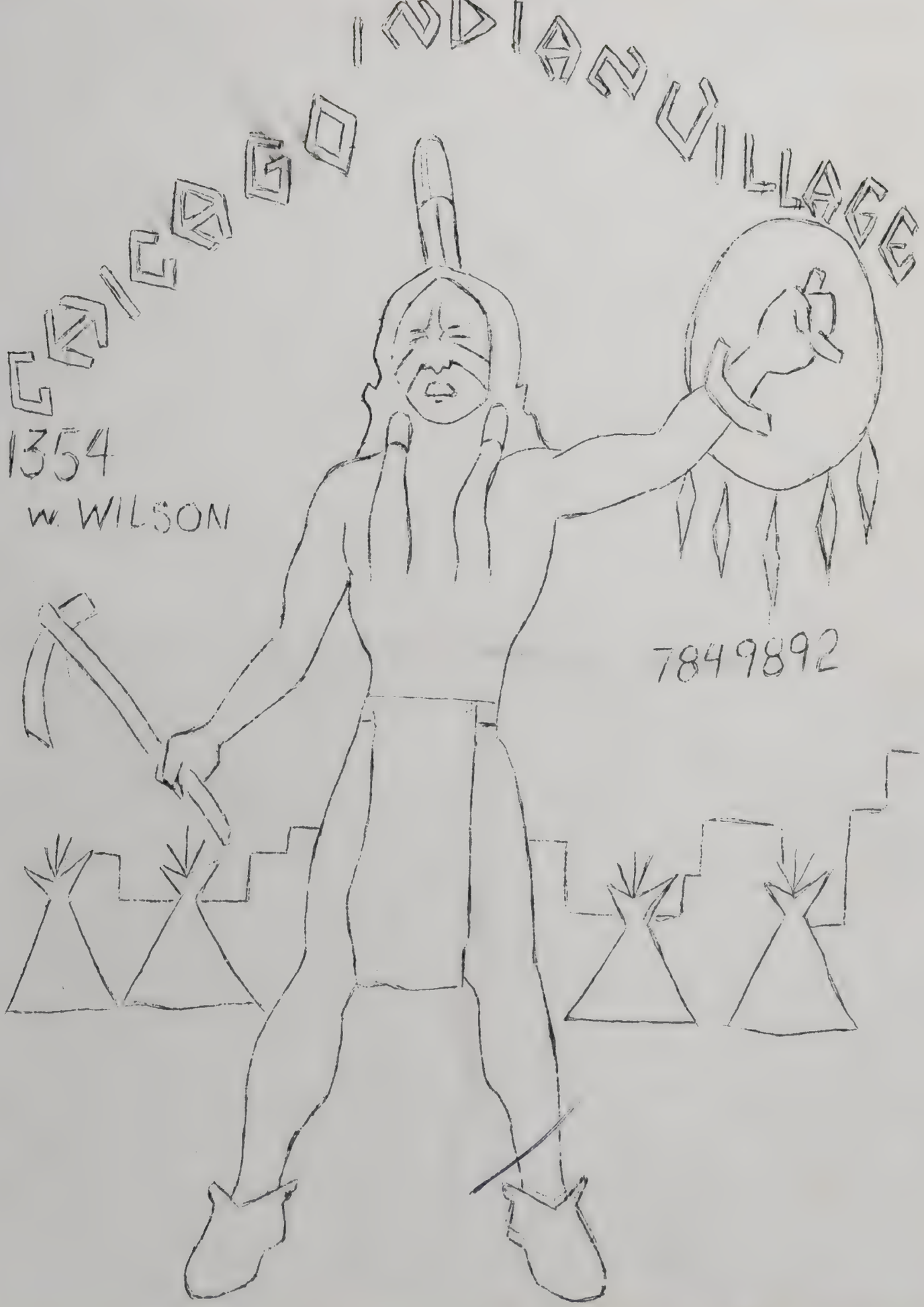
Nine members of the St. John's Indian Dance Group will perform at our 16th Annual Fall Pow Wow. They are all full blooded Indians of the Apache, Pima, Navajo, and Papago tribes. The dance group itself has existed for about twenty years.

There are about 400 Indian boys and girls who call St. John's Mission their home. The school is supported by individual donations.

The dancers make their own beautiful costumes out of buckskin, wild turkey and eagle feathers. Some of the dances they will perform are the Mountain Spirit Dance, the Horsetail Dance, and the Hoop Dance.

The group has appeared in many parts of the country before schools, clubs, convention groups and on television. They have toured Europe twice and have appeared before Pope John on two different occasions. They have also toured Denmark, Germany, Holland, Austria, and the Island of Sardinia. Wherever they have gone, thousands have approved most enthusiatically.

1970?



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CHICAGO POW-WOW

Thomas S. Mason, Chairman for the Fall Pow Wow, Sept. 19, 20 and 21 returned Aug. 10 from a two week vacation visiting his relatives in Redby, Minn. He called for a Pow Wow meeting to be held at the Center on Sunday, Aug. 24 a t 3 P.M. Two meetings have already been held and some good suggestions have been made. We still need help in the Program and Maintenance Committees.

After the meeting there will be a watermellon feast.

Tickets are now in the office and ready for advance sales. Many thanks to Malva Andre, Ida Norris, Helen Harden and David Fox who have volunteered to serve on the ticket committee, also to those who have taken a number of tickets for advance sales, namely: David Fox, Vern Miller, Mrs. Malva Andre, Robert Johnson, Ida Norris, Kenny Funmaker, Roy Vasquez, Eli Powliss, Ben Bearskin, Tom Mason, Bob Davenport, Paul Hendricks, Tom Greenwood James Passafiume and Ed. Hunter. Don't forget there is a $5.00 prize for the person selling the most tickets, and all tickets out for advance sales should be turned in to the office no later than Sept. 12 so that we can sell them at the gate.

* * * *

SCHOOL DAYS

It seems only yesterday that a party was held for graduates in the Chicago area, and other students were home from schools from different parts of the country.

Claudette Clifford, 'Miss American Indian Center', is leaving for a weeks vacation with her parents and two sisters, Rose Mary and Sarah Louise for Rosebud, So. Dakota. Her two younger brothers, Burdette and Oran, who are now with relatives in So. Dakota and the two sisters will all go to school at St. Francis Mission in Rosebud.

Another brother, John Paul, will return to Marquette University, Milwaukee, Wis. for his 2nd year. He is majoring in Physical Ed.

Ben Bearskin and family are taking daughter, Norma Jean to St. Mary's School in Springfield, So. Dakota, Aug. 26.

Mary Jean and Wilma Gilpin, nieces of Josephine Blackbird, will leave Aug. 27 for Marty, So. Dakota and Wahpeton, No. Dakota. Mary will start her freshman year at Marty and Wilma will be in the seventh grade at Wahpeton.

Harold Lee Johns, son of Edith Johns, will be in his second year this fall at the University of Ill. Navy Pier, Chicago. He is majoring in Physical Education. Hal plays the right tackle position on the first team of their football team. Who knows we may have another Jim Thorpe !

Eloise Wahnetah will start her first year at Ouachita Baptist College in Arkadelphia, Arkansas, Sept. 8. Her parents, Mr & Mrs. W.L. Wahnetah, will drive her there Sept. 4 via Tulsa, Okla. to visit

SCHOOL DAYS (cont'd)

Dan Madrano, who was one of the Shriners that visited the Center July 17.

Edith Blackbird left for New York, Aug. 14 to be joined by three other students who were fortunate enough to receive scholarships to attend the University of Puerto Rico for one year.

Helen Harden graduated from Bacone College this spring and has been working in Chicago. Helen left for a weeks vacation Aug. 16, for the Pow Wow in Anadarko, Okla.

Ida Norris has completed an IBM course this month at the Automation Institute. She hopes to find a job as an IBM operator.

* * * *

HOME VISITATION

LaNova Segundo and Marion Holstein left to spend two weeks with Mr. and Mrs. Dale Guyer and family of Sugar Grove, Ill. Aug. 11.

Linda LaDeaux and Fernando Encinas, Jr. left by train for Decatur, Ill. Aug. 9 to spend two weeks with Mrs. Fern Wooten and family.

The children who participated in the various summer camps and home visitations have expressed the feeling that they had a very enjoyable time and couldn't wait to go again next summer.

* * * *

NEW ARRIVALS

Mr. and Mrs. Hood are proud parents of a daughter, June Elaine, born June 1, at Michael Reese Hospital.

Mr. and Mrs. Kenneth Funmaker are also proud parents of a son, Bradford, born Aug. 4.

TRAGEDY

Pete Van de Mark, son of Mr. and Mrs. P.T. Van de Mark, was badly burned when a synthetic shirt he had on ignited from a 300 watt photo bulb while he was working in the dark room at his home, 629 W. Fullerton Pkwy., July 23. He was taken to Michael Reese Hospital and is still a patient there. He received first and second degree burns. He is getting along fine now and expects to be home in a week or two.

* * * *

INDIAN POPCORN PRINCESS CONTEST

Sponsored by the American Indian Center and the Popcorn Institute. Contest Finals to be held on Sunday, Sept. 21, at the Pow Wow in Thillens Stadium. 1st Prize . . $100 Savings Bond. To be eligible, you must be at least one-half Indian and must be 18 years of age or over. The newly chosen Indian Popcorn Princess will act as the representative of the Popcorn Institute in many public appearances during the coming year. Fill out the Official Entry Blank and return it to the American Indian Center along with a Photograph of yourself. Blanks can be obtained at the office. Deadline for entries: August 30, 1958.

* * * *

VACATIONS

Our Director of Social Services Bob Lagace, returned Aug. 11, from a two week vacation. He and his wife, Pauline drove to Storrs, Conn. to visit his folks.

VACATIONS (cont'd)

Mabel Olsen and family are leaving Aug. 22 for Lake Itasca, Minn to attend a wedding of her nephew, Carl Metoxen, Aug. 23. Her son, Leon Odgers, will be the best man at the wedding. They plan to return Sept. 2. Mabel's daughter, Sandra, has been away for the summer visiting her Aunt in Oneida, Wis.

Mrs. Ann Lim was on vacation July 20 to Aug. 3 visiting relatives in Niellsville, Wis. A day after she returned, her niece, Eunice Winneshick fell and cut her forehead, requiring a few stitches.

Mr. and Mrs. Ernest Naquayouma left July 20, for New Haven, Conn. to visit their oldest daughter, Lucille Bruce and family. They also stopped in New York City to visit Lillian's sister, Mrs. Alvina Mofsie and family. They returned Aug. 1, and left the next day for the Winnebago Pow Wow.

Several people of the Chicago area took in the Winnebago Pow-Wow held at Winnebago, Nebr. on the weekend of Aug. 1. There was a Dancing Contest for the Best Male Dancer, 1st Prize went to Ed Cloud, Winnebago from Wis. 2nd Prize - Pete LaMere, Winnebago, Nebr. and 3rd Prize - Ben Bearskin, Winnebago. Present at the Pow Wow were: Mr. & Mrs. Ben Bearskin and family, Dorothy Holstein and children, Mr. & Mrs. Ernest Naquayouma, Mr. & Mrs. Harry Funmaker, Everett Kapayou, Dennis, Barbara & Lorraine Keahna, Bob Thomas, Edith Johns, Helen Harden, Mary & Wilma Gilpin, Ramona Miner, Mrs. Tarrant, Mr. & Mrs. Jessie Wells, Mary Ann Snow, Mr. & Mrs. Vincent St. Cyr, John Brown, Mr. & Mrs. Daniel Battise, and Jo. Blackbird. From all reports heard, everyone had an enjoyable time and saw a lot of old friends and relatives.

Pearl and Mary Louise Williamson, Katie Redwing, David Fox and Willard LaMere went to the Wisconsin Dells for a picnic and to see the show, Aug. 2.

Mary Louise Williamson and Katie Redwing left Aug. 16 for a weeks vacation at Estes Park, Colorado.

Betsy Morgan has just returned after a two months tour "Out West" in her jeep.

Everett Kapayou left Aug. 14 for Tama, Iowa to visit his folks for three weeks. Everett completed his Art Course that day also. Anybody looking for an ARTIST ?

* * * *

VISITORS

Mrs. Alvina Mofsie, Winnebago, (sister of Lillian Naquayouma) from New York City visited the Center, Aug. 8. Her son Louis Mofsie, daughter and son-in-law, Josephine and Samuel Tarrant, and their son, Kenneth accompaned her. Along with them was a friend, George Weyr, also of New York. They are all Members of the Indian League of the Americas and bring greetings to the Center from their organization. Louis Mofsie is a member of the Thunderbird Dance group of New York, which is a group of Indian Youth who are organized to perpetutate the Indian way of life. Congratulations to these young people; we should all be as proud and endeavor to glean what is left of our heritage.

Edith Johns and sons, David and Harold Lee and friend Art Staner, took in the show at the Wisconsin Dells, Aug. 16. They had an enjoyable visit with Chief Daybreak and Tom Hopinka.

VISITORS (cont'd)

A Delegation from North Dakota visited the Center, Aug. 16. They were on their way home from Washington D. C. The delegation consisted of: Carl Whitman, Jr. Mandan, Parshall, North Dakota; Ben J. Youngbird, Mandan, Emmett, North Dakota; and Guy Fox, Mandan, New Town, North Dakota. They were very impressed with the Center and its activities. Songs were exchanged with Ben Bearskin.

Other visitors to the Center during the month of August were: Lynn Benson, C.A.R. American Indian Chairman, Rock Island, Ill. Alvin Stonechild, Cree, Louisville, Ky. Gwenny Sexton, Chippewa, Ashland, Wis. Bob McCalvill, Catholic Foreign Mission Soc. of America, Ossining, N.Y. Frank Guau, Maryknowl Seminary, Glen Ellyn, Ill. Mr. & Mrs. Lawrence Butler and family, Winnebago, Sioux City, Iowa. Mr. & Mrs. Robert H. Quilt, Lower Brule, S. Dakota. Wallace Ambrose Green, Chippewa, Red Lake, Minnesota.

* * * *

AMERICAN INDIAN CEREMONIAL

American Indian Intertribal Ceremonial sponsored by The Consolidated Tribes of American Indians, featuring Chief Evergreen Tree, will be held Sept. 6-7, 1958 at the Old Heidelberg Park, 5423 N. Port Washington Road, Milwaukee, Wisconsin. There will be two programs daily, 2 P.M. and 7 P.M. Gates open at 10 A.M. daily. Admission -Children under 12- 25¢; Adults at gate $1.00; Adult Advance Sale 75¢. For information write: Morris Wheelock, 945 N. Jefferson St., Milwaukee 2, Wis.

* * * *

WELCOME NEW MEMBERS OF THE CENTER

George Weyr, New York City; Elwood Harden, Winnebago; John Brown, Winnebago; Owen Wilson, Winnebago; Winona Frenchman; Alvina Mofsie, Winnebago and Louis Mofsie, Winnebago-Hopi, New York City; Helen Harden, Winnebago-Chippewa; Matthew Winn, Pima; Jim Frenchman, Winnebago.

DUES PAYING MEMBERS OF THE CENTER FOR THE YEAR OF 1958

Malva Andre
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Robert Bernard
Pat Broderson
Deanne Carroll
Beatrice Derrick
Mary Will Dortch
Robert Girard
Ruth Harvey
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Emery Timke
Evelyn Timke
Mrs. G. Valencia
Dorothy Van de Mark
P.T. Van de Mark
Neil Volkman
Ben Willis
Kay LaDeaux
Alice Pablo
Leonard Borman
Tom Fulmer
Jim Ingles
Mrs. Paul Young
Harvey Holst
Esther Davis
Duane Holm
Anna Berkenpas
Sophie Patterson
Walter Patterson
George Weyr

Benjamin Bearskin - Winnebago-Sioux
Fredeline Bearskin - Winnebago
Norma Bearskin - Winnebago-Sioux
James Beaulieu
Ray Benefiel - Cherokee
Clifford Blackbird - Omaha
Josephine Blackbird - Omaha
Eva Broderson - Sioux
Clayton Brownetter - Sioux
Dorothy Burdette - Apache
Charles R. Carey - Cherokee
John Cason - Osage
John B. Cleveland - Nez Perce
Steve Cleveland - Nez Perce
Claudette Clifford - Sioux
Robert Davenport - Sac & Fox
Amos Decorah - Winnebago
F. Wallce Eagle Shield- Sioux
Frank Fastwolf - Sioux
Phyliss Fastwolf - Sioux
David Fox - Odjawa
Dominic Fox - Odjawa
Glover Flower - Cherokee
Andrew Funmaker - Winnebago
Frank George - Nez Perce
Norbert Goodteacher - Sioux
Edward Gorr - Nez Perce
Thomas Greenwood - Cherokee
Herbert Hawley - Piaute
Paul Hendricks - Papago
Sally Hendricks - Papago
Earl L. Hensley - Apache
Dorothy Holstein - Winnebago
Robert Holstein - Chippewa
Vivian Holst - Sioux
Hiawatha Hood - Yavapai
Louise Hood - Apache
Dr. Staunton L. James
Edith E. Johns - Nez Perce-Winnebago
Robert Johnson - Chippewa
Robinson Johnson - Winnebago
Newman Jones
Harry Kakkak - Menominee
Barbara Keahna - Mesquakie
Dixon Keahna - Mesquakie
Sarah Keahna - Mesquakie
Lorraine Keahna - Mesquakie
Susan Kelly - Sioux
Virginia Kindness - Oneida
Filmore LaDeaux - Sioux
Willard LaMere - Winnebago
Pesancio Lasiloo - Zuni
Ann Lim - Winnebago
Doty Lumpmouth - Arapaho
James McLean - Sioux
Daniel McLemore - Cherokee
M. M. Martinez -Commanche-Aztec
Victoria Martinez - Commanche-Aztec
Thomas S. Mason - Chippewa
Vivian Mason - Stockbridge
Arnold Miller - Stockbridge
Ramona Miner - Hopi-Winnebago
Minnie Monroe - Choctaw
Anita Naquayouma - Winnebago
Ernest Naquayouma - Hopi
Lillian Naquayouma - Winnebago
Mabel Olson - Oneida
George Pablo - Flathead
Louise Painte - Sioux
Eli Powliss - Oneida
Alfred Richards - Sioux
Loretta Richards - Sioux
Darrel V. Richards - Sioux
Dean D. Richards - Sioux
Rev. Levi Rouillard - Sioux
Thomas A. Segundo - Papago
Flora Segundo - Papago
Mrs. Harry Shock - Mohawk
Lillian Strong -Oneida-Chippewa
Rosamond Tecumseh - Pottawatomie
Robert Thomas - Cherokee
Ralph Thompson - Winnebago
Jessie Mae Torres - Creek
Alma Tucker - Sioux
John Tucker - Osage
Vera Wilson - Oneida
Joseph E. Yeokum - Seminole-Navajo
Eddie De Camp
Leonard Stately - Chippewa
Vivian Stately - Chippewa

HONORARY MEMBERS

Betsy Morgan
Dr. Arthur L. Conrad
Chief Justice Raymond Drymalski

* * * *

AMERICAN INDIAN CENTER, INC.
411 North LaSalle Street
Chicago 10, Illinois
Michigan 2-9697

NON-PROFIT ORGANIZATION

Virgil J. Vogel
3233 W. 109th St.,
City 43

and their friends so as to bring about understanding between Indians of different tribes and between Indians and non-Indians; 2. To foster the development of group activities and other projects designed to develop latent skills and as a means of informal education in general; 3. To sponsor, social and athletic programs for all ages in order to relieve tensions and promote social and recreational experience and security; 4. To provide sympathetic counseling and referral services to individuals and families needing assistance in urban adjustment; 5. To encourage the use of existing community facilities as an important channel to further urban adaptation; 6. To combat, by information, contacts, and group support, any feelings of distrust, disagreement, and confusion that may exist, and to help the Indian people to help themselves by giving them the tools by which to accomplish this. These basic purposes determine that the Center's program operate on two distinct but interrelated levels, group activities and individual counseling and casework services.

The Center serves American Indian people living throughtout the greater Chicago area.

* * * * * * * * * *

BOARD OF DIRECTORS

Chairman.....Benjamin Bearskin (Winnebago-Sioux)
Vice Chairman.....Hiawatha Hood (Yavapai)
Members.....Dorothy Van de Mark
Eli Powless (Onieda)
Willard LaMere (Winnebago)
Thomas S. Mason (Chippewa)
Susan Kelly (Sioux)
Leonard Borman
(Vacant)

* * * * * * * * * *

AMERICAN INDIAN DANCE CLUB

President.....Kenneth Funmaker (Winnebago)
Vice-President.....Robert Kang (Cherokee)
Secretary.....Hedda Rathbun (Mohawk)
Treasurer.....Gladys Benson (Mesquakie)

* * * * * * * * * *

PERFORMANCES

FRIDAY	SATURDAY	SUNDAY
Sept. 19	Sept. 20	Sept. 21
8:00 P.M.	2:00 P.M. & 8:00 P.M.	2:00 P.M & 8:00 PM

AMERICAN INDIAN CENTER, INC.
411 N. LA SALLE STREET
CHICAGO 10, ILLINOIS
Michigan 2-9697

The American Indian Center proudly presents, and cordially invites you to it's 5th Annual Pow-Wow, which is entirely staged and promoted by American Indians from the Chicago Area. It is our pleasure to bring you these authentic and colorful Indian dances, songs ceremonials, and Arts & Crafts exhibits from various parts of the country for your entertainment.

We are happy to make your acquaintances, and renew old ones. We hope that the Pow-Wow will be a happy and memorable experience for you.

Thomas S. Mason - Pow-Wow Chairman
Benjamin Bearskin - Chairman, Board of Directors
Kenneth Funmaker - President, American Indian Dance Club

* * * * * * * * * *

The American Indian Center is a private social agency providing educational, recreational and welfare services to the American Indian population of the greater Chicago area.

The Center was organized in 1953 by a Citizen's Committee for an All-Tribes American Indian Center. This Committee consisted of an interested group of Chicago residents, both Indian and Non-Indian. Since its inception the American Indian Center has had the significant distinction - as compared to most other Indian Organizations of this nature - of being operated primarily by Indians independently of any governmental, church or other such affiliation. The Center is currently receiving financial assistance from the Schwarzhaupt Foundation and, as an approved agency, from the Community Fund of Chicago. It is also in the process of developing relationships with the Welfare Council and the Chicago Association Commerce and Industry. The Center is Incorporated as a "General not for profit" Agency under the laws of the State of Illinois.

The policy making group is the Board of Directors consisting of nine members.

The specific basic purposes of the American Indian Center are to aid American Indians in the Chicago area to prepare for effective citizenship participation, and to deal with personal problems incident to living in and understanding their new urban environment. These purposes are interpreted as involving the following functions: 1. To serve as a meeting place for Indians

PROGRAM

1. Welcome Song.....

2. Friendship Dance.....A universal number used by most Indians in North America to open their Pagents, Programs, Pow-Wows, Ceremonials, etc.

3. Yakima Swan Dance.....This is danced by the women, you will notice the outstretched arms resembling the wings of this graceful bird.

4. Hopi Buffalo Dance.....Buffalo Dance is one of the important ceremonial dance. The Buffalo have the power to bring the snow among the Hopi so that the ground will be moistened for the spring planting.

5. Hoop Dance.....The dancer goes in and out of the hoops
(Toas Pueblo, New Mexico) without missing a beat of the drum. This requires a great amount of skill.

6. Shield Dance.....This is a story of two young braves in combat with only one coming out alive.

7. Green Corn Dance.....In late fall this dance was used in
(Winnebago-Wisconsin) giving thanks for a bountiful harvest.

8. Dog Feast Dance.....During one terrible winter, all the game deserted the plain - it was vowed at that time if their next hunt was successful, a great feast would be held for their hunting dogs. The dogs were held back in a large circle until certai songs were sung when they were given the choicest portions of the meat.

9. Kids Dance.....This is the future generation of dancers who will carry on the Indian traditions and dances.

10. Pipe Dance.....Only warriors who had distinguished themselves in combat were eligible in this dance.

11. Omaha Dance.....Or Green Grass Dance was used in early Spring when the first green grass appeared on the prairie, a floating pasture for the ponies when the war parties went forth.

12. Snake Dance.....A social dance used to imitate the Snake

13. Rabbit Dance.....A social dance for men and women.
(Sioux, Dakotas)

14. Harvest Dance.....During the Fall of the year when there was a bountiful harvest of corn, this harvest dance took place and everyone was happy and rejoiced that they could have plenty to eat besides corn.

15. Bean Dance.....Used in thanks for a bountiful harvest
(Mesquakie, Iowa) in late Fall.

16. Blanket Act.....This will show the different uses of the Indian blanket.

17. Kiowa Pipe Dance.....

18. Round Dance.....Used after World War II in memory of th Indian men and women in the Armed Forces, who made the supreme sacrifice for our country.

19. War Dance.....The songs that are sung relate to the story of the battle, the brave deed of the warriors and the joy of their return.

20. Eagle Dance.....Eagle dances are danced if the people are ill. The eagle enters the village bringin_ good things for the people, an as it leaves it carries away all evil on it's wide spreading wings.

21. Gourd Dance.....In this dance each woman out-strives to
(Winnebago-Wisconsin) do the other (contest)

22. Rain Dance.....In the semi-desert region of the south-west, the Indians do the Rain Dance in hope that the spirits will bring rain among the crops, so they can have plent to eat.

23. Two-Step.....This dance is universal among Indian tribes.

24. Kiowa Pipe Dance.....Dance of victory.

25. Visitors Dance.....We welcome our visitors from the differ parts of the country and now they will dance for us. This is a traditional custom.

Rendering of the Lord's Prayer in sign language by Helen Harden with appropriate accompaniement.

Eli Powless - Master of Ceremonies.

The University of Chicago

UNIVERSITY COLLEGE
64 EAST LAKE STREET

FINANCIAL 6-8300
CHICAGO 1, ILLINOIS

The Downtown Center

INDIANS AND NON-INDIANS IN CHICAGO:

A Seminar Toward Intercultural Understanding

This seminar provides the first opportunity anywhere in the country for members of community agencies and interested individuals to meet with American Indians and University specialists in a series of informal intercultural sessions. It is offered in cooperation with staff and members of the American Indian Center and will be held at the Center.

Purposes of the sessions are: 1) to explore and better understand cultural differences; 2) to consider problems of urban adjustment and differentiate between those problems encountered by Indians as Indians and those encountered generally by in-migrants; and 3) to identify resources for facilitating adjustment and mutual understanding between Indians and non-Indians in Chicago.

Resource persons participating in the Seminar include: Professor Sol Tax, Chairman, Department of Anthropology, University of Chicago and staff and research associates with the Department; Paula Verdet, Assistant Professor of Social Sciences in the College, University of Chicago; and staff members of the National Congress of American Indians; tribal representatives and members of the Indian Center.

Seminar meets on ten Thursday evenings, 8:00-10:00 P.M., beginning October 9, at the American Indian Center, 411 North La Salle Street.

Moderator: Rosalie Wax, Lecturer, University College.

Below is a registration form making it possible to register by mail. (Members of the Indian Center and all other Indians are invited to participate tuition free.)

- -

Registrar
The University of Chicago Downtown Center
64 East Lake Street, Chicago 1, Illinois

Please reserve _____ single enrolments for INDIANS AND NON-INDIANS seminar to be held on consecutive Thursday evenings from 8-10 P.M., beginning October 9 at 411 N. La Salle Street. I enclose my check for $ _____, payable to the University of Chicago. Tuition is $25 per person.

Name _____ Daytime Phone _____

Address _____ Zone _____

C H I C A G O W A R R I O R

Page 1

Published By

AMERICAN INDIAN CENTER, INC.
411 North LaSalle Street
Chicago 10, Illinois
Michigan 2-9697

July, 1958 VOL 1 NO. 6

* * * * * * * * * * * * * * * * *

5TH ANNUAL POW-WOW

A special meeting was held at the Center, July 25th, 1958 to elect the Chairman and committees for the Fall Pow-wow which will be held at Thillens Stadium, September 19,20 & 21.

Thomas S. Mason, chairman of the 5th Annual Spring Bazaar, was elected General Chairman for the 5th Annual Pow-wow

Dorothy Holstein, Chairman of Arts and Crafts.

Edith Johns, Chairman of Food Committee.

Josephine Blackbird, Chairman of Tickets and Information.

The people serving on the Publicity Committee are; Mr. and Mrs. Jack Robertson, Claudette Clifford, Ed Hunter, Bob Davenport, Willard LaMere, Filmore La Deaux, Kenny Funmaker, Paul Hendricks, Ben Bearskin and David Fox. This group will later appoint a Chairman for the Publicity Committee.

Committees yet to be considered are: Program Committee and Maintenance Committee. Anyone who is interested in volunteering their services on any of the committees should call the office MI 2-9697, or contact the chairman of the committee in which they would like to serve.

Tickets are now on order and should be in the office by August 1. Tickets for advance sales will be available and anyone wishing to sell tickets please contact Josephine Blackbird at the Center.

All advance tickets sales should be turned in no later than Sept. 12, 1958. There will be a prize of $5.00 for the person selling the most tickets.

* * * * *

GRADUATION PARTY

On June 27th, the American Indian Center Women's Club sponsored a Graduation Party for all the Indian graduates in the Chicago area from both high school and grade school.

Guest speakers for the festivities were Mr. Thomas Segundo, Executive Director, Mrs. Flora Segundo, President of the A.I.C. Women's Club, Willard LaMere, member of the Board of Directors and Mr. W. L. Wahnetah representing the general membership of the Center.

Refreshments wereserved by the Women's Club.

Following are the graduates who participated in the festivities.

Ida Norris, Papago, graduated from Lyons Twsp. High School.

Eloise Wahnetah, Cherokee, graduated from Lakeview High. She plans to continue her education at Ouachita Baptist College, Arkadelphia, Arkansas.

Rochelle Powliss, graduated from Mulligan Grade School. She plans to attend Waller High in the fall.

GRADUATION PARTY (cont'd)

Linda Benson, Sac & Fox, graduated from Phillip Murray School. She plans to attend Hyde Park High.

Phillip Benson, Jr. graduated from Chicago Vocational School.

Welcomed additions to the party were two other graduates.

Vivian Fillspipe, Sioux, graduated at Pine Ridge, South Dakota. Vivian attends the Center activities regularly and is working in the city.

Fred Chewiewi from Alberquerque, New Mexico. Fred is attending the Greer Training School and will graduate in the near future.

* * * * *

On July 12, the Dance Club of the Center sponsored a get-together for a group of Otoe Dancers from Oklahoma who were participating in the Christiani Bros. Circue. Everybody was delighted to have them dance here and take part in our activities. Some of the visitors were, Mr. and Mrs. Elmer "Sugar" Brown, Otoe, from Red Rock, Okla. Claudia Brown No Ear, Ponca City, Okla. Frank Brown, Morrison, Okla.

* * * * *

Miss Anna Berkenpas of Phoenix, Arizona visited the Center on July 15th. She was a guest of Edith Johns and Dorothy Holstein. A party was held for her on the evening of July 15, where she met a few of her former friends and students. Some of them were, Elwood and Helen Harden, Francis Cassiman and family of Westmont, Ill, Pearl and Mary Louise Williamson, Willard LaMere, Mrs. Ben Bearskin, Rose Maney and daughters.

Miss Anna has been in the Indian Missionary work for about forty years, of which thirty years was spent at Winnebago Indian Mission at Winnebago, Nebraska. She left Winnebago in '46 for Cook Christian Training School, which is the only All Indian School in the country for training Indians for Missionary work.

Miss Anna also became a member of the Center.

* * * * *

On July 17th the Akdar Temple Patrol from the Akdar Temple of Tulsa, Oklahoma visited the Center. They attended the National Shriners Convention and participated in the parade on Michigan Avenue.

The nine members from the group who visited the Center were; Leggues Island, Creek, Jeff Whisenhunt, Cherokee, Nat. B. Davis, Cherokee, Moses A. Teehee, Cherokee, Dan M. Madrano, Caddo, Chief Wolf Robe Hunt, Acoma-Pueblo, Amos Tiger, Euchee, and S.K. Taylor, Cherokee.

* * * * *

Other visitors to the Center:

July 1, Nick Nichoes, Rapid City, South Dakota. (Sioux)

July 12, David L. Bearden, 202 Queen's Park West, Port of Spain, Trinidad, British West Indes.

Joan, Joyce and Rosella Mallory of Milwaukee, Wisconsin. Mrs. David Walker, Jr. Lyndon, Wisc. Anna Frazier, Idabel, Okla. Andrew Roberta, Tama, Iowa. Margie M. Whittle, St. Louis, Mo.

July 15, Beverly Owen, Sioux, Peever, South Dakota.

* * * * *

HELP ! HELP! Explains 5 year old Tommy Segundo, Jr. - I'm a Papago, what kind of a Papago are you ? ?

SUMMER CAMP:

The American Indian Center has set up a summer camping and home visitation program for Indian children in the Chicago Area. The following is the list of children who have participated in the program.

Camp Palos Park, June 29th. LaNova Segundo, Bonita Burns, Bernadine Burns and John Brathove.

Visitation to La Moille, Ill July 9th. Gordon and Amanda Wright.

Visitation July 13th to Sterling, Ill. Florine and Charmaine Segundo, Winona Frenchman, Bobbie Benson, Meredith Hendricks and Renee Two-Crowe.

Camp Reinberg, Palatine, Ill. July 14th, Judy Olson, Gloria and Joyce Tubby, Carol Wright, Brenda Hunter, Muriel Segundo and Linda La Deaux.

Visitation to Sterling, Ill. July 27th. Marion and Sharon Aragon, Kay Monroe, John and Stephan Fastwolf and Tony La Deaux.

* * * * *

Mr. and Mrs. Jack Robertson have volunteered to help with the newsletter and the work of the Publicity Committee. They are writers and both are interested in the Center.

A hearty welcome, also to Jane Idleman of Park Ridge. Jane volunteered to help with the newsletter. She did the typing for the last issue of the Warrior. She is on vacation now and plans to attend College in Wisconsin in the fall.

* * * * *

George "Moe" Berryhill enlisted in the Army a few weeks ago and is training in Ft. Leonardwood, Mo.

On June 7th, Bacone Indian College Glee Club of Muskogee, Oklahoma gave a benefit concert sponsored by the Indian Council Fire of Chicago.

Thirty nine young Indian students from several tribes appeared in costume.

* * * * *

WELCOME:

New Members of the Center.

Leon Odgers, Oneida, 1728 Nelson St., Chicago, Ill

Mrs. Helen Khan, Oneida, 4431 N. Greenview, Chicago

We now have 32 tribes represented on the '58 membership of the Center, with the Sioux tribe heading the list with 18 members.

The total dues-paying members for this year so far number 146.

* * * * *

For sometime we have been trying to get a Banner and Flag to symbolize the American Indian Center. The Banner and Flag will be used for all occassions, parades, bazaars, powwow's, etc.

May we have your ideas and suggestions for a Banner and Flag. We hope we can have them to use at the Sept. powwow.

* * * * *

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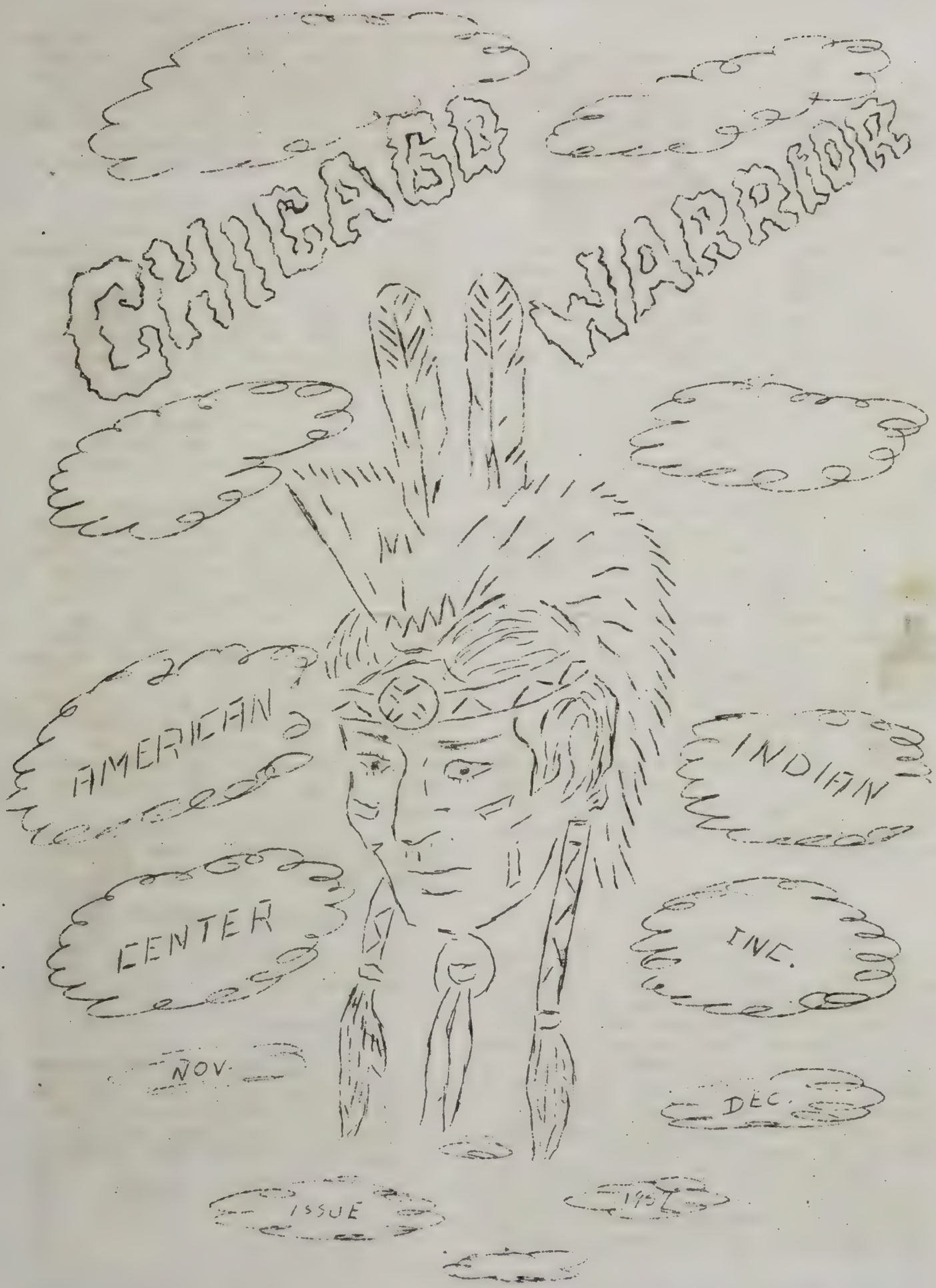
Chicago 43, Ill


CHICAGO HARBOR
AMERICAN
INDIAN
CENTER
INC.
NOV.
DEC.
ISSUE
195

INDIANS FIGHT FOR RIGHTS !!

On the night of Saturday, January 18, the Ku Klux Klan held a rally near the town of Maxton in Robeson County, North Carolina, to protest the mixing of Indians and whites in the town of Pembroke, North Carolina. Several nights before there had occurred a cross burning on the front lawn of the home of an Indian family, apparently as a warning to an Indian woman living there who had been dating a white man, and another occurring in front of the home of an Indian family who had recently moved into a white neighborhood. Feelings of the Indians were aroused and the law enforcement officers became uneasy as the situation began to grow more and more tense. As the day of the rally approached the Lumbee Indians, a branch of the Cherokee, armed themselves and waited. When the rally began on Saturday night, January 18, the Lumbees moved in. According to the newspaper accounts, the light was shot out and several thousand rounds of ammunition were fired into the ground and in the air, while the Klan took to its heels.

In Chicago, the Sun Times of January 20 quoted the reaction of several individual Indians and when it consulted the Board of Directors of the American Indian Center for its position, the following statement was issued:

OFFICIAL STATEMENT

The recent events in North Carolina involving a group of American Indians versus members of the Ku Klux Klan are of deep interest to the American Indian Center. This is so because, besides being primarily an Indian organization, the Center has as one of its major purposes helping to prepare Indians for effective citizenship participation in American society.

Unfortunately, the history of Indian affairs in the United States, with its pattern of broken treaties, exploitation, and cultural repression of Indians, is one that no American can be proud of. It is because of these past conditions and their destructive consequences for the Indian people, that there is now a need for programs directed at the improvement of the economic, social, and political circumstances of the Indian.

At present, the American Indians are a racial and cultural minority in our society; but it must be remembered that they were the original inhabitants of this country, that they, above all others, have the right to be considered the "first Americans!" It is, therefore, particularly ludicrous and distressing that still in our time any group or organization should continue to subject the Indian to further discriminatory and anti-democratic measures.

The welfare of the American Indians throughout the nation, and the realization of the goals of the American Indian Center in helping with the problems and citizenship functions of the Indians in the Greater Chicago area, can be pursued successfully only if the basic democratic principles of our society are adhered to by all Americans. Fundamentally, what is at stake here is not only the welfare of the American Indian but the welfare and freedom of the American people as a whole.

****

(This is quoted from the Chicago Daily News of Jan. 21, 1958)

'SPECIAL DELIVERY

KKK KLEAGLE COLE
Maxton, N. C.

Dear James:

So you came off third best in a clash with some Indians. It makes a good symbol when original Americans prevail over the counterfeit kind.

DAD DEARBORN!

THE CENTER'S FOURTH ANNIVERSARY

This month, November 1957 marks the Fourth Anniversary of the opening of the American Indian Center of Chicago. During these first four years, the Indian Center has fought stubbornly for its existence and its independence. In 1953 the Indian Center was an idea. Today it is an organization offering citizenship education, experience, counselling, and cultural security to the growing Indian population of the Chicago Indian population of the Chicago area. Beyond that, the Indian Center has become an accepted agency among the many agencies of Chicago, and to the non-Indian community it is proving a valuable source of information and assistance in Indian affairs.

What has happened up to this date is just the beginning. The present year is the first of the Indian Center's expanded Three Year Program supported in part by the Schwarzhaupt Foundation of New York. The Indian Center's real fight to prove itself has just begun.

The membership of the Indian Center realizes this. It is interesting that there has been no thought of the Center celebrating this Fourth Anniversary, which is in many ways a most important one. Instead of taking time to celebrate past achievements, the membership is looking forward. The Board of Directors is holding, during November, a series of weekly meeting for program planning and policy-making. And, even more important, the Center members decided, at a mass meeting on November 10, to hold monthly membership meetings for the same purposes.

Last spring the Directors wrote a report about the Indian Center which included these words: "The members of the Indian Center elect the Board of Directors which carries out the wishes of the majority in making Indian Center policy. Contact between the Board and the membership is very close. The Constitution calls for at least two general membership meetings per year, six months apart, and other membership meetings are held when they are needed. These general meetings review the actions of the Board, discuss Indian Center policy, and legislate in the best interests of the Center within the provisions of the Constitution."

When these words were written, this description of the relationship between the Board and the membership was more a hope than a reality. This was the way the Center was planned, and this was the way it operated at its best. But too much of the time this important cooperation did not happen.

(continued on page 4)

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The Board of Directors is carefully continuing its effort to fill the complement of the American Indian Center Staff.

The latest addition to the staff is Lawrence J. Blanchard, a Chippewa from Odanah, Wis., who joined the staff on January 6, 1958. Mr. Blanchard is an able young man and quite handy with tools.

THE CENTER'S FOURTH ANNIVERSARY

Without this close cooperation on the part of everyone who uses the Indian Center, the Center cannot grow. It is in danger of becoming just another one of those organizations run by a little group of peolpe without regard to the wishes of the majority. It is good to know that the membership is aware of this danger and is scheduling immediate meetings to do something about it.

Too many Indians at the Center now do not know that the Indian Center belongs to them. Some of these people are new at the Center, but some have been coming to the Center for quite a while. But they don't know exactly what the Center is for, or who runs it, or whether they can belong and take part in the gatherings and activities.

And too many Indians in the Chicago area do not use the Indian Center at all, because they have not heard about it, or because they have been told to stay away, or don't feel welcome. There is a placeat the Indian Center for every Indian in Greater Chicago, the ones who are here temporarily as well as the ones who have come to stay. The Indian Center needs them, and they need the Center. But it is only through the work of the entire Center membership that this invitation can reach Indian newcomers. We don't have their addresses, and information about the Center can get to them only be means of the grapevine.

We cannot say these things too often:

(1) The Indian Center belongsto the people who use it. It has no connection with the Indian Bureau, or the Government, or any other organization or agency. It is the Indian people's own Center.

(2) The Board of Directors is elected by the dues-paying members of the Indian Center. The dues are one dollar per year. But you do not have to pay dues to use the Indian Center and to help plan the kind of program the Center will have. All Indian people are welcome and needed whether they pay dues or not.

(3) The job of the Board of Directors is now just to "run" the Center," but to run the Center the way the people who use the Center want it to be run. Indians are not only free to take part in the activities and services of the Indian Center, but they are also urged to help in planning just what activities and services they want to have.

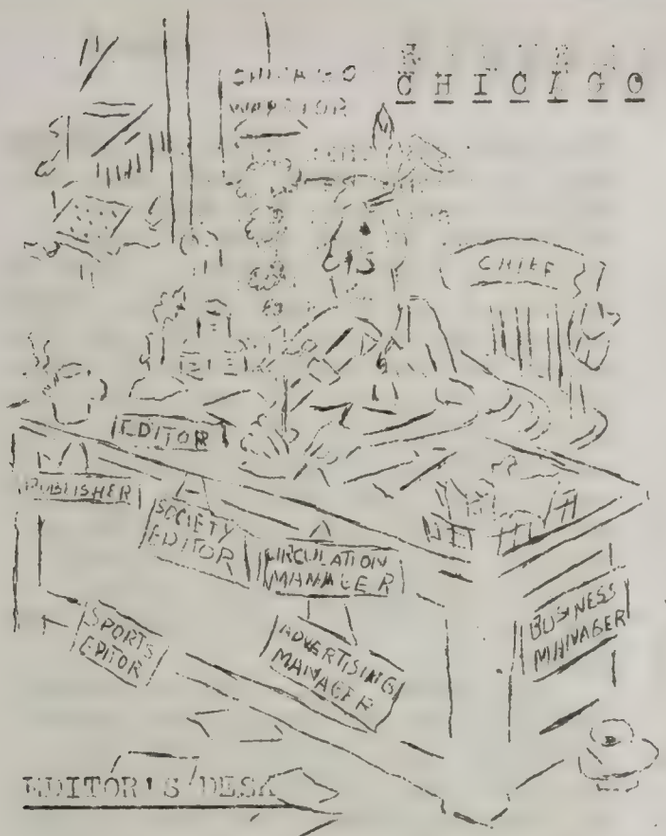
If every member who attended the November 10 membership meeting would bring four newcomers to the next meeting December 8, the Indian Center's fifth year would be well started. It will take at least that mamy people to plan the Center's fifth Christmas!....

Dorothy Van de Mark

WOMEN OF THE CENTER

The women of the Center have been very active in busying themselves with Center activities and lending a hand wherever they can. Thanksgiving and Christmas dinners were served by the women and they have washed and cleaned the drapes on the third floor. They are now in the midst of cleaning and sewing curtains for the fourth floor to prepare for the coming Open House on February 16, 1958, Sunday, 2 to 6 P. M. Visit us at that time to see our Center and to see what the Indians of Chicago are doing at 411 North LaSalle Street. Invitation is now extended to each and every one of you to visit our Center.

The women's sewing group are just beginning their project of sewing quilts, aprons, potholders and many other things in preparation for the bazaar which will be forthcoming.



EDITOR'S DESK

Reorganization, program planning and related matters, have considerably affected the publishing of the "CHICAGO WARRIOR." However, to compensate for the lost time we have extended this issue to twenty full pages of interesting reading, which covers, November, December and January.

This issue will be sent out FREE again. Though subcriptions are slowly increasing we hope to encourage those who have not subcribed as yet. Those who have subscribed already will still get their ten or five issues respectively in the current year.

In this issue you will find "Tribal Histories" very interesting and in future editions we will present other Tribes as main features in the Chicago Warrior.

Send all comments and critizisms to:

The Editor
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EDITORIAL.....

At a mission station I know in Utah, there stands a Christmas Crib, place there on December 24th. The Baby Who is at once God and Man, lies on a bed of straw. Over Him stands the Blessed Mother and St. Joseph. At His feet three Wise Men are laying thier Gifts. In many of our Churches we have seen such a scene at this Holy season. There is, however, something breath-taking and unusually striking about this creche. The Babe Who lies in the manger has the fine features of an Indian child. His Mother is an Indian also, and St. Joseph appears as an elderly Navajo man. The three Wise Men are from the East, for they are dressed as Comanche medicine men and chiefs. You see, the Comanche were to the east of the Navajo people, and, in old times, were much respected by the Navajo for their wisdom. The symbolism is plain: the Saviour of the world is just as much the Saviour of the Indian people, as He is of any other nation or race. He was born, He lived, He died on the Cross in order that we all might be one with the God and Father of us all.

The Babe of Bethlehem has blessed His beloved people at the All Tribes Center in many ways in this past year. He was born on the first Christmas to teach and to show men the truth. He has blessed the Center in your efforts to show and to speak to the people of Chicago the truth about the American Indian. Thus, at this holiest time of the year--as I stood at the altar offering Mass--I thanked Him that He had blessed the Center with such fine members and so many financial blessings. We pray that our Blessed Lord may grant many more blessings to the Center in the days that lie ahead. We are certain He will!

Certainly it will be one of the main tasks of the Board and of the entire membership of the All Tribes Center to show forth that example of truthfulness, generosity and kindness which are the marks of those who love our Saviour. The rest of this city, in seeing what is done here, must also be able to see that the Babe of Bethlehem is the Babe of the American Indian people. Just as Christ's sufferings on the Cross brought salvation to men, so the needs of the Indian people must also be brought to God, and offered to Him in our work and in our prayers. Just as Christ triumphed over death, so we must pray and believe that the same Christ will bless His beloved Indian people with the final victory of truth and justice for them.

Christmas is a time of much joy--a time of giving and receiving. Our giving must also include the giving of ourselves to God, to labor for the Christ Child's glory, as well as for the good of the Indian people--yes, for the good of all people. I am certain that the Christ Child will give Himself to us--not only at this holy season, but at every moment of our lives. If we are with God, who can stand against us?

God grant all the members of the All Tribes Center, and all His Indian people everywhere, the most blessed and happy of all Christmas seasons! You are all in my prayers--not only now, but throughout every day of the year.

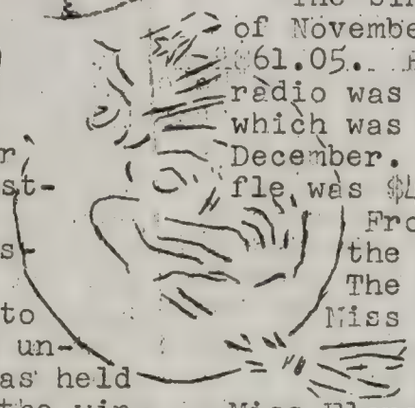
By
Father Peter J. Powell

* * * * * * * * * *

A WORD OF THANKS

Due to many unforeseen incidents we are getting the paper to you late and therefore, very late but none the less grateful to the many friends of the American Indian Center for their generous gestures during the Christmas season in bringing and sending gifts and cash contributions so that American Indians living in the Chicago area could also enjoy a happy holiday.

Socials



HOLLOWEEN MASQUERADE PA

On Oct. 26, the Center was the scene of gala festivities and riotous fun and laughter when the Masqueraders impersonated everthing from Marsians to wierd creatures from the unknown. A grand parade was held and the judges selected the winners on the basis of originality of the costumes. When the unmasking took place the, Yi..Yii.. Oh! Ah! Ugh! and Jeepers were as plentiful as the feathers on a goose. The winners were Willard LaMere as Mother Hubbard's sister and tied for second place were Everett Kapayou and Harold Mitchell as two beautiful models from the unknown.

Lunch and refreshments were served by the womens club and everybody had an enjoyable evening. . .Special thanks to Miss Dolli Hopinka who headed the program and took charge of the decorating. Special thanks to all the people that help to make this shindig a success. . .

SQUARE DANCING

The response from "Swing Your Partners" is just as good an indication that everybody is having a good time, tho, square dances are held only occassionally it certainly is a welcoming change.

BINGOS

The Basketball team has held two bingos to help pay for the new uniforms and expenses in joining the Y.M.C.A. league.

The Dance Club also held a successful bingo and raffle. The purpose of these is to help pay for "special pictures" for Publicity purposes and also to be put on sale to the Club and Center members and also to the general public.

The bingo was held on the 23rd of November and the proceeds were $61.05. From the proceeds a clock radio was purchased for a Raffle which was held on the 12th of December. Proceeds from the raffle was $45.76.

From the bingo and raffle the balance was $80.11.

The clock radio was won by Miss Patricia Powliss.

BIRTHDAYS

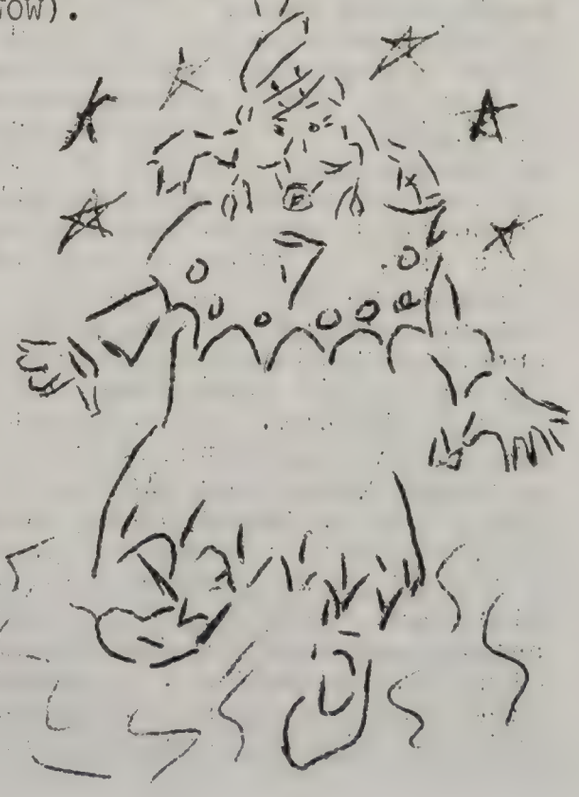
Miss Florence Fox and her little brother, Florian celebrated their birthdays on November 17th at the Center. A birthday party was given on December 14th, by Mr. & Mrs. Fabian Wabinimkee of 4454 W. Washington for their daughter Cheryl Lynn, her first birthday.

Norbert Goodteacher also celebrated his birthday.

Mrs. Anita Naquayouma celebrated her birthday on New Year's Eve.

Frank Elam is also having a birthday in January.

Paul Grenier celebrated his 21st birthday on December 18th. (WOW).



TRIBAL HISTORIES

This is the first of a series of articles written by members of the American Indian Center and published in the Chicago Warrior. In this series of articles we hope to present information about North American Indians and stimulate a better understanding of Indian Affairs among Indians as well as non-Indians. These write-ups will consist of personal statements by a member of each tribe to be followed by a general summary of other pertinent tribal facts.

The first presentation in this series will be about the Southwestern APACHES by Edmund Hunter of the San Carlos Apaches from Arizona and by Marvin Zurega of the Chiracahua Apaches from Oklahoma.

* * * * * * *

SAN CARLOS APACHES

There is much to be said about the San Carlos Apaches, a tribe of the Southwestern United States. Out of the tribe, a band made a last stand against the great forces of the U. S. Army, believing that the land on which they trod belonged to them. It is legend and history now, and to find out about the strife, one needs only to turn to books of records and histories. Noted writers and educators have written about the Apaches of olden days, as many do write about almost everything to this day. A guess is that these literatures are kept by the country as history for its people, and probably used as references by many as it is handed down by renouned writers. It does not seem right, for one without great works and with scanty knowledge, to say something of these once plundering, fighting and savage people. A lot of these writers may believe what they read in books rather than get it from the Indian himself. Therefore, if something here seems carelessly, unsoundly, and inaccurately written point to one's experience in lefe as an Apache. The San Carlos live on their reservation at San Carlos, Arizona. They do very little farming, and work as manual laborers mostly in copper mines. The old have deceased by now, and their younger generation is taking their places as inhabitants on the reservation; still younger ones are coming right along with time, progress and what have you and the children are attending schools and some may be in college. One of the papooses in cradle now may become president of the U. S. someday. Although the Apaches were once proclaimed to be the most progressive Indian people of the United States, none has attained a higher education. The San Carlos Apache cattle are famous as they are registered hereford cattle. By artificial insemination, and by use of select cattle in this special breeding program, the production of cattle has been a successful business. Cattle buyers come every fall and spring for the auction when Apache cattle are sold, and many feeders and raisers come to attend these sales. The herefords are primed for beef for the consumers in feeding pens as they tend to fatten easily. It is a profitable livelihood of the people concerned in the cattle as it is for the Apaches.

Indians now know how to raise cattle. They have their own associations through which roundups and branding of the herefords are accomplished every fall and spring at which time the animals are classified. Convenience for buyers to look over the goods before they make a purchase is possible through this classifying method. Yearling steers are segregated from the yearling heifers; dry cows from the prolifics; cow and calf with poor features as herefords are penned separately; old bulls and the stag are all classified. This

SAN CARLOS APACHE (CONTD)
WITHOUT ANY DELAY. Sometimes the auctions last from two to three days, and the average sale of cattle is about ten thousand head each time. All are held at various railroad shipping points on the reservation. An Apache whether he has ca ttle or not deems this enterprise as his masterpiece. For the Apache cow-punchers do the hardest work which is very essential in the production of cattle.

There isn't much farming done by the Apaches. In the first place, whatever land there is that might be suitable for farming has not been developed, because, it is only in desolated areas, ground of this kind are located. Besides, even if they were developed, water would not be available, but if projects to plant and grow commodities were to be prepared, wells, water-pump, power driven or operated by a combustion engine and electric and irrigation systems would have to be made available. These undertakings are expensive and the tribe would have to find finance support somewhere. If such projects were made available to the tribe, alfalfa and other grains could be grown. Recently at the tribe's expense, small portions of land has been cleared and cultivated and the tribe was successful in producing hay as feed for the herefords on the range. Just an example to show what can be done to desolate areas, if the proper means are provided and efficiently. Apaches are underrated as farmers but those that had attended Indian schools in the old days have proved themselves to be successful as industrious in this matter. The favorite had been growing melons; corn, wheat and barley had been raised by them. Wheat was once milled for flour at Old San Carlos which now lies under water or the San Carlos Reservior. This is where the old timers revealed their abilities. It is a pitiful sight when there is a drought, and the Gila River tricles thru the once plant-thriving valley of Old San Carlos.

The fore-going are only few in things to say about the San Carlos Apaches and there are other bands of them that need to be mentioned. They are scattered throughout the Southwest, mainly in the states of Arizona, New Mexico, and a band in Fort Sill, Oklahoma. They are the Camp Verdes, the White Mountain, the Mescaleros, the Jicarillas and the original band of Geronimo in Oklahoma To combine the legends and to make statements about all Apaches is immense. It is confusing to say things, especially when uttered by one who has a scanty knowledge of the Apaches, and their lores. - EDMUND HUNTER

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CHIRACAHUA APACHES

"Apaches from Oklahoma? I did not know there were any Apaches in Oklahoma." These are cold words I have run into and heard from people since I came to Chicago about three years ago. Knowing that people have not heard about the Apaches in Oklahoma is indeed discouraging to me since that is the tribe I come from and that tribe takes great pride when their name is called "the Chiracahua Tribe led by Geronimo".

Geronimo is known for the war he led against the invaders of his territory in the 1880s and brought fear into the lives of the settlers of Southern Arizona and New Mexico and even Mexico itself. The Apaches were no lovers of their neighbors across the border and they would pay them timely visits stealing their cattle and horses and supplies; even capturing their women and children. The Mexican in turn hated the Apaches and would be rewarded when they brought in Apache scalps. This friction did

CHIRACAHUA APACHES (CONTD)

not help the peace officers secured.

Geronimo, unlike many chiefs was never captured, but was persuaded by his own people to give himself up after he had led his band on the warpath, then had to retreat into the Chiracahua Mountains when things stared getting bad. When the American troops sent Apache scouts to his stronghold, he became angry at what the scouts had to say and ordered them shot, but his people told him he should listen to the scouts and go down and surrender since his band was on the retreat and running from the "ee-nah" or whiteman and his people were going hungry most of the time. He gave into them and thus ended one of the greatest of sagas of the Indian Wars with General Cook taking credit for this so called "capture". His band was moved from Southern Arizona to Florida as were many other tribes of Indians, then moved to Oklahoma on the well-known "trail of tears". They were placed at Ft. Sill, Oklahoma near the southwestern town of Lawton, Oklahoma and lived there as prisoners until Geronimo's death in 1907. They lived along Medicine Creek and grew cattle on what is now a large missile firing range on the Ft. Sill Army Reservation. As Apache cattle go they had a good large herd until the tribe broke up and some were given land and farms in Oklahoma or sent to live with the Mescaleros at Mescalero, New Mexico. Which ever was their choice. Now the Apaches in Oklahoma are far and few. They are losing their blood heritage since almost every young person of this generation is only half Apache and mixed with usually Kiowa, Commanche or another tribe.

Geronimo was the name given Gokliya by the Mexicans who disliked and feared him and that name Geronimo stuck with him. Gokliya means "he who yawns". He was given this name when he was younger. He died when he contacted pneumonia and is now buried in the Apache cemetery near Cache Creek where many of his tribesmen are buried. A great number of these Apaches died in a plague something like flu which struck and there was no preventative or cure in those days. His monument is about seven feet high while the rest of the graves are only white wooden crosses marked "unidentified Indian". These last crosses or tombstones should make any Washington big-wig ashamed since they died as prisoners of war. Also the Ft. Sill Apaches have an eight million dollar suit against the government for having held the Apaches as prisoners of war and having their women give birth to children as prisoners of war. This is breaking a law in itself. The Apaches plan to fix the graveyard with stones for the graves if they ever hear anything from Washington.

Every Ft. Sill Apache, Chiracahua, Geronimo which ever you prefer to call him, is proud of his blood heritage and the band he comes from and I hope this article will help people learn that there are Apaches in Oklahoma and Apaches from one of the greatest bands every, THE CHIRACAHUA !.....Marvin Zurega

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TRIBAL HISTORIES (CONTD)

The foregoing articles are a part of the plan to present information about American Indians. In this particular case the Apaches of the Southwest are the subject.

It has been indicated that the information presented represents that knowledge of the writers that is based upon experience gained by them as participating members of their respective tribal groups and their traditional histories, and not necessarily upon research. The viewpoints of each are their own and not necessarily that of the

TRIBAL HISTORIES (CONTD)

American Indian Center.

The scope of the articles will of course vary as the experiences and knowledge of each of the writers varies and there is no claim on their part to any attempt at a comprehensive presentation since such a presentation would obviously involve both much more time and space. What are presented here therefore are sketches of what are commonly referred to as the San Carlos Apaches of Arizona and the Ft. Sill Apaches of Oklahoma.

The wide variations in the topography and climate of the southwest influenced the mode of life and degree of civilization of its Indian inhabitants. Many tribes of Indians roamed the plains and deserts of this great region or lived in long-established villages along its streams and in its fertile valleys.

By 1848 the large territory now generally referred to as the Southwest was ceded to the United States by Mexico by the Treaty of Guadalupe Hidalgo, signed February 2, 1848, giving the United States jurisdiction over this vast territory and of course the Indian tribes who inhabited the territory. At this time the Pueblo dwellers of New Mexico and Arizona, including the Hopi and Zuni, the Mission Indians of California, and such agricultural tribes as the Pima, Papago and Maricopa, largely living in the valley of the Gila River in Arizona. The other group was composed of the more warlike tribes of the deserts and mountains. These included the various Apache groups, as it also included their kinsmen the Navajo, Ute, Shoshone and occasional roving bands of Commanches.

The Yuma, Washo, Paiute Mivok, and Havosupai were some what more difficult to put in other of the above classification. Many of these tribes were subdivided into groups or bands, sometimes considered separate tribes.

The Apache belong to the same linquistic stock as the Navajo...Athapascan...but differ in manners, customs, and way of life. The Apache were broken up into a number of groups, widely scattered over Arizona and New Mexico. These groups, sometimes called separate tribes, were themselves subdivided into groups making classification difficult. There seems, however, to have been about four major divisions of the Apache people. These included the Querecho with such groups as the Mescalero, Jicarilla, Faraon, Llanero, and possibly the Lipan; the Coyotero which included the White Mountain and Pinal divisions; the Arivaipa; and the Gila Apache which included the Mimbreno, Mogollon, Gileno, and Tonto.

These numerous groups or bands were in turn more recently grouped according as they lived west or east of the Rio Grande thus resulting in the Western Apache and the Eastern Apache.

The so-called Western Apache comprised the Tonto, Coyotero, Pinal, Arivaipa, Pinaleno, Chiricahua, Mogollon, Gileno, and Mimbreno. Their total range was from the Tonto Basin in Central Arizona to the Mimbres-Guzman Basin southwest of El Paso in the State of Chihuahua, Mexico. The beginning of their habitat formed the effective Spanish northern frontier in the eighteenth century, and thus largely determined the modern international boundary along western New Mexico and eastern Arizona. These western Apache groups lived away from the Plains and the dependable range of the bison, they were southwesterners.

The Eastern Apache, on the contrary seemed to have depended considerably, and some of them perhaps primarily, on the bison hunt. They included the Jicarillo of the headwaters of the Rio Grande; the Faraones between the Rio Grande and the Pecos River;

TRIBAL HISTORIES (CONTD)

the Mescalero along the Pecos; the Llanero or "Plainsmen" between that stream and the Colorado River in Texas; and the Lipan southeast as far as to the Karankawa of the Marismas or swamp of the Texas coast. Of these the Lipan, although true Apache in origin, formed an outpost in the south Texas area. The others all appear to have fronted the plains or to have lived on them until partly crowded back by the Comanche after 1700. They were thus part of the tribes within the old, prehorse, plains culture; perhaps the principal plains tribes. The Kiowa-Apache apparently are a fragment that remained actually on the plains. The Jicarilla, somewhat isolated from all the others in their northerly habitat, became less predatory and effected a quasi relation with the Spanish and northern Pueblo. The remnants of the other tribes have lately come to be known as the Mescalero.

The Pipan and possible the Tonkawa may have belonged in the southwest rather than in the south Texas area. The Spaniards called them, or related bands, Llaneros and Vaqueros.

According to Grenville Goodwin, most of the Western Apache formed, some of them considerably. The Eastern Apaches apparently did not.

It is interesting that as late as the end of the 18th Century the Spaniards considered the Navajo and Apache subdivision, and by no means the outstanding one. A. L. Kroeber suggests in his "Cultural and Natural Areas of Native North America" that in 1680, and still more in 1580, the Navajos constitued a population only a third, fourth or even fifth of the Apache total. This seems to contradict the position taken by James Mooney who listed a greater Novajo population for 1680.

Perhaps the first real effort on the part of the United States to deal with the Apaches in the southwest came in May of 1871 when the Board of Indian Commissioners authorized its secretary, Vincent Colyer, to go to New Mexico and Arizona and try to place the Apache upon suitable reservations. There followed the establishment of a series of reservations, some temporary and some permanent.

In August 1871 Colyer designated Tularosa Valley in New Mexico as a reservation, also setting aside as reservations Fort Apache, Camp Grant, and Camp Verde in Arizona Territory. Three temporary reserves were set aside at Camp McDowell, Beal's Spring and Dote Creek. These reservations were approved by the President on the recommendation of the Secretary of the Interior.

With this beginning President Grant then appointed General Oliver O. Howard in 1872 to continue the work of Colyer. He made an addition to the reservation at Ft. Apache which eventually resulted in the two reservations-San Carlos and White Mountain or Fort Apache.

The Chiricahua Reservation was set aside December 1872 by General Howard in the Dragoon Mountains bordering the Mexican Province of Sonora, for Cochise and his Chiricahua Apaches with Thomas J. Jeffords, a close friend of Cochise, as their agent.

By January 1, 1873, General Howard ordered the renoval of the Apaches at Camp Grant to San Carlos and abolished the reservation along with the temporary reserves at Ft. Mc Dowell, Dote Creek, and Beal's Spring, from which the Apaches were removed to the remaining reservations at San Carlos, Fort Apache, Camp Verde, and the Tularosa Reservation in New Mexico.

There now began a series of movements that were designed to concentrate the Apaches at San Carlos. The first one occurred in February 1873 involving the Apaches on the Camp Grant

TRIBAL HISTORIES (CONTD)

Reservation. This was followed by the removal of the Apache from the Tularosa Reservation to the Hot Springs Reservation just west of the Rio Grande- the same place from which they had been removed in 1872 because of the threats of the citizens in that part of New Mexico. In the following year, 1875, the Camp Verde Apaches were moved to San Carlos and in this same year Agent John P. Clum of San Carlos was ordered by the Commissioner to take over the Ft. Apache Reservation. He reportedly moved some 1800 Apaches from the Ft. Apache Agency to San Carlos thereby concentrating some 4,200 Apaches under his jurisdiction at San Carlos by the end of 1875. In the meantime factional disputes had broken out on the Chiricahua Reservation following the death of Cochise who was succeeded by his son. When Agent Clum arrived at the Chiricahua Agency most of them were apparently willing to move, except a band under the leadership of Geronimo, Jeck and Nolgee, which fled to Mexico. 326 Chiricahuas were moved to San Carlos and the Chiricahua Reservation, in southeastern Arizona, was officially abolished by Executive Order on October 30, 1876. Several months later Agent Chum arrested Geronimo and his fugitives on the Hot Springs Reservation in New Mexico and put them in irons in March 1877. Then, at the order of the Indian Bureau, he moved all of the Hot Springs Apaches to San Carlos and the Hot Springs Reservation returned to Public domain. Agent Clum had therefore concentrated at San Carlos the Apaches from Camp Grant, Camp Verde, Fort Apache, Chiricahua and Hot Springs.

Though arrested and put in irons in March 1877, Geronimo escaped into Mexico with a band until 1884 when he returned to the reservation in the Ft. Apache region. In 1885, however, he once more left the reservation and returned to Mexico with a considerable band of followers. Soon after General Crook succeeded in getting a conference with Geronimo at Canyon de Los Embudos, south of the Mexican border, to affect a surrender. However, Geronimo, Naches, and about twenty warriors, together with fourteen women and two boys, returned to their Sierra Madre Mountains stronghold leaving back seventy-seven Apache which were taken to Fort Bowie. Geronimo's escape apparently brought repercussions for General Crook resigned his command of the Department of Arizona which command was assumed by General Nelson A. Miles on April 12, 1885.

By instructions of the Secretary of War, the seventy-seven Apache prisoners that General Crook had brought in had been entrained for Fort Marion, Florida, on April 7, 1885, under an escort of soldiers, to be held there as prisoners of war. The party consisted of 15 men, 33 women, and 29 children.

In the summer of 1886 General Miles superiors decided to move all of the Chiricahuas to Fort Marion, Florida to joint the band of Geronimo's followers previously sent there. On September 7, 1886 the entire group of some 400 Chiricahua Apaches were marched from Fort Apache to Holbrook, Arizona where they were entrained for Fort Marion, Florida. Except for Geronimo's small band in Mexico, the Chiricahuas were all held as prisoners of war in Florida.

The surrender of Geronimo followed on September 4, 1886 and his band were marched to Ft. Bowie from which point they were sent to Ft. Marion, Florida. With Geronimo's surrender the Apache wars in the southwest came to an end.

General Crook has used 3,000 soldiers during his command of the Department of Arizona and when General Miles took over he had received 2,000 more. This large force had been used in 1886

TRIBAL HISTORIES (CONTD)
against a mere handful of Apache warriors.

The lot of the Chiricahuas that were sent as prisoners of war was a hard one.

According to one source, one hundred and twelve of the Apache children were sent from Florida to the Carlisle Indian School in Pennsylvania where thirty of them died in less than two years. Before January 1, 1890, eithty-nine of these being held as prisoners died.

The Indian Rights Association and other humane groups from various parts of the country urged better treatment of the Chiricahuas. In 1894 the Chiricahuas were finally removed from Florida to Fort Sill, Oklahoma and located on a military reserve, after a long investigation. It was not until 1914, however, before they were released from their nominal captivity and 138 returned to the Mescalero Reservation in New Mexico, while the rest received allotments and remained in Oklahoma.

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For those persons who may be interested in getting additional information on the Apache, reference may be made to:

George P. Murdock's "Ethnographic Bibliography of North America".

A. L. Kroeber's "Natural and Cultural Areas of Native North America".

Melville Goodwin's "Social Organization of the Western Apache".

Morris Opler, "An Apache Lifeway".

Bellah, "Apache Kinship System"., and

reference may also be made to the publications of the New Mexico and Arizona Historical Society Publications and Parish's "HISTORY OF ARIZONA"., Elliott Arnold's "Blood Brother" is a popular book from which the movie "Broken Arrow" was filmed. These are but a few of the numerous sources available for the interested reader.

Sports

BASKETBALL.

The Chicago Warriors are finally materializing into a contending basketball team, they are now in fourth place and are rapidly moving up. Of course we have such stars and teamleaders as Mel Rice, Jerry Powliss and Dean Tubby, who give the team the spark they need. And we also have some newcomers with us this year on the team, such stalwarts as Joe Eastman, and Percy Lawrence who add much more reserve strength to the team.

Now to put you up to date on how the team is doing so far, right now we have a record of 5 win's and 9 losses that includes all the games we played so far this year. The team is a member of Sears Y.M.C.A. and plays in that league every Wednesday night. The team is also a member of the Larrabee Y.M.C.A. where they play every Friday and Sunday nights.

The Warriors have more games scheduled for the next two months before the basketball season ends.

On January 11th, the Warriors played Milwaukee here, and the Warriors won by a score of 64 to 56. A return game is scheduled in Milwaukee January 25th.

The following names are the players of the Chicago Warrior:
Norbert Goodteacher- Captain
Jerry Powliss
Dean Tubby
Joe Eastman
Percy Lawrence
Ralph Tecumseh
Mel Rice
Stu

By
Norbert Goodteacher

N.C.A.I. CONVENTION. . . .

The 14th Annual Convention of the National Congress of American Indians was held at Claremore, Oklahoma from October 28 to November 1, 1957.

The National Congress of American Indians, founded in 1944, became the first real evidence of the national feeling of unity among the American Indians and certainly the first really politically effective force on behalf of American Indians as it sought to make the Indian voice heard in the Halls of Congress, the departments of the Federal Government and in the several states of the nation where it was called upon to give assistance. While lobbying and political action is clearly one of its specific functions, it has also undertaken a lot of work in the areas of race relations, adult education and a scholarship program, and research programs designed to develop the basic information so vitally needed for better planning, development and implementation of a federal program for American Indians.

Each convention has brought delegations from the far-flung reservations across the country from Alaska to Southern Arizona and from California to the east coast country of the eastern Cherokee. In the setting of a wide representative body of Indian leadership that represents a major portion of the Indian population in America are considered the complicated questions relative to the social, economic and political lives of the American Indians who reside on the Indian reservations as well as those who have gone or plan to go to urban relocation centers on the Federal Relocation Program. From such a gathering there also evolves the policy that is to guide the activivities of the organization - its Executive Council, Executive Committees and staff- during the current year.

It was a fine convention but it also had its less desirable features. Perhaps most encouraging was the quality of the work done in some of the committe sessions and the variety of viewpoints expressed by the delegates and the speakers and representatives who were invited from the many organizations, foundations, institutions, and groups throughout the country. It was reassuring to know that at such a Convention of American Indians there is an increasing opportunity to hear the voices of individual Indians and the tribal leaders, members of Congress, representatives of many interested organizations, foundations, commissions, institutions, and even the U. S. Bureau of Indian Affairs. It is clear that with such a broad representation in viewpoint and expression the greatest opportunity exists for the delegates to get the broadest discussion possible to help them decide what the objectives are to be pursued and what policy must be.

In an organization whose objectives and scope of activities are as broad as those of the National Congress of American Indians and whose components consist of a great diversity of languages, cultures, and environmental factors, there are bound to be problems peculiar to this kind of an organization. One of them certainly has been its inability to finance adequately its operations at a level that can give it optimum results. Basic of course, is the question of how to get stronger financial support from within.

As indicated by the resolutions that the convention adopted, the National Congress of American Indians continues to urge the adoption by the Federal Government of a comprehensive program of development of the human and natural resources of the Indians through the anactment of such legislation as Senate Concurrent Resolution 3 which

N.C.A.I. CONVENTION (CONTD)
would affect the development of economic bases of the Indians in a maner never before done. But it also urges that comprehensive surveys be carried out on all Indian reservations to determine the needs and potentialities of the reservations before carefully planned programs are put into effect.

It urged the repeal of such objectionable legislation as House Concurrent Resolution 108 which declared it to be the policy of Congress to terminate the Indian reservations at the earliest possible time thus removing the safeguards which now exist. It is this policy of the Congress for termination of federal supervision over Indian tribes and the laxity of Government attention to Indian health, education and rehabilitation programs on reservations that are the concern of the Indians and their organization, for they realize that the destructive effects can be far-reaching. In opposing the bad features of the existing federal policy and existing laws which have proved harmful, the National Congress of American Indians has attempted to offer at the same time some positive and constructive recommendations as to how the policy and administration of Indian affairs can be improved. It is to the credit of the organization that its stand on Indian issues have been consistently for the defense of Indian rights and the general welfare of the American Indians.

By
Thomas A. Segundo

For Additional Information, write:

National Congress of American Indians
530 Dupont Circle Building
1346 Connecticut Avenue, N.W.
Washington 6, D.C.
ADams 2-3390

The following are the Officers of 1957-1958 of the NCAI.

President
Joseph R. Garry, coeur d'Alene

First Vice President
Walter Wetzel, Blackfeet

Second Vice President
Woodrow Wilson, Cheyenne-Arapaho

Third Vice President
Walter King, Jr., Quapaw

Recording Secretary
Frank Parker, Shoshone-Bannock

Treasurer
John C. Rainer, Toas Pueblo

Chairman, Fiscal & Administrative Committee
Dr. Paschal Sherman, Colville

Executive Director
Helen L. Peterson, Oglala Sioux

(This is quoted from the Chicago Daily Tribune of Jan. 22, 1958)

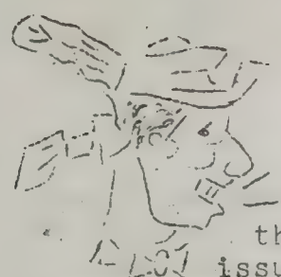
THE OLDEST AMERICANS ON THE WARPATH

A band of Indians went on the warpath against the Ku Klux Klan in North Carolina Saturday, and turned in one of the most successful performances, on or off of television, since the battle of the Little Big Horn. It made pleasant reading partly because no one was seriously punctured, and partly because the "good" side won.

The discredited klan is known of course, for its hooded wizards, fiery crosses, and demonstrations against races, nationalities, and religions which are alien to its own conception of the pure Ammerican. It is also known for considerable flouting of the law in the south, much of which has gone unpumished.

The klan's latest campaign, however, was ill advised even by klan standards. It was directed-

CONT. Page I8



BRAVE CHATTER!!

As you will notice that since our last issue of the Warrior, our telephone number has been changed to MI 2-9697.

Mr. Daniel McLemore has recently moved to 1820 N. Sheffield from 2215 N. Clifton.

Harold Lee Johns was awarded a letter in football from the University of Illinois, Friday Dec. 13th. He is the son of Mrs. Edith Johns. This is Harold's first semester at the University.

We notice a recent visitor to the Indian Center was a Mr. Edsel F. Dodge from Michigan. We wonder if his name might be Ford and whether he comes from Detroit.

We are glad to see Marvin Zurega back in Chicago again after an absence of three months, we wonder if he will follow his brother's footsteps who recently was married in Chicago. He is in Lawton, Oklahoma.

Dominic Fox, a cousin of our Editor came down from Canada to visit Dave.

Mr. Allen Seltzer, our former director, we hear is in the Children Photography business. His assistant is Frank Elam.

Mr. Segundo, our director left his car door open for just a few minutes and somebody walked off with his overcoat.

Wonder why it is so quiet on Lincoln Avenue.

Little Otto Fox, who met with an unfortunate accident in front of the Indian Center is doing very nicely. We hope in the future that people will be more cautious when crossing the street.

Victor Quintana and Louis Begay recently arrived in Chicago from Haskell. We enjoyed their visit to the Center.

"Overheard on Halsted" Why don't you close up George!!! I want to go HOME. . . . .

We were delighted to have Miss Josephine Blackbird and Willard LeMere to serve as Co-chairmen for the Christmas Program. Miss Blackbird will be our new assistant editor and typist.

Mr. LeMere volunteered his services for our Xmas Dinner. Chef LeMere is a professional chef, so he performed the official meat carving.

There has been some speculation around the grape vine circle as to why Jerry Powliss likes to head for Walgreens.

Bennie Bearskin and his daughter Norma went horse back-riding.

Recent arrivals in Chicago were Herbert Hawley, a Paiute, who is resideing at the Y.M. C.A. Cominic Fox from Kaboni, Ontario. Mrs. Gracie West from Soult St. Marie, Ontario.

Kenny Funmaker and Sanford DeMarias are both driving cabs.

Everett Kapayou's car broke down at Madison Wisc...Hummmm!!

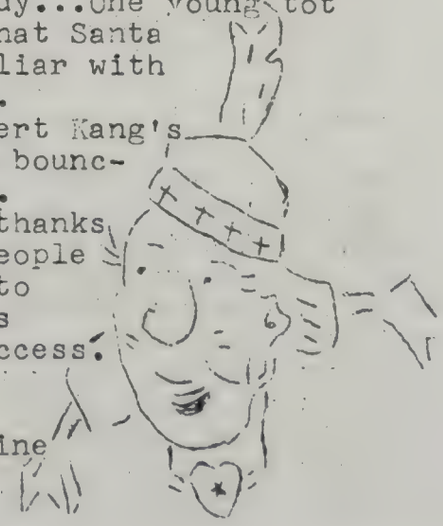
Karl (Moggie) Webster and Ronnie, both inducted into the Army recently spent a few hours at the Center looking for excitment. They had to return to their respective bases.

Our Center has had a face-lifting, watch for the date when we have our open-house.

The Xmas Party was such a success that some of the small tots wish that Xmas was everyday. They all went away loaded with toys and candy...One young tot complained that Santa sounded familiar with the YO-HO-HO.

Mrs. Robert Kang's sister had a bouncing baby boy.

Special thanks to all the people that helped to make our Smas program a success.



By
The Grapevine
Reporter

MEMBERSHIP IN THE AMERICAN INDIAN CENTER

According to Article IV of the By-Laws of the American Indian Center Inc., the Board of Directors is elected by the voting members of the Center. As an elected body, the Board is responsible for carrying out the wishes of the majority of the voting memebers in the formulation and implementation of Indian Center policy and program. This implies that contact between the Board of Directors and the membership should be very close. The By-Laws call for a minimum of two general membership meetings, six months apart, and also provides for special meetings that may be called by the Chairman of the Board, the Board, or by at least a tenth of the voting members of the Center, when it shall be deemed necessary. The general meetings should review the actions of the Board and staff, discuss the policy and overall program of the Center, and legislate in the best interest of the Center, within the framework of its Corporate Charter and By-Laws.

It has been the policy of the Center to welcome all persons who use the Center, or come to the Center, to their meetings and permits all of them a voice in the general meetings. However, the By-Laws specify that only those who have paid their membership dues and have been duly certified can note in the annual election. It is therefore important that all of those persons who have not yet renewed their membership cards for the year 1958 do so immediately so that they can vote to elect the members of the Board of Directors.

The 1957 membership cards all expired as of December 31, 1957, so that in order to vote in the coming election, the date for which will be announced soon, all persons should renew their membership cards right away. You may do so by coming to the office of the Center or you may renew it by mail by sending in your dollar. By doing this you will be sure to have a voice and part in deciding on who should represent you on the Board and what kind of a policy and program your Center should have.

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CONT.from I6

....against the Lumbee Indians, originally a tribe of the Cherokee nation, who comprise about a third of the local population, and whose Americanism is of considerably older vintage than anything the klan can claim. When the klan announced a big rally, the Lumbees showed up with shotguns and rifles and sent the klansmen scattering under a barrage of gunfire, most of it aimed into the ground.

The sheriff of Robeson county promptly and properly obtained indictments charging the klansmen with inciting a riot. If the present case can serve as a precedent against the klan--even in situations were it enjoys greater local sympathy--it will be a big and indestructible feather in the headdress of the Lumbees.

According to the Chicago Daily Tribune of January 20, 1958, the Lumbee Indians previously were part of the Cherokee nation and have lived in this south-central North Carolina area for centuries. About five years ago the North Carolina legislature, acting on a vote by the Indians, changed the tribe's name from the Cherokee Indians of Robeson county to the Lumbee Indians of North Carolina. The name comes from the Lumber river in this vicinity. Robeson county has an estimated 40,000 whites, 30,000 Indians, and 25,000 Negroes.

A cross was burned in the driveway of a home at St. Pauls last Monday night, reportedly as a warning to an Indian woman to stop dating a white man. Later in the week another cross was burned at East Lumberton, where an Indian family had moved into a white neighborhood. (cont. p 19)

Indians and whites have been intermarrying for decades at Pembroke, and attend the same public schools and churches.

INDIANS SHOOT UP, END KLAN MEETING

Maxton, N.C., Jan. 18 (AP)- A thousand Indians, armed with shotguns and rifles, broke up a KU Klux Klan rally near here tonight. An Associated Press photographer at the scene said "several thousand rounds" of ammunition were fired and that police rescued the Klansmen.

AP photographer Rudy Faircloth said most of the shots were fired into the air and the ground, and that he saw only one person with a flesh wound.

He quoted Capt. C.R. Williams of the state highway patrol, who arrived with 16 officers to break up the riot, as saying no one was hurt.

WAIT FOR RALLY

Faircloth said about 1,000 Indians of the Lumbee tribe, most of whom live in Robeson County in the southeastern part of the state, congregated across a highway from a spot designated by the Klan as the site for a rally.

They waited patiently until the announced starting time for the rally--7:30 p.m. Chicago time.

Shortly after 7:30, Faircloth said, about 15 Klansman carrying shotguns arrived and set up a loudspeaker microphone in an open field. Only one of the Klansmen was robed.

GROUP AROUND 'MIKE'

The Klan group stood around the microphone, lighted with a single light-bulb hanging from a cross-wire.

After waiting some 20 more minutes, the Indians moved across the highway. One raised his shotgun and shot out the single light-bulb.

Then, Faircloth related, every armed Indian, started shooting.

* * * * * * * * * * * * * * * * *
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A number of Klansmen fled.

'RESPECT LAW'

Williams arrived with heavily armed state troopers while the shooting was still going on, Faircloth said. He quickly restored order.

One of the Indians, Faircloth said, told Williams:

"We will respect the law. We will leave when you tell us to."

Faircloth said several of the Klansmen couldn't get away. Their autos became stuck in deep sand in their parking area.

The resentment of the Indians steemed from two incidents Monday night. A cross was burned in the driveway of a home at St. Pauls, reportedly as a warning to an Indian woman to stop dating a white man.

(quoted from
CHICAGO AMERICAN
January 20, 1958)

"The Tonga Islands in the Pacific have no public debt, no crime, and no drunkenness."
**Newspaper filler. Steps should be taken at once to carry civilization to these unfortunate people.

The Indian Statesman -
October 26, 1957

CHICAGO WARRIOR

IMPORTANT NOTICE !!!

THE PUBLIC IS CORDIALLY INVITED TO

"OPEN HOUSE"

TO BE HELD ON SUN. FEB. 16th

2 to 6 P.M. AT THE

AMERICAN INDIAN

CENTER INC.

411 NORTH LASALLE STREET

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AMERICAN INDIAN CENTER, INC.
411 N. La Salle Street
Chicago 10, Illinois

NON-PROFIT ORGANIZATION

Virgil J. Vogel
308 W. 66th St.,
Cicago 21, Ill

7TH ANNUAL

AMERICAN INDIAN POW WOW

September 16 | 17 | 18

1960

THILLEN'S STADIUM
DEVON & KEDZIE
CHICAGO

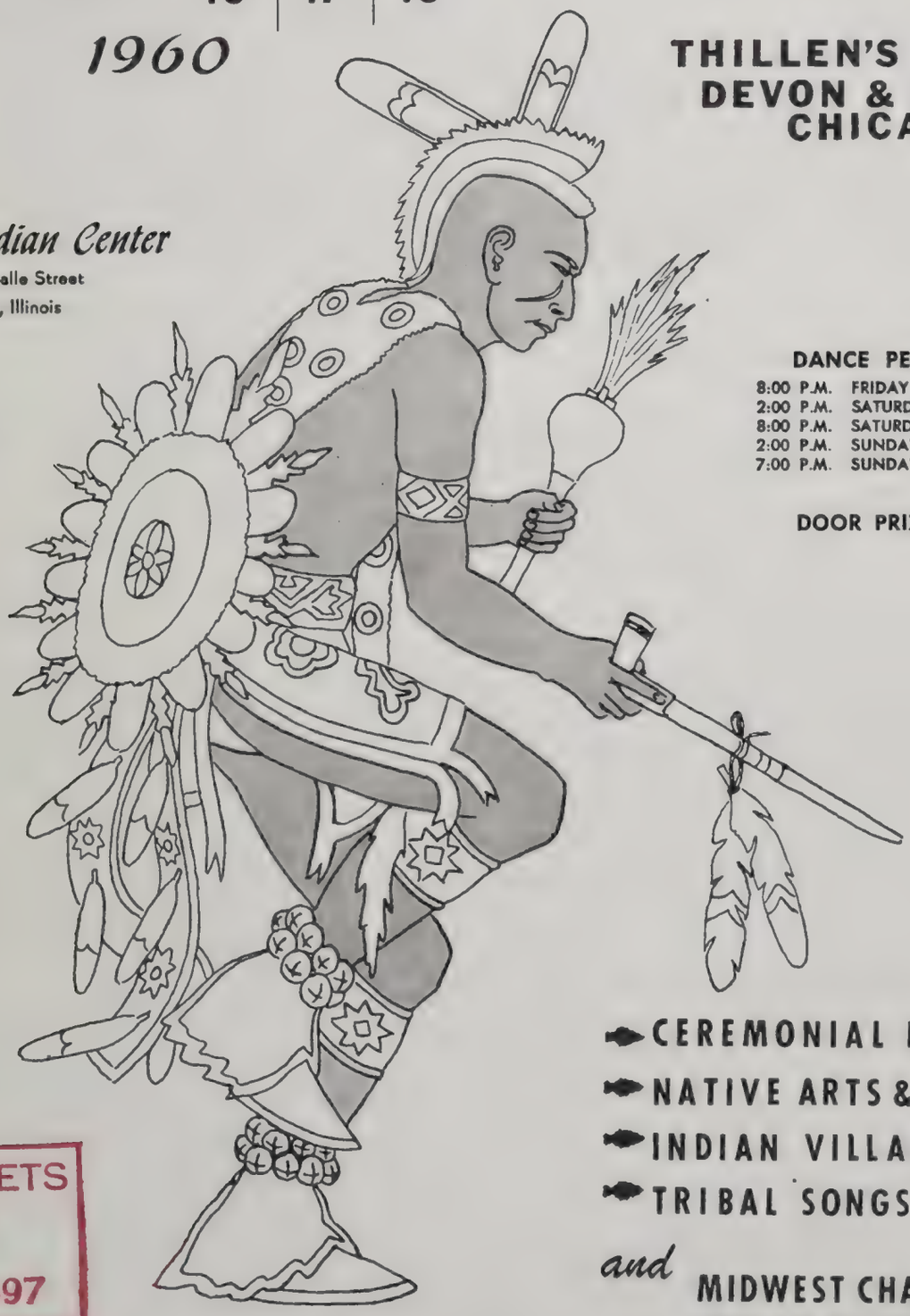
BENEFIT OF

American Indian Center

411 North LaSalle Street
Chicago 10, Illinois

ADMISSION

Adults $1.00
Children 50c



DANCE PERFORMANCES

8:00 P.M. FRIDAY .....SEPTEMBER 16
2:00 P.M. SATURDAY ...SEPTEMBER 17
8:00 P.M. SATURDAY ...SEPTEMBER 17
2:00 P.M. SUNDAY .....SEPTEMBER 18
7:00 P.M. SUNDAY .....SEPTEMBER 18

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- TRIBAL SONGS

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ENDORSED BY THE CHICAGO ASSOCIATION OF COMMERCE AND INDUSTRY FOR THE YEAR ENDING DECEMBER 31, 1960.

THE AMERICAN INDIAN CENTER

PURPOSES

To promote the affiliation of the American Indians of all tribes who reside in the Chicago Metropolitan Area and their non-Indian friends into an educational, civic and cultural organization; to establish and operate an Indian center; to promote fellowship among the American Indian people of all tribes living in the Chicago Metropolitan Area and to create bonds of understanding and fellowship between Indians and non-Indians living in the Chicago Metropolitan Area; to stimulate the natural integration of the American Indians into the community life of the City of Chicago; to foster the educational and economic advancement of American Indian people; to encourage artistic and avocational pursuits by American Indian people; and to preserve and foster American Indian arts, crafts and cultural values.

From Articles of Incorporation

American Indian Center

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Chicago 10, Illinois

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American Indian Center

411 North LaSalle Street • MIchigan 2-9697
Chicago 10, Illinois

A Community Fund Agency

A Non-profit Organization

ENDORSED BY THE CHICAGO ASSOCIATION OF COMMERCE AND INDUSTRY FOR THE YEAR ENDING DECEMBER 31, 1959.

OUR OWN

AMERICAN INDIAN CENTER

Chicagoland has among its citizens over six thousand American Indians who have made our city their home. They come from the Great plains and from the Woodlands; from the Everglades and from the Desert Country. They come to make their way, to raise their families, to take part in Chicago. No one neighborhood is their own. They have made their homes in all the areas of Chicagoland.

But there is one place where all can meet, can come together in the old familiar ways and talk about family and friends, about jobs, and problems met and about opportunities. At their own American Indian Center, Indians of over eighty different tribes have met to visit together and to take part in the programs of their Center. Some may come to get much needed help, others may come to give it. Some may come for that great lift to morale that comes from a fine social evening with friends who understand you. For all, there is the opportunity for a truly rewarding experience, - the chance to really take part, to take responsibility in building an urban service institution of real stature that is their very own.

The American Indian Center has a social and recreational program, under the leadership of a group program director. Perhaps the greatest part of this program for many is the chance to get together for a good visit of an evening. Here, with a bite to eat and a friend to talk to, with the rythmic throb of the drum and the voices of the singers as they chant the old songs, as we dance and we visit with the others, we feel at home.

The American Indian Center has a social service and welfare program. A thoroughly trained case-worker gives practical help and counsel when this is needed. Although this type of work is largely referral work for the Center, where the Indian Chicagoan is guided to the social agency which can best serve his need, the Center has its share of those emergencies which must be met right away as well. A group of the younger people, the "Thunderbirds" have their own organization in which to take part. There is square-dancing and rock and roll, and basketball and baseball teams, and a good box-social once in a while, and movies on Saturday night.

The American Indian Center has an Indian Arts and Crafts program. For the Indian craftsmen and artists of the reservation and the settlements, the marketing of their work presents a very real difficulty. Through the Indian Center Gift Shop and through its Indian Arts and Crafts Fairs, the American Indian Center is able to foster and encourage this rich contribution of Indian culture. In addition, the income from these ventures is an important source of funds to carry out the work of the Center.

The Dance Club of the American Indian Center is rapidly becoming famous in Chicagoland for their fine performances in programs of Indian tribal and ceremonial dancing. They have served in a wide variety of programs, from the small Lodge or Women's Club meeting to the St. Patrick's Day Parade! They are available too for that special program, at a very nominal fee. To arrange for their services, call the American Indian Center. Their contributions help keep our Center going.

But perhaps the most important of the programs of the American Indian Center is the operation of the Center itself. The Center is unique among social agencies. It's board of directors is elected by the membership of the Center. Its program is their own, and so is the responsibility of carrying it out well and successfully. The members of the Center are building a responsible social agency of their very own. In doing this, they are taking part in the life of Chicagoland as participating citizens, and the experiences which this greater program provides are most educative and truly rewarding.

The American Indian Center is a "Red Feather" agency receiving financial assistance from Chicago's Community Fund. It has been endorsed by the Chicago Association of Commerce and Industry for the year ending December 31, 1959. The Center is organized as a non-profit agency under the laws of the State of Illinois. A grant from the Emil Schwartzhaupt Foundation has helped it part way through the difficult early period of organization for self-management.

But by far the greater portion of the money necessary to carry out the work of the Center must be raised by the Center itself, through its staff and its membership effort. Your help is needed if the work of the Center is to continue. We hope that you will want to contribute to its support, and so we have provided the form below.

☐ My contribution for the work of the American Indian Center is enclosed, in the amount of $_____.

NAME_____ ADDRESS_____

CITY_____ STATE_____

TRIBAL AFFILIATION (If Indian)_____

WELCOME TO OUR CENTER

Our American Indian Center welcomes to membership all who are interested in Indian affairs and in the work of our Center. We need your help and support to continue and improve upon the fine work that has been done in the past.

Our News Bulletin, the "WARRIOR" is issued twice each month and is mailed free to all members of our Center. For our "From Our Readers" page, we look to you for your ideas and suggestions as to how to improve our Bulletin and the programs of our Center.

To join our Center membership, use the handy form below.

Enclosed is my payment of $_____dues. I wish to join you in membership in The American Indian Center as

☐ Regular Member	1.00 per year
☐ Contributing Member	5.00 per year
☐ Sustaining Member	10.00 per year
☐ Supporting Member	25.00 per year
☐ Organizational Membership	15.00 per year
☐ Life Member	100.00 (in lieu of annual dues)

I understand that I will receive the "Warrior" free, as a member of the Center.

Name_____Address_____

City_____State_____

Tribal affiliation (if any)_____

7TH ANNUAL

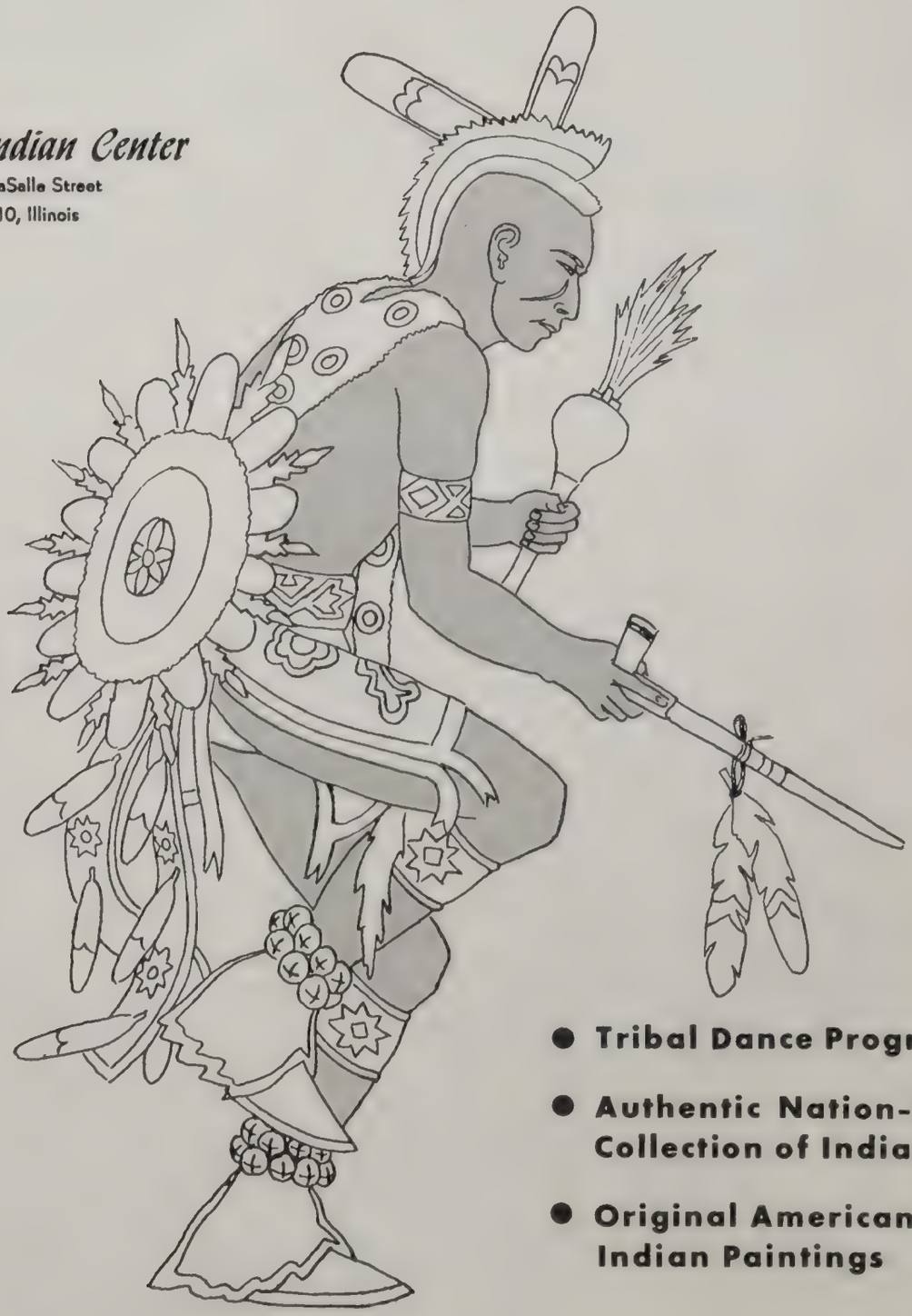
AMERICAN INDIAN EXPOSITION

MAY 13, 14, 15, 1960 8TH ST. THEATRE

BENEFIT OF

American Indian Center

411 North LaSalle Street
Chicago 10, Illinois



- **Tribal Dance Program**
- **Authentic Nation-Wide Collection of Indian Crafts**
- **Original American Indian Paintings**

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FINE QUALITY INDIAN ARROWHEADS

We are now supplying retail shops and large collections with beautiful "birdpoints" in flint, stone, quartz, etc. materials. The arrowheads are ¾" to 1¼" and exquisitely flaked. Collected from Southwestern states and guaranteed authentic relics of these cultures. These "birdpoints" are known to sell up to 75¢ and even more in the retail shops we supply.

We offer you postpaid:

100 arrowheads – $26
1,000 arrowheads – $245

We specialize in small arrowheads and can give you the benefit from our tremendous purchasing. If you are a gem and "rockhound" you will find these birdpoints excellent when combined into jewelry items.

If you wish to see samples before ordering quantity, we offer you 20 for $7 postpaid.

William Hardy
Box 547
Englewood City
New Jersey

The
ZUNI SHOP

211 WEST COAL — GALLUP, NEW MEXICO

Perhaps, like so many other discriminating people, you would like to own a Navajo rug. But, you want the rug to be of the highest quality, best design, and not being an expert on this, you don't know how to select and choose one.

Or, you would like a piece of Indian hand-made jewelry, not necessarily the most expensive, but the best in workmanship, materials, and design, or a piece of Indian pottery, not just any piece, even of the famous name products, but a particularly lovely, functional bowl or vase. Do you know what the best is? Can you recognize the outstanding pieces in these various crafts, not being a craftsman yourself?

Well, it doesn't really matter if you do your shopping at The Zuni Shop, because Mrs. Katie Noe, owner and operator of this, one of Gallup's most exclusive craft shops, stocks and offers for your selection only the best. Every piece of merchandise in The Zuni Shop is hand-picked. Rugs, jewelry, as well as each piece of San Ildefonso, Santa Clara, Acoma, Hopi and Zuni pottery is all selected individually.

Not only first prize and special awards at the Ceremonials and State Fair have been won by articles in The Zuni Shop, but also grand prize awards—the best made anywhere by Indian craftsmen.

Fred Bowannie, the Zuni silversmith at The Zuni Shop, is well known for his excellent silver work and has attended Indian arts and crafts exhibits throughout the country.

In shopping at The Zuni Shop you are assured of dependable values and authentic crafts.

"Authentic Indian Craft Materials"

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Shells

AMERICAN INDIAN PAINTING

By Mrs. Jeanne O. Snodgrass
Curator: American Indian Art
Philbrook Art Center, Tulsa

Water Serpent by Dick West, Cheyenne (example of newer styles)

The modern school of Indian painting in the flat, two-dimensional manner is 40 years old. It stems back to the ancient tradition of painting on hides, bark, rock walls and cliffs, and to the sand paintings of the Southwest.

In the early 1920s there was an awakening of latent talent among young Indians who were inspired by examples of the art of their forefathers, and with the help of several small groups of interested white people they set about to preserve the old techniques and to document the lives of their people.

The first Annual painting competition for American Indian artists was inaugurated by Philbrook Art Center with a heartening beginning in 1946. Today this event is one of Americas most significant Art events. Philbrook's annual purchases from these exhibitions now number 300 paintings by Indian artists. Until recent years, these paintings have been executed in what is often refered to as the "traditional" style. The "traditional" style stresses strong out-line, executed on paper, using water color, tempera or casein applied in flat, solid color areas. The compositions are usually arranged in formal, often symetrical designs with the subjects relating to almost every facet in the life of the Indian. Because this subject matter holds tribal, religious or ceremonial significance, careful execution of detail has become an integral part of the Indians approach to his art. Action figures are HIGHLY animated and are suggestive of the actual restraint and control which governs the movements of the Indian in work, sport or ceremony. Because of the accuracy of character, costumes and custom, these paintings are extremely valuable ethnologically as authentic records of the American Indian culture, as well as being a significant art expression.

Since 1957 newer styles of painting have been gaining favor among many Indian artists. The subject of these new styles follows that of the "traditional" technique. Philbrook will continue to encourage Indian artists to search out his own path, whether it be toward "traditional" or "non-traditional".

The Philbrook Art Center's traveling exhibition of Indian paintings on display in Chicago during the Seventh American Indian Exposition is a representative selection of work done over a period of fifteen years by some of the finest artists in North America. These artists are to be commended for contributing so much to so many.

"Going Through the Ceremonial Hoops" by Andrew Tsinhanjinnie, Navaho in the Contemporary American Indian Painting Collection at Philbrook Art Center, Tulsa, Okla.

UNIVERSITY OF Chicago PRESS

Studies of the American Indian

INDIAN LIFE IN THE UPPER GREAT LAKES
11,000 B.C. to A.D. 1800

by George I. Quimby. This study to be published in Fall 1960, will be the first comprehensive account of the early cultures and history of the Upper Great Lakes region – coordinating cultural and geological events into a meaningful interpretation of archaeological findings. $5.95

INDIANS BEFORE COLUMBUS

by Paul S. Martin, George I. Quimby, and Donald Collier. "A total review of the prehistory of North America . . . authentic and intelligible . . . The volume will be invaluable as a textbook . . . and as a reference work for the intelligent amateur and interested layman." –A. L. KROEBER, *Chicago Natural History Museum Bulletin.*

140 Illustrations and Charts. A Glossary of Archaeological Terms. $8.50

SOCIAL ORGANIZATION OF THE WESTERN PUEBLOS

by Fred Eggan. A much-needed condensation and interpretation of the major scientific papers and studies on the socio-ceremonial organization of the Hopi, Zuni, Acoma, and Laguna of Arizona and New Mexico. $6.00

SOCIAL ANTHROPOLOGY OF NORTH AMERICAN TRIBES

edited by Fred Eggan. A revised and enlarged edition of a classic in its field – the first all-inclusive analysis of the social organization and kinship system of the North American tribes. $8.00

RED MAN'S AMERICA

by Ruth M. Underhill. This important contribution to our knowledge of Indian Life – and lore presents a detailed survey of Indian societies from the Stone Hunters to the American citizen of today. Many excellent drawings and maps. $7.50

THE LAST TREK OF THE INDIANS

by Grant Foreman. The vivid, startling account of how the Indian tribes of Illinois, Indiana, Ohio, and the eastern states were driven – cold, sick, and grief-stricken– across the broad expanse of America to Oklahoma. $5.00

Through your bookseller

UNIVERSITY OF Chicago PRESS 5750 Ellis Avenue, Chicago 37, Illinois

IN CANADA: *The University of Toronto Press, Toronto 5, Ontario*

GALLERY SHOWING

ORIGINAL
AWARD WINNING
AMERICAN INDIAN PAINTINGS

	ARTIST	TRIBE	PAINTING
No. 1.	Fred Beaver	Creek	Creek Women's Ribbon Dance
No. 2.	Fred Beaver	Creek	Eagle Dancer
No. 3.	Fred Beaver	Creek	Seminoles Bringing in Supplies
No. 4.	Fred Beaver	Creek	Sing Ceremony-Eve of Stick Ball Game
No. 5.	Acee Blue Eagle	Creek-Pawnee	Pawnee Women Preparing Food
No. 6.	Acee Blue Eagle	Creek-Pawnee	Indian Dancer
No. 7.	F. Blackbear Bosin	Kiowa-Comanche	Prairie Fire
No. 8.	F. Blackbear Bosin	Kiowa-Comanche	Wind Spirit
No. 9.	Woodrow Crumbo	Pottawatomie	Painting Ceremony
No. 10.	Woodrow Crumbo	Pottawatomie	Indian in the Snow
No. 11.	Patrick Desjarlait	Chippewa	Making Wild Rice
No. 12.	Cecil Dick	Cherokee	Cherokee Indian Ball Game
No. 13.	Cecil Dick	Cherokee	Buffalo Chase
No. 14.	Allan Houser	Apache	Hunting Song
No. 15.	Calvin Larvie	Sioux	People of the Sky
No. 16.	Calvin Larvie	Sioux	Return of the Scout
No. 17.	Charles Lee	Navaho	Navaho Horses
No. 18.	Charles Lee	Navaho	Winter in Navaho Land
No. 19.	Solomon McCombs	Creek	Creek Indian Burial Ceremony
No. 20.	Outie	Hopi	Butterfly Dancer
No. 21.	C. Terry Saul	Choctaw	Choctaw Bone Picker Ceremony
No. 22.	C. Terry Saul	Choctaw	Choctaw Grave Cry
No. 23.	Andrew Tsihnahjinnie	Navaho	Watering the Horses
No. 24.	Andrew Tsihnahjinnie	Navaho	Going Through the Ceremonial Hoops
No. 25.	Pabilita Velarde	Santa Clara Pueblo	Pottery Sellers
No. 26.	Carl Woodring	Osage	Osage Peyote Man
No. 27.	Carl Woodring	Osage	Osage Marriage Ceremony
No. 28.	Solomon McCombs	Creek	Creek Indian Social Ball Game

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The beautiful and highly-prized gem which we call "Turquoise", (from the French word meaning "Turkish Stone"), was known and revered by the Indians of the American Southwest in ancient times. Archaeological excavations have yielded examples of finely worked turquoise dating back to approximately 950 A. D., while a National Geographic Society expedition of the '20's unearthed one turquoise necklace of over two thousand separately formed beads and made by skilled Indian craftsmen of over a thousand years ago.

In comparison with this antiquity, the exquisitely worked combination of turquoise and silver which we find in the creations of the Indian silversmiths of the Southwest is relatively new. Shortly before the turn of the century, the Navajos began to work silver, and the first pieces were made from silver coins. Not very long afterward, the Zunis began to use silver in settings for their beautifully worked turquoise pieces.

Two major types of silverwork are characteristic of the Navajo; in one, sheet silver is used, while the other is a cast form in which the molten silver is cast in molds made by the craftsman himself from a relatively soft pumice. Many of the famous designs of Navajo silverwork come from Spanish, Moorish and Mexican sources, and it was from the Mexican silversmith that the Navajo first learned his craft. For the Navajo craftsman, the silver's the thing, and turquoise is most often used to decorate a creation in silver.

It is the Zuni who works primarily with the gem, and in exquisitely formed inlays and channel work, turquoise and shell are displayed, beautiful in form and design. Since early times, they have developed a skill in carving their lovely gem into their favorite images and shapes that is sheer artistry in stone.

Less than 50 years ago, the Hope turned to silverwork, and developed their own characteristic technique, called the "overlay" method. In this technique, designs are cut from sheet silver and then silver welded to another solid flat piece to leave a raised design. The base section is then darkened, to contrast with the highly polished design piece in dramatic and beautiful contrast.

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THE KACHINAS OF THE PUEBLOS

In the religion of the Hopi Indians of the Southwest, Kachinas are supernatural beings who help to guide the destiny of the people. For part of the year, from about the middle of July until the winter solstice, the Kachinas dwell on the high neighboring mountain peaks. From the time of the winter solstice until July, these supernatural beings are in the villages of the people, and this period is marked by the performance, in the villages, of the colorful Kachina Dances.

In the Kachina Dances, one of the most colorful and artistic of American Indian dance forms, men of the Pueblos are dressed in costumes of the different Kachinas they are impersonating. In the ceremony of the dance, the Kachina dancer is no longer the man of the Pueblos, but becomes the Kachina he represents, and in this way a strong and definite link is formed between the people of the Pueblos and the supernatural beings who dwell on the mountain peaks.

So that the children of the Pueblos will learn to know the Kachinas, and learn to know what must be done so that things will go well for the people, little Kachina Dolls, or likenesses of the Kachinas, are made for them by their friends and relatives. At the time of the Kachina Dances, these dolls will be given to the children by the Kachina Dancers. There are many different Kachinas to learn about, and during the year the children will have the little dolls to remind them of the names of the Kachinas, the different costumes and appearance of each one and the ways in which the Kachinas may help the people, may bless their village, or, perhaps, punish them for having done wrong.

The Kachina dolls of the Pueblos, sculptured in wood and expressing the personalities of the Kachinas they represent in costumes artistically created for this expression, are one of the most distinctive of the art forms of the American Indian.

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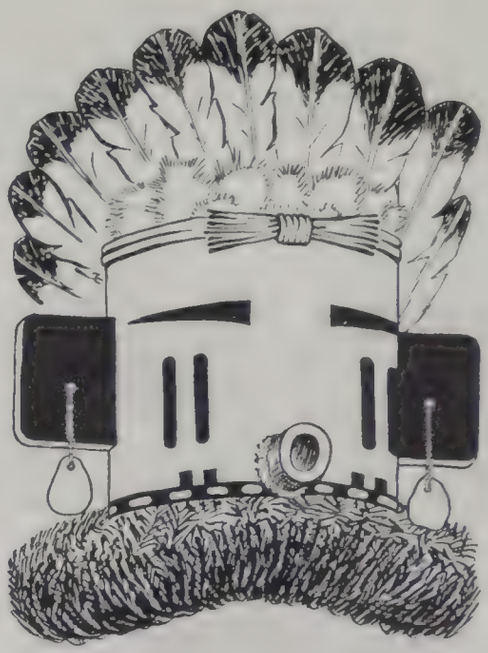

THE KACHINA and the WHITE MAN

by Frederick J. Dockstader
Museum of the American Indian

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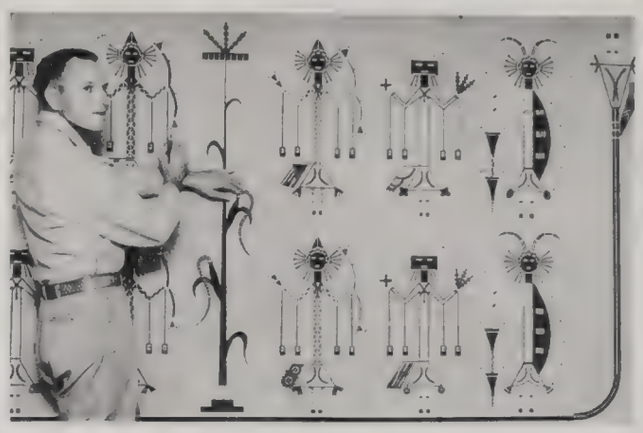
Culture Areas and Approximate Location of American Indian Tribes Today (originally published by the Indian Arts and Crafts Board)



NAVAJO INDIAN artwork in the textile and silversmithing fields has long been famous, but that the Navajo possess an equal genius in working with colored sands, is less well known. Practised in isolated and inaccessible areas, often under circumstances preventing Whites from attending the accompanying ceremonies, custom requires that all sandpaintings be made and destroyed within the span of one sun. Hence "collecting" such work is impossible, under ordinary conditions.

In the Muscum of Navajo Ceremonial Art, the Huckell, Bush, Newcomb and Wetherill Collections, reproductions of sandpaintings may be seen, plus a large amount of printed material on the subject; and some actual sandpaintings by Navajo hatali have been preserved by careful treatment. Many attempts have been made to transfer this art to a medium applicable to contemporary use, but so far these have been unsatisfactory.

It has remained for Captain Douglas to develope a technique sufficiently parallel to native work to merit serious attention. His method is successful in retaining the texture of the native sand; it retains the accurate color of the original; it permits reduction in size without loss of fine detail. His work is based on fifteen years research and study of authentic source material, intensified by field work on the Navajo reservation. This has resulted in an appreciation of artistic design, ceremonial demands, color sensitivity, and technical skill which has been most successfully incorporated into his art.

Nor is this all, – by his willingness to go to any limit in order to preserve authenticity, Captain Douglas has obtained his own earth colors from many sources, hand-ground them to produce the precise shades desired, and thus achieved a final product which is a near the original as is humanly possible, yet proves useful to the urban White environment.

I congratulate Captain Douglas for having achieved such technical skill, for his sympathetic understanding of an esoteric art, and extend my personal word of appreciation for his sincere devotion to the Navajo and his art.

Frederick J. Dockstader
Exec. Director Museum of
The American Indian
Heye Foundation N.Y.C.

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PROGRAM

Seventh Annual
American Indian Exposition
Chicago, Illinois
May 13, 14, 15, 1960

1. Welcome Song

2. Friendship Dance ..... A Universal number, used by most Indians in North America to open their Pageants, Programs, Pow-Wows, Ceremonials, and other events.

3. Harvest Dance ..... During the Fall of the year, when there was a bountiful harvest of corn, this harvest dance took place and everyone was happy and rejoiced that they could have plenty to eat.

4. Green Corn Dance ..... In late fall this dance was also used in giving thanks for a bountiful harvest.

5. Hoop Dance ..... This requires a great amount of skill. The dancer goes in and out of the hoops without missing a beat of the drum.

6. Green Grass Dance ..... This dance was used in early Spring when the first green grass appeared on the prairie, a floating pasture for the ponies when the war parties went forth.

7. Kids Dance ..... This is the future generation of dancers who will carry on the Indian traditions and dances.

8. Buffalo Dance ..... Buffalo Dance is one of the important ceremonial dances. The Buffalo have the power to bring the snow among the Hopi so that the ground will be moistened for the spring planting.

9. Bean Dance ..... Used in thanks for a bountiful harvest in late Fall.

10. Ribbon Dance ..... This dance was originally used in marriage ceremonies where wedding belts were woven to make a more secure marriage.

11. Fish Dance ..... This dance pantomines the different movements of the fish, being done only by the men of the tribe.

12. Lord's Prayer ..... In Indian sign language by Helen Harden of the Winnebago-Chippewa. Sung by Treetop of the Winnebago.

DANCE PERFORMANCES

Friday, May 13, 8 P.M.
Saturday, May 14, 2 P.M., 8 P.M.
Sunday, May 15, 3 P.M.

— INTERMISSION —

Sunday, May 15, 1960: Presentation of Miss American Indian of Chicago Contest Awards

13. Eagle Dance ..... Eagle dances are danced if the people are ill. The eagle enters the village bringing good things for the people, and as it leaves it carries away all evil on it's wide spreading Wings.

14. Shield Dance ..... This is a story of two young braves in combat, with only one coming out alive.

15. Swan Dance ..... This is danced by the women, you will notice the outstretched arms resembling the wing of this graceful bird.

16. War Dance ..... The songs that are sung relate to the story of the battle, the braves deeds of the warriors and the joy of their return.

17. Blanket Act ..... A point of educational interest. This will show the different uses of the Indian blanket.

18. Rain Dance ..... In the semi-desert region of the southwest, the Indians do the Rain Dance in hope that the spirits will bring rain among their crops, so they can have plenty to eat.

19. Dog Feast Dance ..... During one terrible winter, all the game deserted the plain — it was vowed at that time if their next hunt was successful, a great feast would be held for their hunting dogs. The dogs were held back in a large circle until certain songs were sung at which time they were given the choicest portions of the meat.

20. Snake Dance ..... This dance pantomines the different movements of the snake, done by all members of the tribe.

21. Pipe Dance ..... (Calumet) Only warriors who had distinguished themselves in combat were eligible in this dance.
(Kiowa) Dance of Victory.

22. Star Spangled Banner ..... Sung by Treetop, of the Winnebago.

Program subject to change without notice.

AUTHENTIC INDIAN RECORDINGS

FOLKWAYS RECORDS, the world's largest producer of authentic folk music on records, offers a unqiue series of recordings of American Indians, recorded on location. All records are 12" long-playing (33-1/3 rpm) and sell for $5.95 each.

FM4003 (P1003) SONGS AND DANCES OF GREAT LAKES INDIANS. Recorded on location in Iowa, Wisconsin, Michigan and New York State by anthropologist Gertrude P. Kurath. Notes and song texts in full description of the music of the Algonquins and Iroquois. Included are animal, medicine, pow wow, peace, hunting songs and dances; eagle, bear and deer songs and dances, flute melodies.

FE4401 (P401) MUSIC OF the SIOUX and the NAVAJO, recorded in Indian communities by Willard Rhodes in cooperation with the U.S. Office of Indian Affairs. Sioux recordings include: Rabbit Dance, Sun Dance, Omaha Dance, love songs, cult songs, honoring song. Navajo recordings include: Squaw Dance, Night Chant, riding song corn-grinding song, silversmith's song, spinning dance, song of happiness (children). Notes.

FE4420 (P420) MUSIC OF THE AMERICAN INDIANS OF THE SOUTHWEST, recorded by Willard Rhodes, in cooperation with the U.S. Office of Indian Affairs. Including the Navajo, Zuni, Hopi, San Ildefonso, Taos, Apache, Yuma, Papagao, Walapai and Havasupai peoples music. Pueblos, South Athabascans, Rancheria tribes, Plateau Yumans. Notes by Harry Tschopik Jr. and Willard Rhodes.

FE4445 (P445) FLATHEAD INDIAN MUSIC, recorded by Alan and Barbara Merriam in Montana in the summer of 1950. This music was selected from the most complete study of the musical culture of these people. Includes: Wake-up Scalp Dance, Owl Dance, Love, Gift Dance, Jumpin' Dance Snake Dance, Sweathouse and Lullaby songs. Stick games flute and drum music. Illustrated notes included.

FE4464 (P464) INDIAN MUSIC OF THE CANADIAN PLAINS, recorded by Ken Peacock for the National Museum of Canada. Recordings of the Blood, Cree, Blackfoot and Assiniboine Indians made on the reservations. They include war songs, greeting songs, stick games, Chicken Dance, Grass Dance, Owl Dance, Sun Dance, Crazy Dog Dance, and others. Notes.

FW8850 INDIAN MUSIC OF THE SOUTHWEST recorded by LAURA BOULTON. This famous album is now reissued on Long Play. Hopi, Zuni, Navajo, Taos, San Ildefonso, Santa Ana, Mohave, Papago Pima, and Apache music recorded on location. Instrumental and vocal solos and choruses. Kachinas, Harvest songs, Squaw dances, Night Chant, Corn Dance; Horse song, bird songs, Medicine songs, Social dances. Descriptive notes.

FD6510 NORTH AMERICAN INDIAN DANCES. With dance notes and descriptions by Ronnie and Stu Lipner. Night Chant Dance, Rabbit Dance, Sun Dance, Omaha Dance, Devil Dance, Eagle Dance, Harvest Dance, Rain Dance, Squaw Dance, War Dance, Snake Dance, others. Illustrated notes.

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The Navajo Rug

The land of the Navajos covers portions of Arizona, New Mexico and Utah, and from Navajoland comes one of the most highly prized of all of the artistic creations of the American Indian, – the Navajo rug. With her home-made loom and implements, the Navajo woman is able to accomplish a kind of tapestry weaving form that it would be next to impossible to duplicate through the use of machinery. She uses no formal drawings or patterns in her work, and the design of her creation comes to life through her own imaginative artistic inspiration and the skill of her hand.

It is said that weaving was first taught to the Navajo by nature's own weaver, the spider, and the Navajo woman who first received this instruction was known as the "Spider Woman". The first Navajo rugs were woven to leave a small hole, – the spider web hole, – in the center. Today, the weaving of rugs is perhaps the most important means of livlihood which the Navajo have, and it accounts for about one-fourth of all of their income from the raising of livestock.

Some commercial dyes are used in coloring the wool to get the designs and effects desired, but the first, and still the really basic, colors used by the Navajo weaver are the natural colors of the wool of the sheep, and these are white, black, brown, and a grey achieved with a mixture of the black and white. Vegetable dyes, made localy, and a few commercial colors, are also used.

Perhaps the most popular and traditional of the basic design shapes used in the creation of the total rug pattern are the great diamond, the square, the parallelogram and the triangle, and these are combined in the inspiration of the individual weaver, so that exact duplications do not often occur. As a textile art form, the Navajo rug, created through the use of home-made implements which have remained almost unchanged from their first beginning, the women of the Navajo create for us a textile art form that cannot be equalled anywhere in the world. The finest of their works are treasures of artistic expression.

Introducing

The American Indian Dance Club

Performers for the Seventh Annual Chicago American Indian Exposition

The American Indian Dance Club of Chicago is rapidly gaining a reputation as perhaps the foremost group of American Indian Dancers of the Midwest. Indians have come to live in Chicagoland from the length and breadth of America, to live here, and here to make a new home. They come from many different enviornments, from many different tribal groups, with different ways, different customs, and different stories to tell.

But there is one great tradition in which they all can share, one great activity in which all may take part, and that is the tradition of the American Indian Dance. Joyous, yet serious, traditional and historic, yet flexible and open to present-day influences and innovations, the American Indian Dance is the great common expression, an art form old as the ancient ways and modern as today.

Membership in the American Indian Dance Club of Chicago is open to those of Chicagoland's Indian citizens who know their dances as they should be danced and who have the traditional costumes of the tribes from which they came. From almost a purely social function, the Dance Club has become one of the most colorful of show troupes. They are in demand to present their fascinating and dramatic programs of the Indian Dance before a great variety of Civic functions, and for the programs of Men and Women's Clubs and organizations, Church groups, Youth Groups, and Fraternal Associations. Groups of from four or five to perhaps forty or fifty are avaliable for all suitable occasions, and are a colorful contribution to any program, at rates that are very reasonable. To contact them about your program, call the American Indian Center, MIchigan 2-9697. You will be glad that you did.

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Reprinted from "Indian Life", courtesy of the Inter-Tribal Ceremonial Association.

TRUE and the FALSE

IMITATION may be the sincerest form of flattery but not in the field of Indian handmade jewelry and silver. As it is being practiced there it perpetrates a fraud on the Indian craftsman, the honest Indian crafts dealer, and the buying public.

Imitation jewelry takes many forms, from pieces that are so obviously junk that no one should be fooled to replicas that contain sterling silver and genuine turquoise but whose main parts are turned out by machines in a production line basis and are practically indistinguishable from the handmade article.

Imitators who have machine reproduced the intricate appearance of a Zuni cluster bracelet or needlepoint using nickle for the metal and plastics with simulated matrix for the blue turquoise will blandly disclaim any attempt to copy the recognized original — and it is true that there is no copyright protection for a folk art even though it bears the mark of creative treatment by a talented craftsman.

Such imitations are ostensibly passed off as "sports jewelry" or "western jewelry" although the advertising doesn't hesitate to identify it as "Indian type," "Indian trend," "Indian design," and other suggestive titles that mislead many earnest buyers making their first acquisition of Indian jewelry from careless or unscrupulous salesmen.

Education and protection of the public has been the goal of those individuals and groups wishing to end the nuisance but the problem has not been easily solved. Laws have been enacted by the Congress and the States of Arizona and New Mexico, but they have proved difficult to enforce because most people dislike interrupting their travels to lodge complaints.

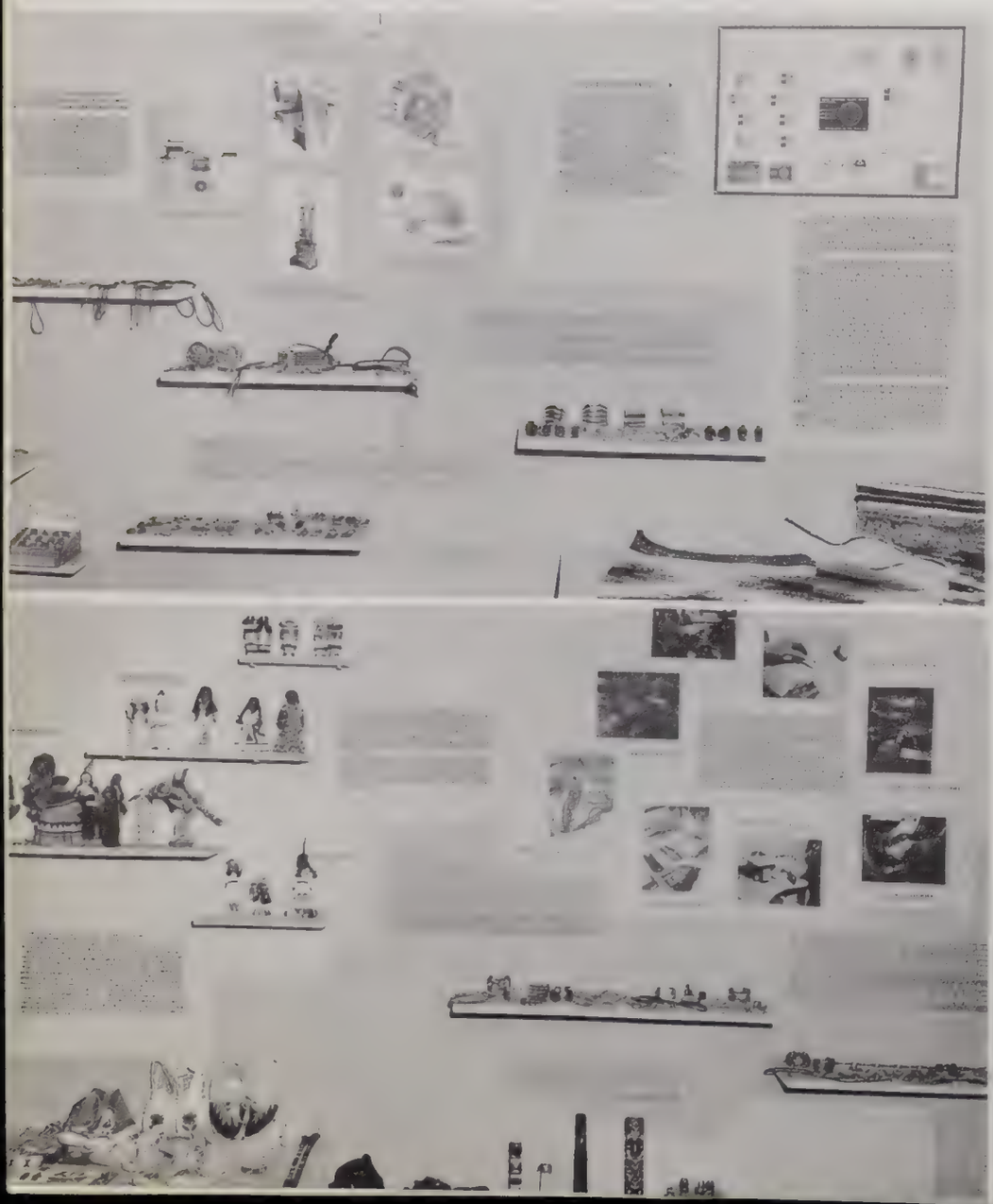
There is relatively little literature of a popular sort available for those who wish to familiarize themselves with the various genuine Indian crafts. Such education is best provided by visits to such displays as are found at the Inter-Tribal Indian Ceremonial in Gallup, New Mexico, by responsible dealers and Indian guilds, and various museums in the United States that feature displays of Indian crafts.

One of the most forceful steps taken is the "True and False" exhibit prepared by Frank Long, Southwest Arts and Crafts Specialist with the Indian Arts and Crafts Board, and successfully shown at the Ceremonial, The Navajo Tribal Fair, the state fairs at New Mexico and Arizona, and at the Museum of New Mexico in Santa Fe during 1958. It will be exhibited at most of these places again this year.

The result of painstaking research into the imitation of Indian crafts, the display has assembled matching pieces — both hand made and machine — of a wide variety of Southwest Indian jewelry illustrating the comparison, showing by pictures and text the methods of production employed by each.

The ultimate safeguard against such misrepresentation is an alert, informed buying public, able to identify the genuine and reject the counterfeit, wise in the choice of responsible merchants who handle sale of Indian crafts at retail level, and aware that the combination of sterling silver, genuine turquoise and Indian hand craftsmanship is worthy of its price when they purchase an individually created article that will always be a lasting treasure.

The True and False Exhibit demonstrates surface similarity and basic differences of craft
(Color Pictures by Laura Gilpin)



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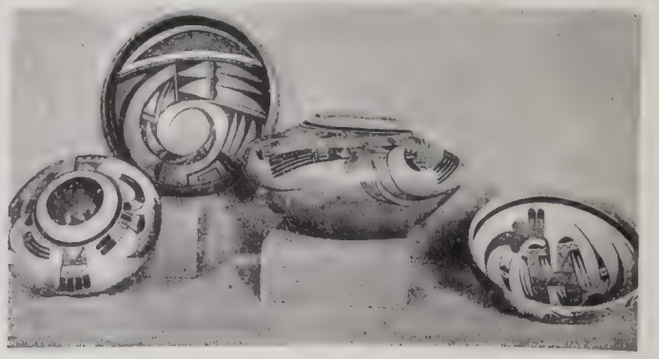
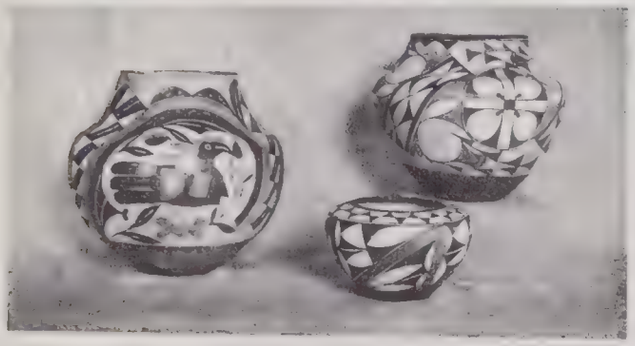


Black on Mottled Orange, Hopi



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Black on Cream, Santo Domingo

Three Colored Pottery, Zia

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Choose La Fonda, the famous "Inn at the End of the Trail," as headquarters for the conducted "Indian Detours" into the fascinating New Mexican pueblo country of inhabited Indian villages and prehistoric cliff dwellings; visit the "sky city" of Acoma and other pueblos from the Alvarado; tour the Navajo and Hopi Reservations from the hotels on the Grand Canyon South Rim—everywhere you'll find fine Fred Harvey accommodations and friendly advice from Harvey personnel who know how to make your trip into the Indian country a rewarding experience . . .

Best in the Southwest—Today as in 1876

OUR OWN AMERICAN INDIAN CENTER

Chicagoland has among its citizens over six thousand American Indians who have made our city their home. They come from the Great plains and from the Woodlands; from the Fverglades and from the Desert Country. They come to make their way, to raise their families, to take part in Chicago. No one neighborhood is their own. They have made their homes in all the areas of Chicagoland.

But there is one place where all can meet, can come together in the old familiar ways and talk about family and friends, about jobs, and problems met and about opportunities. At their own American Indian Center, Indians of over eighty different tribes have met to visit together and to take part in the programs of their Center. Some may come to get much needed help, others may come to give it. Some may come for that great lift to morale that comes from a fine social evening with friends who understand you. For all, there is the opportunity for a truly rewarding experience, – the chance to really take part, to take responsibility in building an urban service institution of real stature that is their very own.

The American Indian Center has a social and recreation program, under the leadership of a group program director. Perhaps the greatest part of this program for many is the chance to get together for a good visit of an evening. Here, with a bite to eat and a friend to talk to, with the rythmic throb of the drum and the voices of the singers as they chant the old songs, as we dance and we visit with the others, we feel at home.

The American Indian Center has a social service and welfare program. A thoroughly trained case-worker gives practical help and counsel when this is needed. Although this type of work is largely referral work for the Center, where the Indian Chicagoan is guided to the social agency which can best serve his need, the Center has its share of those emergencies which must be met right away as well. A group of the younger people, the "Thunderbirds" have their own organization in which to take part. There is square-dancing and rock and roll, and basketball and baseball teams, and a good box-social once in a while, and movies on Saturday night.

The American Indian Center has an Indian Arts and Crafts program. For the Indian craftsmen and artists of the reservation and the settlements, the marketing of their work presents a very real difficulty. Through the Indian Center Gift Shop and through its Indian Arts and Crafts Fairs, the American Indian Center is able to foster and encourage this rich contribution of Indian culture. In addition, the income from these ventures is an important source of funds to carry out the work of the Center.

The Dance Club of the American Indian Center is rapidly becoming famous in Chicagoland for their fine performances in programs of Indian tribal and ceremonial dancing. They have served in a wide variety of programs, from the small Lodge or Women's Club meeting to the St. Patrick's Day Parade! They are available too for that special program, at a very nominal fee. To arrange for their services, call the American Indian Center. Their contributions help keep our Center going.

But perhaps the most important of the programs of the American Indian Center is the operation of the Center itself. The Center is unique among social agencies. Its board of directors is elected by the membership of the Center. Its program is their own, and so is the responsibility of carrying it our well and successfully. The members of the Center are building a responsible social agency of their very own. In doing this, they are taking part in the life of Chicagoland as participating citizens, and the experiences which this greater program provides are most educative and truly rewarding.

Hand-made
American Indian Greeting Cards

- The beauty of Indian Art, in a Modern Setting
- 8 different Tribal Village and Ceremonial Scenes
- Silk-Screened by hand at the Mesquakie Indian Settlement
- A General-Purpose Form - so good for
  - *Personal Notes*
  - *Greetings from Vacationlands*
  - *Birthday and Seasons Greetings*
  - *Distinctive Notepaper*

. . . and only

10 cents each

A Box of Ten makes

A Lovely Gift . . .

American Indian Center
411 North LaSalle Street
Chicago 10, Illinois

Sale of these beautiful cards helps to keep our Indian Center going.

— order yours today

Please Send Me:

_____	**boxes of Hand-made "Indian Notes"**	**@ $1 per box**	**$**_____
_____	**of the "Boy Chief" Indian Notes**	**@ 10¢ ea.**	_____
_____	**of the "Pipe Dancer" Indian Notes**	**@ 10¢ ea.**	_____
_____	**of the "Making Fry Bread" Indian Notes**	**@ 10¢ ea.**	_____
_____	**of the "Two Deer and Brook" Indian Notes**	**@ 10¢ ea.**	_____
_____	**of the "Buffalo Dancer" Indian Notes**	**@ 10¢ ea.**	_____
_____	**of the "Buffalo Hunter" Indian Notes**	**@ 10¢ ea.**	_____
_____	**of the "Moccasin Game" Indian Notes**	**@ 10¢ ea.**	_____
_____	**of the "Squaw Game" Indian Notes**	**@ 10¢ ea.**	_____
		Total Enclosed	**$**_____

NAME ADDRESS CITY ZONE STATE

The American Indian Center - Serving the American Indian Citizens of the Chicagoland Community

A Red Feather Service

A Non-profit Organization

ENDORSED BY THE CHICAGO ASSOCIATION OF COMMERCE AND INDUSTRY FOR THE YEAR ENDING DECEMBER 31, 1960.

CERAMIC TILES

Silk Screened by Hand

AT THE MESQUAKIE INDIAN SETTLEMENT

TILE 6 x 6 INCHES **$1.50 EACH**

1. Blue Hote Kachina
2. Chakwaina Kachina
3. Stick Dancer Kachina
4. Mudhead Kachina
6. Buffalo Dancer
7. Fixing the Squash
8. Fixing the Corn
9. Buffalo Hunter
13. Two Deer at the Brook

AZTEC CALENDAR STONE

14. Mesquakie Warrior
15. Fawn
18. Aztec Calendar Stone
22. Boy Chief
25. Mesquakie Pipe Dancer
26. Bear Grass
27. Indian Paint Brush
28. Gaillardia (Blanket Flower)
29. Navajo Design
30. Inca Design

DISTINCTIVE INDIAN ARTISTRY
IN HAND DECORATED CERAMIC TILES

TAMACRAFT CERAMIC TILES: These delightful tiles are silk-screened by hand in brilliant everglaze colors, by members of the Tama Indian Crafts Association. Done in the full rich hues of traditional Indian art, they are kiln-fired for permanency, cork-backed for use as hot plates, complete with ribbon hanger for use as a truly distinctive wall decoration. In the authentic scenes of tribal ceremonial and village life, the original beauty of traditional Indian art finds expression in a modern form.

ORDER FROM

Tama Indian Crafts
Mesquakie Indian Settlement
Tama, Iowa

Tile size 6 x 6 inches $1.50 each

Wholesale and Retail – We Absorb All Shipping Costs

TAMA INDIAN CRAFTS – A CRAFTS ASSOCIATION OF MESQUAKIE SETTLEMENT INDIANS

American Indian Center

411 North LaSalle Street • MIchigan 2-9697
Chicago 10, Illinois

MEMBER:
WELFARE COUNCIL OF METROPOLITAN CHICAGO
ADULT EDUCATION COUNCIL OF GREATER CHICAGO
SOCIAL SERVICE EXCHANGE

A Red Feather Service

A Non-profit Organization

ENDORSED BY THE CHICAGO ASSOCIATION OF COMMERCE AND INDUSTRY FOR THE YEAR ENDING DECEMBER 31, 1960.

THE FEATHERED WARRIOR

PUBLISHED BY
THE AMERICAN INDIAN CENTER, INC
CHICAGO ILLINOIS

Chicago, Illinois
November 19, 1958

Mr. Benjamin Bearskin, Chairman, Bd of Directors
411 North LaSalle St.
Chicago 10, Illinois

Dear Mr. Bearskin:

With nominations for election to the positions on the Board of Directors closed, this is to inform you and the Board of Directors that two of the candidates as submitted on the slate have withdrawn. Those withdrawing are Mrs. Dorothy Holstein and Mr. Thomas Segundo.

Yours very truly,

(Sgd.)
Verne Miller,
Member - Nominating Committee

VM/lg

The following is the count of Ballots in the Election for three posotions on the Board of Directors of the American Indian Center, Inc. held November 22, 1958.

Charles R. Carey	29
Frank Fastwolf	31
James Frenchman	5
Susan Kelly	37
Thomas Mason	34
Daniel McLemore	3
Ernest Naquayouma	6
W. L. Wahnetah	32
Thurman Wolf	36
Total	213
72 Ballots - 3 votes each	216
1 Ballot Void	3
	213

Thurman Wolf has been newly elected to the Board as the result of the election. The Board members of the American Indian Center now total nine, who are:

Benjamin Bearskin	- Winnebago	- Chairman
Hiawatha Hood	- Yavapai	- Vice Chairman
Willard LaMere	- Winnebago	- Treasurer
Susan Kelly	- Sioux	- Secretary
Leonard Borman	- Non-Indian	
Thomas S.Mason	- Chippewa	
Eli Powless	- Oneida	
Dorothy Van deMark	- Non-Indian	
Thurman Wolf	- Omaha	

WELCOME!

NEW MEMBERS OF THE CENTER

Alice Martinez	Comanche-Aztec
Julie Martinez	Comanche-Aztec
Ralph Tecumseh	Pottawatomi
Connie LaMere	Winnebago
Mrs. Lillian Green	Oneida
Herbert Nanty	Apache
Walter Massey	Ottawa
Judy Massey	Ottawa
Richard Poweshiek	Mesquakie
Harold Lee Johns	Winnebago-NezPerce
Katie Redwing	Sioux
Frank Botone	Kiowa
Harold Lawry	Winnebago
Neffie Berryhill	Creek
Lorenzo Gonzales	Pueblo-Tewa

NON-INDIAN

Mr. & Mrs. L. R. Montgomery
Joan Salmon
June Greenlief
Frances N. Waxman
Robert C. Baker
Arthur W. Schultz
Elizabeth M. Schultz
Martin Rickey

THE "WRITING DESK"

So many of us have wished that there was a little place set aside at our Center to write that letter home, or to a friend, that we have set up the "Writing Desk" in the fourth-floor club room for this purpose. We now have some of our own Indian Center stationery for our use, too, and you will find a supply on hand at the Writing Desk for you, - in a special "from the Writing Desk" size for a friendly letter.

RUMMAGE GIVE-AWAY

Used clothing, cooking utensils, etc. will be on display at the Center, third floor, Saturday afternoon, December 13th at 3:00 P.M.

* * * * * * * * * * * * * * * * * * * *

OUR THANKS TO YOU!

Our most sincere thanks to Fred Harvey for the generous contribution of three roast turkeys for our Center Thanksgiving, and to the DAR, George Rogers Chapter, Business & Professional Women's Club for their very generous contribution of Fifty Dollars for the work of our Center. Our thanks too, to

Skokie Women's Club (Mrs. Hanson)
Maywood 20th Century Club (Mrs. A.W.Hagg)
Mrs Majkrzak
Mr. & Mrs Joe Lovelace
Mrs. J. Mulac
A & P Store (Frank Panico, Mgr.) 811 W. 103rd St.
Mrs. McKie
Mrs. Libert
Elva Sunday
Mrs. Buttinger
Mrs. Benjamin Bearskin
Mrs. Thomas S. Mason
Den 8, Pack 25, Oak Park Boy Scouts
Howard Anderson
Robert Craig
Paul Dalhberg
Richard Ochatz
Stephen Dubinsky
Glen Heinmiller

and Mrs. E.C.Heinmiller, for their contributions to our Center. These fine donations have a two-fold value, really, for us all. First, we are grateful for the support they represent, for this we need to keep our Center, - but second, is the great value of the gift of realizing that others wish us well and want to help all of us to keep our own American Indian Center great.

The Women's Chicago Beautiful Association Group, of whom Miss Agnes Vogler is President, will be visiting the Center, Thursday, December 4th at 2:00 P.M.

* * * * * * * * * * * * * * * * * * * *

OUR INDIAN ARTS AND CRAFTS CENTER

So many members of our Center are really interested in the development of our own Indian Arts and Crafts Center that we expect to have a very fine collection of authentic Indian handiwork on exhibit and for sale very soon indeed. Our new showcase should be installed on the fourth floor this week, and the first crafts work for our growing collection is beginning to arrive. What we all want to have is a collection of Indian arts and crafts from all over these United States, - a collection that will represent the best in its field, at our own Center. And then besides what we are receiving from the Indian workshops and homes in the woodlans and the desert country, the great plains country and the everglades, there will be the work of our own Indian Center craftsmen and women, - from silk-screening to the traditional beadwork. We will try to bring you a listing of what we have for sale and keep it up to date for you, especially now at the Christmas season. Among our things now on hand are:

MESQUAKIE
Ceramic Tiles, for wall plaques or "hot pot",
Silk—screened by hand, kiln-fired, Indian designs.

Large (6x6)	1.50
Medium (6x4¼)	1.25
Small (4x4)	1.00
Christmas cards, silk-screened by hand, box of twelve	1.50
"Indian-Notes", silk-screened by hand, box of twelve	1.50
Lacquered Indian Corn necklace	2.00

ZUNI jewelry- turquoise settings

2 Hair Barrettes, turquoise	6.00 ea.
3 pr Inlay asstd earrings, turquoise and black inlay	7.00 ea.
2 pr cluster drop earrings, turquoise	7.50 ea.
1 pr cost earrings, Knijewing design, turquoise	7.25
1 pr button earrings, turquoise	6.00
2 pr cluster earrings, turquoise	6.00 ea.
2 pr silver drop earrings	5.00 ea.
5 small Inlay pins, turquoise and balck inlay	6.00 ea.
4 cluster pins, turquoise	7.00 ea.
5 silver pins	4.50 ea.
2 cost pins, Knijewing design, turquoise	4.50 ea.
9 silver asstd earrings	4.00 ea.
3 silver pendants	4.00 ea.
5 silver crosses	4.00 ea.
3 pr cuff links	8.00 ea.
4 bracelets, turquoise	9.50 ea.

NORTHERN PLAINS INDIANS CRAFTS

4 suede purses, semi-beaded, asstd colors, 5x3	2.00 ea.
11 suede purses, semi-beaded, asstd colors, 6x5	4.00 ea.
21 suede and buckskin coin purses, semi-beaded, asstd, 3x3	2.00 ea.
2 beaded, buckskin neckties	4.95 ea.
1 pr. buckskin gloves	5.50
3 pr. small buckskin moccasins	
1 pr. size 2	2.75
1 pr. size 3	3.95
1 pr. size 7	4.95

(Arts and Crafts list continued)

NORTHERN PLAINS INDIAN CRAFTS

1 beaded belt, buckskin backing-blue background	12.50
2 work baskets, buffalo hide	15.00ea.
2 pencil boxes, buffalo hide	
2x73/4"	2.95
3x8	3.95
2 small moccasin coin purses	3.25ea.
2 small beaded coin purses, round	7.95ea.
2 beaded cigarettes cases	8.95ea.
4 necklaces with discs	
1-disc necklace	2.95e
3-disc necklace	3.95
2 1-disc necklace and earring set	4.95ea.
4 sets of beaded buttons, asstd colors	
3 sets, raised	2.95ea.
1 set,flat	2.25
5 pr. beaded earrings	
4 pr.assorted colors,	1.95ea.
1 pr. of Indian head design	2.95
1 pr. beaded combs	3.25
3 buckskin dolls	
6½ high on wood stand	5.95
9" high on wood stand	7.95
10 high on wood stand	9.95

CHIPPEWA

7 beaded bracelets	
5 beaded bracelets	1.25ea.
2 beaded bracelets with buckskin backing	1.95ea.
5 rabbit-foot charms, beaded	1.00ea.
5 small moccasins pins,semi-beaded	.85ea.

SIOUX

Linen napkins, cross-stitched in Indian design	3.00ea.

NAVAJO

4 dolls	
3 - 11"high	3.50ea.
1 - 5½"high	1.50
1 weaver doll with papoose on small loom,wood stand	3.50

ODJAWA

7 birchbark canoes, 16"long	1.00ea.

SOUTHWEST-Arizona

1 hand-woven straw bowl,10"diameter	3.00

(We will fill mail orders and send postpaid).

* * * * * * * *

BEADWORKERS

We have a good supply of really fine seed beads on hand now, in lots of beautiful colors. By our group buying, we have been able to save a great deal in the cost of these beads for you. They are now for sale at the Arts and Crafts counter in the Center office.

Those of you who want to learn to make some really fine Indian beadwork are welcome to the free classes given by Stella Johnson each Sunday at 1:00 P.M. at the Center.

SILK-SCREENERS

Our silk-screen group will be meeting at 1:00 P.M. on each Sunday afternoon at the Center from now on. Seems like the two-hour sessions on Monday evening have not been long enough time to get something done. The Sunday meetings will extend from 1 to 5 p.m. We are hoping to see some original handicraft in Christmas cards pretty soon.

The tour to a silk-screening plant scheduled for next Saturday, December 6, has been postponed. The Christmas season has meant longer working hours for too many of the silk-screen group, and so our trip will have to be postponed for a while.

* * * * * * * * *

We have been fortunate since September in acquiring a new staff to come in and make a very delayed winter program. Thanks to a large Indian and non-Indian membership, 275 at present, and groups of interested people with donations of time, money and energies. We have come up with a successful program of activities, summary as follows:

1. Fall Pow-wow, net profit $2203.95.
2. Dance program, Champaign, Ill.
3. Halloween party, over 250 in attendance, many in costume and many children.
4. A well known Dance group with a membership total of 45 and still climbing.
5. Active Youth group with a good athletic program.
6. A University of Chicago sponsored seminar with an attendance of 40-60 individuals held on Thursday evenings.
7. Silk-screen group and classes.
8. Open bowling on Sundays.
9. A well received and tasty Thanksgiving dinner with an estimated number of visitors of over 500 for the day. Some of the visitors from out of town were:

Sarah WhiteEagle	Wisconsin Dells
Dale WhiteEagle	Wisconsin Dells
Floyd WhiteEagle	Wisconsin Dells
June WhiteEagle	Milwaukee, Wis.
Willard Coons	Milwaukee, Wis.
Larry Winters	Milwaukee, Wis.

We are also glad to welcome back Mr. & Mrs Judie Wayne just in from Iowa.

These strong arms of center activity tell us a great story of what the staff and the membership can accomplish together. Many activities are still to be completed during the winter season.

Plans have begun on a concrete Christmas program and on past performance this will be taken in stride and be a success.

Willard LaMere

* * * * * * * * *

SPORTS

BOYS

The Chicago Warrior entered in the Sears YMCA Membership League and play every Wednesday evenings. The Warriors have won two and lost one. The boys on the Sears roster are as follows: Chris Youngbear, Jimmie Ward, Everett Kapayou, Charles Thunderhorse, Norbert Goodteacher, Melvin Nez, Roger Funmaker, Ralph Tecumseh, David Fox and Dean Tubby.

The American Indian Center has also entered a basketball team at the Lawson YMCA (Chicago and State). The boys have lost two consecutive games. They play on Monday nights.

The roster is as follows:
Kenneth Funmaker, Alvis Johnston, Melvin Johnston, Allen LaPlant, Paul Ivanoff, Bill Hawkass, Phil Balluta, Ed Edsitty, Paul Stephan, Gene Begay, Clayton Wabshall, Percey Lawrence.

SEARS ROEBUCK YMCA 1958-1959
MEMBERSHIP BASKETBALL LEAGUE

FIRST ROUND

December 3
6:30 "Y" Guys vs Sportmans
7:30 *Imperials vs Warriors
8:30 Chaplains vs Leslie

December 10
6:30 ----
7:30 Sportmans vs Warriors
8:30 *Imperials vs Leslie

December 17
6:30 ----
7:30 ----
8:30 Warriors vs Leslie

January 7
6:30 ----
7:30 ----
8:30 "Y" Guys vs Leslie

* Imperials using old No. 2 as team indentification now eliminated from tournament.

SECOND ROUND

January 14
6:30 Warriors vs Chaplains
7:30 Imperials vs "Y" Guys
8:30 Sportsmans vs Leslie

January 21
6:30 Chaplains vs "Y" Guys
7:30 Warriors vs Sprotsmans
8:30 Imperials vs Leslie

January 28
6:30 "Y" Guys vs Sportsmans
7:30 Chaplains vs Imperials
8:30 Warriors vs Leslie

February 4
6:30 Sportsmans vs Imperials
7:30 "Y" Guys vs Warriors
8:30 Chaplains vs Leslie

February 11
6:30 Imperials vs Warriors
7;30 Sportsmans vs Chaplains
8:30 "Y" Guys vs Leslie

GIRLS

The girls from the Center will play a basketball game at a Settlement House at 5859 N. Moddy(Milwaukee & Austin) on the 8th of December at 7:30 P.M.

-Dave Fox-

SWING YOUR PARDNER!

Anyone interested in square dancing, lessons will be given on Tuesday, December 16 between 7:00 p.m. and 9:30 p.m. Come in and join in the fun.

at the Bowlium, November 23, 1958. Scores for a three games series.

David Fox	395
Josephine Blackbird	401
Robinson Johnson	400
Edith Johns	386
Everett Kapayou	331
Rosalie Funmaker	332
Minnie Carter	366
Willard LaMere	403
John Walker	381
Katie Redwing	400
Dave Shawanometa	411

Hi Women's Game
Josephine Blackbird 171
Hi Women's Series
Josephine Blackbird 401
Hi Men's Game
John Walker 167
Hi Men's Series
Dave Shawanometa

BOX SOCIAL

On Saturday, November 22, there was a "Box Social" at the Center, sponsored by the "Thunderbirds" of the American Indian Center. The Center was beautifully decorated and some wonderful boxes of food were auctioned off at the social. The club made some activity money and the whole group takes this pleasure to thank the public for its support and the wonderful turnout. Decoration Chairman was Bob Johnson, artist, with helper Claudette Clifford. Food Chairman was Lorraine Keanah. Everett Kapayou donated the wind for the balloons. We will be seeing more activities from this group. Square dancing and some games were played. Later on the older folks got the drum out and they also had a wonderful time, singing and dancing.

VISITORS

Walter Massey and daughter, Judy Massey, from Detroit, Michigan, came to visit the Center and were much impressed by the Center and its activities. Mr Massey and daughter are of the Ottawa tribe and also became members of the Center.

A BIT OF HUMOR

Mrs Montgomery, a recent visitor to the Center, was looking at a picture of an Indian on the wall and asked, "Mr. Hardy, is that a roach?" Mr. Hardy turned and looking about said, "No, Madam. It can't be. The exterminator was just here this morning".

Mr. Harry Lawrence in his young days was quite a singer, so to himself. He sang with the church choir and was quite pleased. One day at the school, the music teacher said to him, "Mr. Lawrence, you have a very nice voice, but it needs cultivating. You have great talent. Better see the agent and see what he can do for you." Mr. Lawrence did not have the courage to approach the agent and tell him of his aspirations. One morning as he was at the commissary restocking the kitchen needs he came upon a bottle of lemon extract. This was just what he needed to bolster his courage and confront the agent with his ideas. First he took one swig and then another. Pretty soon he felt that he could talk to the agent and immediately darted off for the office. The superintendent was rather astonished at this sudden intrusion, however, he offered his help. Mr. Lawrence replied that the music teacher had told him of the great possibilities he had in his voice and wished to get it cultivated. The agent leaned back in his chair and said, "Mr. Lawrence, I don't think your voice needs cultivating, --- I think it needs fumigating."

A HONKER'S CLUB

Suggestion has been made that all Indian singers join to organize a club. Purpose would be to orient and familiarize all singers with tribal songs from different areas of the country. Later on there will be recordings made of this club and possibly embark upon a financial project after the club has organized.

* * * * * *

I would like to take this opportunity to thank the Board of Directors and the Staff for giving us the opportunity to organize a Youth Club and to express our opinions on the kind of a Youth program we should have. I also would like to extend my thanks to the young people who voted me President. I will try, along with the officers, to serve you and thanks again for the confidence.

Ralph Tecumseh,
President,"Thunderbirds"
of the American Indian
Center.

CHRISTMAS PLANS

Christmas is very near and it looks like there will be things galore for the kiddies and a lot of work for the oldsters. Let us start some work toward this big project. We will need many volunteers to serve in various committees that will handle specific aspects of this program. We will need volunteers to sack candy, gift wrapping, decorating, giving out presents, choral group and others for program work.

Children's Party

On Sunday, December 21 at 2:00 P.M. there will be a Christmas Party for the children at the Indian Center, 411 N. LaSalle Street. Santa will be there, snow or no snow.

Christmas Dinner

On Thursday, December 25, there will be a Christmas Dinner for all Indians, also at the Center. So don't forget to "Center" your calender on these two dates.

Last Sunday evening, November 30, a group of people met at the Center to discuss plans for the Xmas Party. The program will be given by the Youth club and a choral group and will be limited to a short time, since the program is for the children. There will be coffee and refreshments available after the children receive their presents and candy. The people designated to handle specific areas of this project are: Thurman Wolf, Chairman, Rose Stevens, Vice-Chairman, Ernest Naquayouma, Harry Funmaker, Muriel and Ralph Thompson, Bob Johnson, Daniel McLemore, Dave Fox, Charles Carey, Edith Johns, Freddie Bearskin, "Thunderbirds" as ushers.

- -

LET'S JOIN UP NOW!

Our American Indian Center needs to count YOU among its members. We need your continued interest and your support. Membership fee is $1.00 per year and is open to all, - Indians and non-Indians alike. While voting membership may be held only by Indian people, we welcome to our ranks all of our friends interested in Indian affairs and in our Chicagoland American Indian Center.

Our news-letter, the CHICAGO WARRIOR is sent free to all members. To those who wish to receive the Warrior but do not want to become members, the price of a one-year subscription is $2.00. The coupon below is for your convenience, we are waiting for you.

Please enroll me as a member of the American Indian Center.

NAME_____ TRIBAL AFFILIATION (if Indian)_____

ADDRESS_____

CITY_____ ZONE_____ STATE_____

My $1.00 is enclosed, I understand that I will receive the Warrior free as a member.

_____

Remember the deadline for news should be in our hands by the Tuesday before publication date, which is on the first and third Wednesdays of each month.

AMERICAN INDIAN CENTER, INC.
411 North La Salle Street
Chicago 10, Illinois
MIchigan 2-9697

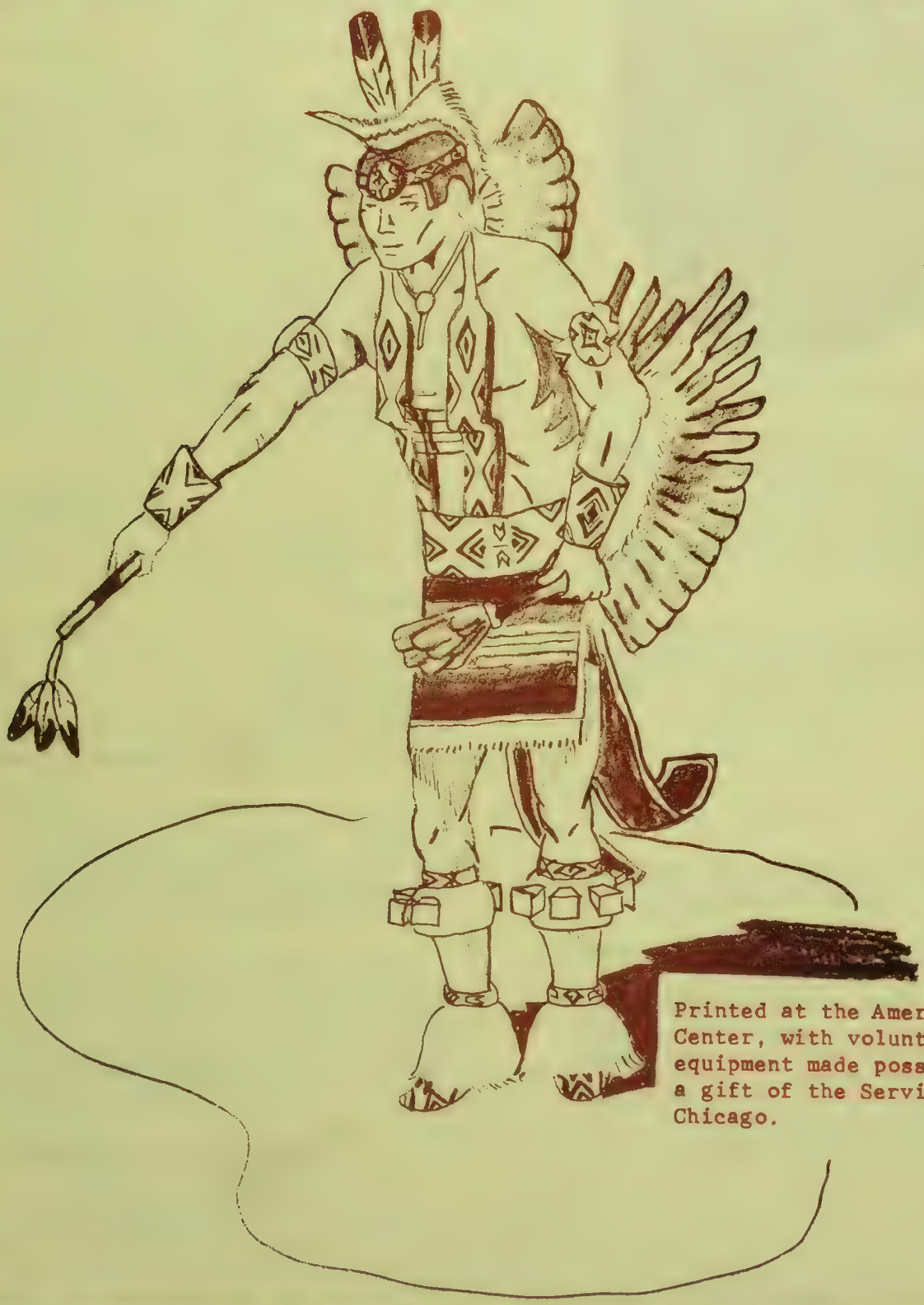
NON-PROFIT ORGANIZATION

Virgil J. Vogel
3233 W. 109th Street
Chicago 43, Illinois

VOL 12 # 8

THE CHICAGO WARRIOR

NOVEMBER 1967



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THE A.I.C. WARRIOR

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A.I.C. STAFF:
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Caseworker.....Faith Smith
Secretary.....Helen Whitehead

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Eddie Benton
Production.....Helen Whitehead, Duane Bennett & volunteers.

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NEWS ITEMS AND ANNOUNCEMENTS are solicited from individuals and organizations concerned with Chicagoland's Indian people. We would like to have news and comments in by the 25th of each month.

COVER DESIGN by Bruce King

WIN A SUBSCRIPTION TO THE WARRIOR

WHO IS THIS?

Each month we will print a childhood picture of one of our Center members. We will not give any clews. If you think you know, write to the Warrior.

Last month's picture was of Willard LaMere one of our most active members.

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ANSWERS TO QUESTIONS ABOUT AMERICAN INDIANS

Did the Indians worship idols?

The Indians addressed their prayers to the sun, to the winds, the thunders, and to the earth as symbols of supernatural power.
U.S. Dept. of Interior
Bureau of Indian Affairs.

Venison Dinner

Reported by Lenore George

October 22, 1967

This is my personal report on the Venison dinner put on for the benefit of the American Indian Center.

The successful result was accomplished by the readiness of the membership to donate food and work. Also, the friends and guests of the Indians at the Center was very pleasing to see. I would like especially to thank all who worked and donated. Helen Aitken spent hours during the week and also rented the table linen.

Mr. & Mrs. Tom Greenwood let us get the venison ready at their home. Lyman George and Tom worked all day Saturday and far into the night cleaning and barbecuing the venison which gave the flavor to the meat everyone enjoyed. The entire Bearskin family donated time and food. Freddie made a very large amount of fry bread and we all know how much time and work that takes. The girls waited on tables. Mr. & Mrs. Ray Stealer helped by running errands and serving. Mrs. King furnished and made salads in the kitchen for hours. Mrs. Amy Skenandoremade the Indian corn soup. Other members donated money for potatoes, pies, coffee, milk and other items. Neil Volkman designed the flyer which was admired by so many. The group of young people did an excellent job as waitresses.

I think these efforts by all the members proved that we are all interested in seeing that the Center can help itself. Now that we have made a fresh start, let us do all we can to do more. The money taken in, a total of $339.00 net, was given to Mr. Rietz, our director, to help with expenses in the operation of our Center. Again, I thank everyone. Lenore George.

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BOARD MEETING IN NEW BUILDING.

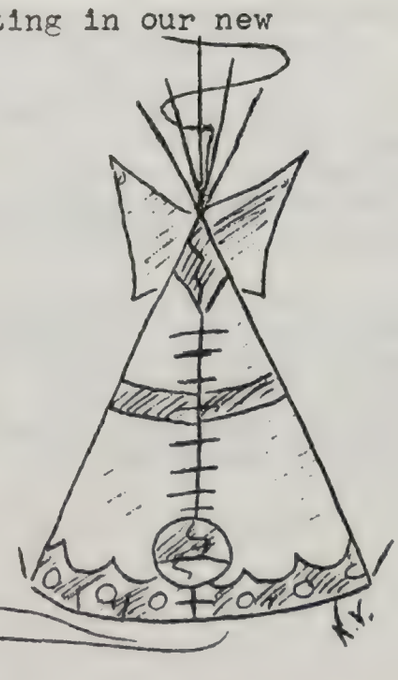
All fifteen members were present for our first meeting in our new (to us) building. Present were:

A. Aitken
B. Bearskin
Dr. Borman
F. Fastwolf
L. George
L. Hare
E. Johns
W. LaMere
V. Runnells
J. Rosen
J. Sixkiller
E. Walker
D. Wesaw
L. Wesaw
J. White

Staff
Robert Rietz
F. Veltrie
F. Rensch
F. Smith

Vistas
Tina Peterson
Toni Radice
Rick McMillan

Guests
Dr. Karl Menninger
Mrs. Menninger
Robert Green



CHICAGO TRIBUNE, SUNDAY, OCTOBER 29, 1967

Indian Center to Purchase Temple

Directors of the American Indian center, 738 W. Sheridan rd., plan to sign a contract tomorrow to purchase for $100,000 the Ravenswood Masonic temple, 4605 N. Paulina st., as a new location for the center's programs.

The center should begin its move to the new quarters Wednesday, with the entire shift expected to take about three months, said Robert Reitz, executive director. The contract provides for the Masons to use the third floor of the lodge as a meeting place for four years.

The center will pay for the building with a bequest left to it in 1964 by the Verna R. L. T. Ewen estate. The late Mrs. Ewen was an Evanston resident.

Will Stipulated Use

Negotiations for the purchase began in August, Reitz said. "The stipulation in the will was that the money could only be used to purchase a building for the Indian center," he said.

The center's present quarters are owned by Sinclair Refining company. The real estate managing agent has notified the building's tenants that leases will not be renewed next year.

The latest expiration date of some of the leases, including that held by the Indian center, is May of next year, said Edward Weiss, property manager.

House All Activities

Reitz said the five-story building purchased from the Masons will provide adequate facilities for all of the center's programs and offices. These include administrative and executive offices, welfare and assistant programs, and social activities such as Boy Scouts, Girl Scouts, Alcoholics Anonymous, and women's clubs.

Incorporated in 1957, the center began activities unofficially in 1952, when Americans of Indian descent in the Chicago area formed a benevolence association.

Today, the center operates on an annual budget of $96,000. It obtains about 42 per cent of its income from the Metropolitan Crusade of Mercy, with the balance coming from private contributions, Reitz said.

Last year, the center served about 5,000 individuals thru its family counseling services, and about 2,600 persons thru its social activities.

One of the major programs is an after school "explorer" program for children in grade school, Reitz said. "The activities are designed to relate their classroom education with the world they live in," he said.

Two full-time staff members and 14 college student counsellors provide the personnel.

One of the center's major fund-raising projects is a yearly pow-wow, which features ceremonial tribal dances and the exhibit and sale of Indian arts and crafts. The 14th annual pow-wow will be from 7 to 10 p. m. Nov. 10 and from 1 to 10 p. m. Nov. 11 and 12 in the armory building, 234 E. Chicago av.

Finally, we have our own building! Its frightening to think we are landlords instead of tenants.

On October 30th, Mr. Rietz and Edith Johns met at Baird & Warners 10 S. La Salle St. with Robert Green, John P. Wilson for the A.I.C., Ron Johnson for the Masons and three representatives from Baird & Warner. This was to sign the final papers, transfer ownership and of course pay for the building. This was indeed a momentous occasion.

We owe much to our director Mr. Rietz, Robert Green and John P. Wilson who did hours of work in our behalf. We're fortunate in having them interested in our Indian people and organization. They gave us invaluable advice when it came to detail and negotiations. We owe them a debt of gratitude and at this time what more can we do than to let them know how much we appreciate it. To them we give our heart felt thanks.

The late Mrs. Verna Ewen's bequest will enable us to serve more Indians more efficiently. Everyone can and should be proud of this fine building.

Next month we hope to have a picture on our "Warrior" cover of the building.

INDIAN YOUTH NEWS

Smoke gets in the eyes of several of the young adult Indians attending the Sept. 15-17 retreat at Saugatuck, Michigan.

Jess Sixkiller, ace Chicago Police Department sleuth, lays it on the line for the retreat participants. Wife Thelma was there too. She's hiding behind that camera.

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THE COSTUME MAKING CLASS MEETS EVERY TUESDAY AND THURSDAY EVENINGS AT 7:30. WON'T YOU JOIN US? LETS NOT FORGET OUR INDIAN DANCES. WE FURNISH THE SUPPLIES AND YOU DO THE WORK. THERE IS NO CHARGE BUT A SMALL DONATION IS ALWAYS WELCOMED.

INDIAN YOUTH RETREAT

A weekend of fun and games was not the whole story of the retreat for young adult Indians held Sept. 15-17 at Saugutuck, Mich. The 36 participants also engaged in three down-to-brass-tacks discussion sessions led by members of the AIC: Bruce and LaVerne Fredericks, Jess Sixkiller and Eugene Begay.

The retreat was sponsored by the Chicago Indian Ministry. Most of those who attended are fellows and girls who have come to Chicago under the Adult Vocational Training program of the BIA. Rev. Lupke gets acquainted with these newcomers soon after arrival. The retreat was the first in a series to be held this year at which the problems encountered in the city can be thrashed out with the help of "old Chicago hands" who are active in the Indian Center. Rev. Lupke

NOVEMBER BIRTHDAYS

Bruce King	2
Lillian DeCorah	5
Andrew Aitken	11
Robert Rietz	12
Estelle Bolling	14
Sybil Amos	15
Bob Yellowbank	21
Dean Tubby	22
Beatrice Stewart	24
Jackie Seymour	24
Alex Fox	24
Richard Poweshiek	28

Birthstone	Topaz
Flower	Chrysanthemum

CALLING ALL INDIAN MAIDENS

Charm and Grooming Class has begun. Classes are Friday evenings 5:30-6:30 P.M. Classes are opened to girls thirteen and older who care enough about themselves and wish to learn a few pointers in charm and grooming.

There is no such thing as an ugly girl, only lazy ones. Anyone can be attractive. Years ago before the white man came with their cosmetics, Indian girls were washing their hair with suds from the Yucca plant, painted and prettied themselves for special occasions and to attract the eye of some handsome young warrior.

INDIAN BEAUTY HINT FOR THE MONTH

Cleanse the face with cream or soap and water. Apply hot towels to open the pores. Take a small amount of honey, spread thinly over the face and cover the hairline with a scarf to avoid getting hair sticky. Pat the face until honey turns sugary and pulls the skin way out thus bringing about good circulation and any underneath blemishes to the surface. Apply hot towels to remove the honey and all stickiness, then apply cold towels to again close the pores. Finish with your favorite astringent or Witch Hazel lotion, and your make up again. Repeat this facial often and you shall see gratifying results toward having a beautiful complexion. Francesca Veltrie

DON'T FORGET

Youth Group Campout at Camp Reinberg on November 18th.

NEWS RELEASE

(copied)

The Tribal Executive Committee of the Minnesota Chippewa Tribe met in special session at Cass Lake, Minn. on Oct. 10, 1967, to take one of the initial steps needed to make a per capita payment possible to the Mississippi Bands and the Pillager and Lake Winnibigoshish Bands of Chippewa Indians.

The per capita payment will be the result of a claim filed against the U.S. by the Minnesota Chippewa Tribe in behalf of these Bands. President Johnson signed Public Law 90-94 on Sept. 27, 1967, authorizing the distribution of the judgment funds. The Act provides in part: "Only those persons who are descendants of the Mississippi Bands and the Pillager and Lake Winnibigoshish Bands of Chippewa Indians who were born on or prior to and living on the date of this Act (Sept. 27, 1967) and who meet the requirements for membership in the Minnesota Chippewa Tribe shall be entitled to share in the use or distribution of funds."

Peter DuFault, President of the Tribal Executive Committee of the Minn. Chippewa Tribe, announced that the Tribe has set November 17, 1967, as the cut-off date for filing membership applications. These applications must be received by or postmarked before midnight Nov. 17, 1967.

President DuFault further stated that all inquiries and all membership applications should be directed to the Manager of the Minnesota Chippewa Tribe, Room 420, Federal Building, Bemidji, Minnesota 56601.

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Do you have an alcoholic problem?
The AIC group of AA meets every Wednesday at 8:00 P.M.

Tipi Talk by lAette KKeLewiK

DID YOU KNOW... that through the efforts of Mel Meyer of Margate Park we received an amplifier and sterio tape recorder and player from the Chicago Musical Instrument Co.? Thank you as we really needed them.

OUR NEW GROUP WORKER... Fred Rensch is working with Francesca Veltri and enjoying his work thus far. Welcome to the staff.

CLOTHES CALL... for bargains, walk, don't run to our Thrift Shop 4062 N. Broadway. Julia Huntington & Catherine Mangus will give you some real bargains.

A SPECIAL CENTER "THANKS TO YOU".. to our loyal volunteers. They are too numerous to mention by name in this issue but the A.I.C. truly appreciates all your efforts. Who is the A.I.C.? It is each and everyone of us, so when we work for the A.I.C., we are working to better ourselves and our own organization. The Center is what we make it. Lets resolve to be "year round" active members.

LETS NOT FORGET... The A.I.C. is for all Indians regardless of other social affiliations, problems or short comings. It is not for a selected few, the doors are always open to you and our interested non-Indian friends. Do come and see your new Center soon.

THE PALATINE POW-WOW on Oct. 1st was attended by many from Chicago, Waukegan and Milwaukee. They will cancel their November Pow-wow due to the 14th Annual A.I.C. Pow-Wow.

Gillis Chepela is putting us to shame in the Winnebago language class. He's a Navajo art student here on relocation, brilliant, energetic and a real addition to our Center activities.

THE WOMEN'S CLUB donated $50.00 to the Center this month. They sold supper before the evening's activities of the Oct. monthly Pow-Wow. Their business meetings are always on the second Tuesday of every month. Come and join us.

THE ALL TRIBES FRIENDSHIP CLUB of Waukegan held their Pow-Wow at the VFW Hall in Waukegan on Oct. 22nd. As usual they served all kinds of goodies and by that is meant fried bread and Indian corn. People attended from Chicago, Palatine and Milwaukee.

OUR CASEWORKER...Faith Smith has returned from Washington, D.C. and is back in "full swing". I think she missed us just a tiny bit.

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WHAT THOSE INDIAN NAMES FOR STATES MEAN

WISCONSIN. Chippewa, from Miskonsin, interpreted by French as Ouisconsin. Later anglicized to Wisconsin. Apparently means "grassy place."

AMERICAN INDIAN PAINTING

By Mrs. Jeanne O. Snodgrass
Curator: American Indian Art
Philbrook Art Center, Tulsa

Water Serpent by Dick West, Cheyenne (example of newer styles)

The modern school of Indian painting in the flat, two-dimensional manner is 40 years old. It stems back to the ancient tradition of painting on hides, bark, rock walls and cliffs, and to the sand paintings of the Southwest.

In the early 1920s there was an awakening of latent talent among young Indians who were inspired by examples of the art of their forefathers, and with the help of several small groups of interested white people they set about to preserve the old techniques and to document the lives of their people.

The first Annual painting competition for American Indian artists was inaugurated by Philbrook Art Center with a heartening beginning in 1946. Today this event is one of Americas most significant Art events. Philbrook's annual purchases from these exhibitions now number 300 paintings by Indian artists. Until recent years, these paintings have been executed in what is often refered to as the "traditional" style. The "traditional" style stresses strong out-line, executed on paper, using water color, tempera or casein applied in flat, solid color areas. The compositions are usually arranged in formal, often symetrical designs with the subjects relating to almost every facet in the life of the Indian. Because this subject matter holds tribal, religious or ceremonial significance, careful execution of detail has become an integral part of the Indians approach to his art. Action figures are HIGHLY animated and are suggestive of the actual restraint and control which governs the movements of the Indian in work, sport or ceremony. Because of the accuracy of character, costumes and custom, these paintings are extremely valuable ethnologically as authentic records of the American Indian culture, as well as being a significant art expression.

Since 1957 newer styles of painting have been gaining favor among many Indian artists. The subject of these new styles follows that of the "traditional" technique. Philbrook will continue to encourage Indian artists to search out his own path, whether it be toward "traditional" or "non-traditional".

The Philbrook Art Center's traveling exhibition of Indian paintings on display in Chicago during the Seventh American Indian Exposition is a representative selection of work done over a period of fifteen years by some of the finest artists in North America. These artists are to be commended for contributing so much to so many.

"Going Through the Ceremonial Hoops" by Andrew Tsinhanjinnie, Navaho in the Contemporary American Indian Painting Collection at Philbrook Art Center, Tulsa, Okla.

ST. AUGUSTINE'S CENTER BENEFIT

The American Indian Work Council present DR. RICHARD WEST (Cheyenne), nationally acclaimed Indian aftist. He spoke and exhibited both paintings and sculpture for the benefit of St. Augustine's Center for American Indians, Chicago. This is their one annual Benefit.

As Father Peter Powell says,-- Doctor West ranks among the foremost of contemporary Indian artists. He was the first Indian student to receive the Master of Fine Arts degree from the U. of Oklahoma. In both 1949 and 1955 he was the Grand Award Winner at the American Indian Artists Exhibition, Philbrook Art Center, Tulsa. The Special Indian Artists Award - highest award of that Exhibition - was accorded him in 1964. Then, in 1967, his sculpture, "Indian Mother", won the First Award in sculpture at the same Exhibition. Dr. West's paintings have appeared in numerous national art exhibitions; as well as in many one man shows at important galleries. His work has been displayed at the Smithsonian Institution, and throughout South America.
Richard West's paintings of Cheyenne life and of the Cheyenne sacred ceremonies are of special note, not only for their beauty, but also for the artist's own personal knowledge of these scenes from the old days of Cheyenne glory. His most unique contribution to Indian art is his series of oils depicting Christ as a Plains Indian. Our Blessed Lord's life and Passion are painted against the landscape of the Cheyenne-Araphaho country in western Okla. Dr. West's great carving of Christ as a Cheyenne priest hangs in the chapel of our own St. Augustine's Center.

Ed. note: We wish more Indians could have attended to share an unforgetable afternoon. We're always delighted and proud to meet one of the many Indians who have "made it".
Mayor Daley also attended and spoke a few words.

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AUCTION A SUCCESS

Our first attempt with an auction proved successful. Willard LaMere and Edith Johns Co-chairmen were very happy with the enthusiastic cooperation from the clerks, cashiers, kitchen help, auctioneer and display men.

Besides people getting bargains, it was quite an entertaining evening with a lot of laughs.

First, we couldn't imagine why Gillis Chepela was bidding on a bassinet. Some one thought he was a "plant" so bid against him to get him off the "hook" but he meant business and finally got it.

Many were doing their Christmas shopping early as there were toys, used and new and Christmas trees.

Our thanks to the following for their help; Tom Greenwood auctioneer who did an excellent job and still had his voice at the end of the evening, to Faith Smith, Ludie Battise, Pat Wesaw, Gillis Chepela, Ruby O'Connor, Helen Aitken, Dan Battise, Ray Lewand, those who helped "set up" nights before and the young boys who helped carry all the merchandise from the store room.

To our customers, we hope you had a good time and enjoy your bargains. Through your patronage we realized $497.00 net, a big boost to our budget. Thank you!

WHAT DOES IT MEAN TO BE AN INDIAN?

by Helen L. Peterson, Adviser (Oglala Sioux)
White Buffalo Council, Denver,Colo.

What does it mean to be an Indian? Well, a good way to start might be to point out what being an Indian does NOT mean.

Being an Indian does NOT mean that an Indian is a "ward" of the government. It does NOT mean that "the government" sends him a check each month -- or day or week or year, for that matter. It does NOT mean that the individual is not a citizen of the United States. It doesxNOT mean that the individual must look a certain way, that is -- have high cheek bones, a certain kind of nose, a certain color of skin-or a certain kind of hair. It does NOT mean that the individual is "kept" on a reservation, or that he --as an individual-- is restricted. Being"an Indian" desn't really mean anything. "Indian" is the name Columbus mistakenly gave to the natives he found on this continent. The people really are Apaches, or Sioux, or Navajo, or Omaha, or Mandan, or some other tribal group. The tribal groups were, really, sovereign nations.

Everybody knows that it doesn't mean much to be a "European" -- or an "Asian." It merely means that a European may be one of several nationalities whose homeland is located on the continent of Europe. A European, however, doesn't have any language, any legal rights, any culture, any citizenship, any identity except as he is a member of a sovereign nation, in other words, a German, an Englishman, a Frenchman and son on. The same is true of Indians.

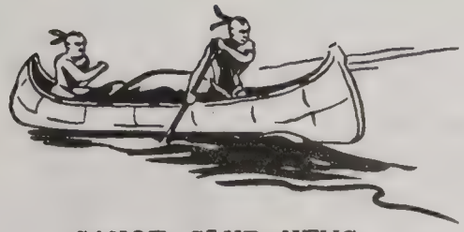
"An Indian," --in the U.S.-- must be a legally-recognized member of some tribe to have any legal rights or property heritage as an Indian. Besides this legal (or political) status, as a recognized member of a tribe, an individual "Indian" possesses a cultural heritage, and in addition he is some degree of Indian blood.

Said another way, "an Indian' has three sides: legal (or political); racial; and cultural.

The individual is, all-or-nothing, a member of his tribe. He can't be something in between. If the tribe in which he claims membership recognizes him (often, this means enrollment -- an actual written record), then that person shares equally with all other recognized members of the tribe; there is no difference between a full-blood and a quarter-blood because of blood quantum. (Note: most tribes do specify the minimum blood quantum requirement a person must have, in that tribe, to be eligible for membership in the tribe; a person must have, in that tribe, to be eligible for membership in the tribe; one-quarter blood is frequently the cut-off point for tribes, and is is=the cut-off point for the U. S. Interior Department's Bureau of Indian Affairs).

Racially, there are probably about a million persons in the U. S. today who would be considered Indians. (There were more than 600,000 in the 1960 census and this was considered an extremely conservative and low figure, plus the fact that the rate of population increase among Indians, a few years ago, was twice that of the general population.

The degree of Indian blood one possesses is a determining factor as to whether an individual will be considered a member of the tribe. The degree of Indian blood also contributes to whether a person LOOKS LIKE what most people think an Indian should look like. And it has something to do with whether movies and TV will put the person on the screen to portray the stereotype most Americans have of Indians.



CANOE CLUB NEWS

Something new has been added! Seems some of our members are very interested in archery. We have decided to find out all we can about it, with the thought of making this sport a part of the A.I.C.C.C activities. At our Oct. 3rd meeting, we had three men from the Chicago Archery Center visit us. They brought films on hunting with bow and arrow that were very interesting. We had a lot of questions on archery clubs in this area. They also demonstrated the use of various bows and arrows. Did you know that bows now come equipped with weights and sights? That they have pistol grips and thumb rests and that some are made of fiberglas and have dacron strings? If you would like to ask about any of these things, please come to one of our meetings, and join in the discussion. We would like to thank our guests from the Chicago Archery Center for a very enjoyable evening.

The weekend of Oct. 7th and 8th we cruised the Rock River from Byron to Oregon. Our camp site was in Lowden State Park, where the famous Black Hawk statue stands. The trees along the river were dressed in the latest fall colors and made a beautiful backdrop for the tall, white Indian figure.

Unfortunately, 'beautiful' is not the word to use to describe the weather. Would you believe MISERABLE? Undaunted, the courageous members started down the river. Remembering our motto. "Neither rain nor snow, nor dark of night-" Come to think of it, that's the post office. Well, anyway, there we were paddling merrily along when we decided to stop for lunch at a little roadside park. It was lovely there except that the wind kept blowing the paper plates from under our sandwiches. About seven miles later. we ended our cruise where the cars were waiting. about a mile below our camp.

Seems to me there was another little item----Oh yes, about two miles before the end of our cruise we added four new names to our "Flip and Dip" club. The names-Colin Wesaw. Pat Wesaw, Elaine Smith and Gumbie. Who's Gumbie? He's the Wesaw's dog and the only one we couldn't blame it on!!!

Elaine Smith.

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GRAHAM WALLAS
1858-1932

The little girl had the making of a poet in her who, being told to be sure of her meaning before she spoke, said: 'How can I know what I think till I see what I say?

The Art of Thought.

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DIED

SQUIRRELL, DANNY (Cherokee) from Stillwell, Okla. He leaves a brother John of Chicago and a sister Elizabeth Jones of Stillwell.

BROWN, CHESTER (Winnebago) brother of Gloria Pine on Oct. 23rd at the V.A. Hospital in Minneapolis.

LYNK, ED (Chippewa) brother of Fred, Frank, Art Lynk and Cathryn Watson on Nov. 2nd.

DECORAH, NAPOLEON (Winnebago) on October 13th, brother of Amos of Sioux City, Ia. and Melvin.

HOOD, LOUIS (Apache) on Oct. 11th, husband of Joyce and father of Jackie.

The Indian Basket

It was a woman named Tree Toad that contributed basketry to the Winnebago tribe. It was in a dream that she was taught the procedure and process of making the Indian basket.

All Indians at one time believed that all trees and other organic matters were living things and that they all had spiritual qualities. The Indian basket is the result of these beliefs.

There are several types of baskets. Some are made of reeds, grass, root fibers and also, different kinds of tree barks. But the particular basket to be described here is the Winnebago black ash basket.

The black ash can be found in abundance in marshlands. But only selected trees are used for basketry. Being in marshlands also made it quite a task to obtain one of these logs. After one has been obtained, the hard work of processing the wood before making the basket begins.

First the log is pounded, usually with a single bitted axe. It is a long and strenuous task of pounding the many layers of wood. Once loosened, the wood comes off in strips. The pounding and peeling continues until all the usable strips are taken.

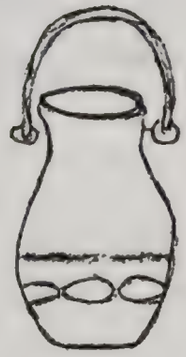
After this is completed the wood strips are then hand scraped with knives. While this is being done, the strips are cut to the thickness and width necessary to make a good basket.

Dyes are then purchased and put in boiling water with the wood strips. Colors are used to make a more handsome basket.

Now the weaving of the basket begins. Undyed strips are inter-woven to form a foundation, and the dyed strips are then used to make the walls of the basket. Each basket weaver has his own designs and sizes of basket. Some baskets required handles, which are usually made of: Hickory, Elm, and saplings of Ash.

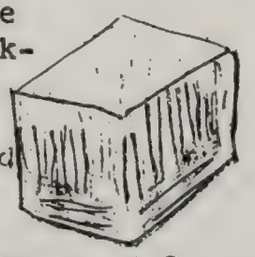
Baskets in the past were used for berry-picking, storage use, and exchanged. Not many Indians are engaged in the art of making baskets as before. Those who do, make them largely for tourist trade.

The art of basket weaving is slowly passing. Perhaps some day it will. Only the Indians themselves are in a position to preserve it. We hope that they will do so.

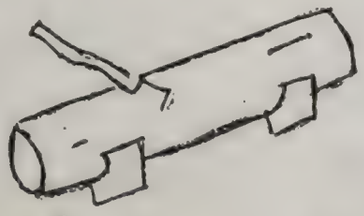


Grass or Reed Basket

Birch Bark Basket



Half-Prepared Basket



Ash Log

THE GREAT WORLD OF SPORTS
by Eddie Benton

This is the first of a column dedicated to the world of sports as pertains to the Indian people of Chicago. This column will concern itself only with reporting of sports and shall not be bound by any organizational restrictions, policy or bias. This reporter will attempt to cover all fields of sports for every Indian organization within the city of Chicago and will attempt to establish contact with other Indian Centers and reservations for bits of news that might interest many of the many different tribes that receive the Warrior.

Recently I visited one of the workouts of the Warriors at Margate Field House. While there I talked with Coach Dick McPherson and learned that a shortage of "big man" players is somewhat of a handicap. I watched while the Warriors scrimmaged with a team of superior height and weight. The lack of height was very apparent. But what was heartening to see is that the Warriors are a team well grounded in fundamentals, high in spirit with a complete knowledge of their ability. It is certain that Dick will come up with another strong, front running team.

In case you missed the game between the Chicago Indian Social Club Eagles and the Moody Bible Institute, 'man! you missed a thriller! Wow!!

Moody Bible Institute plays an independent College schedule which includes many of the bigger small colleges of the midwest. The game played at DePaul Settlement House 8:00 P.M. Saturday, November 4th was a game that all fans dream of. M.B,I. with an average height of 6'2" looked formidable against the smaller Eagles. It wasn't long before both teams showed that they came to play. In the early minutes of the game, the Eagles, beset by pre game jitters lost the tip and M.B.I. led 2-0. A series of bad passes and frequent turnovers caused Coach Bill Whitehead to call time out with the score M.B.I. 16, Eagles 9. Adjusting to game conditions the Eagles came to life and tied the score at 18-18. From that point on the lead see sawed back and forth with Ray Stealer contributing 18 points in the first half for the Eagles. Steve Bell a scrappy 5'7" guard poured 16 points for M.B.I. to lead his team. At the half the score was M.B.I. 48-Eagles 47.

The second half proved to be just as exciting as the first. Each team returned to the floor with its original five. For the Eagles all players made a tremendous race to the wire. But, for moments of defensive lapses, the Eagles with their great speed and tremendous physical condition made the game a thriller that had fans of both teams on the edge of their seats all the way. Ray Stealer led the scoring for the Eagles with a total of 33. Steve Bell of M.B.I. led his team with 26 points.

So many boys made spectacular offensive and defensive plays, space does not allow to mention all but 'hats off' to a real fight and a sincere show of sportsmanship. Both teams were real great. Perhaps the story of the game can be told in fouls. The Eagles committed 27 fouls to 20 for M.B.I. In the free throw department M.B.I. made 18 of 32 gift tallys to 17 of 23 for the birds.

Continued on page 12

AIC Sports

One of the eight teams of hotshot bowlers who turn out for the A.I.C. league every Monday night at the Bowlium, Sheridan at Montrose. Back row: Richard McPherson Sr., Harold Young, Ron McPherson. Front row: **Ida Fox and E. Johns.**

****

The A.I.C. Mixed Bowling League started their season on Sept. 11th with eight teams. They will be bowling at the Bowlium for 35 weeks on Monday nights at 6:60 P.M. Officers are the following:
President Ida Fox (Ottawa)
V. Pres. Joe White (Winnebago)
Sec. & Treas. Ron McPherson (Menominee)
Sgt. at arms Leroy Wesaw (Pottawatomie)

Standings as of October 16, 1967.

	Capt.	W	L
Scalpers	Zurega	12½	5½
Bold Eagles	Wesaw	11½	6½
Buckskins	Hickman	10½	7½
Arrows	Miller	9½	8½
Council Fire	Merrick	9½	8½
St. Augustine's	McCoy	9	9
Thunderbirds	Johns	7	11
Frybreads	Fastwolf	3	15

****

TOP WOMEN BOWLERS

Norma Stealer Average----	148
Mary Lou Wabschall	141
Tiny Healy	141
Adeline Diaz	139
Edith Johns	138

TOP MEN BOWLERS

Joe White Average	176
Bob Yellowbank	174
Lloyd Johnson	172
Duece Miller	164
Harold Young	164

INDIVIDUAL HI SERIES

Ron McPherson	641
Bob Yellowbank	631
Mary Lou Wabschall	617

INDIVIDUAL HI GAME

Ron Jordan	254
John Walker	250
Duece Miller	248

****

GIRL'S SOFTBALL

The team will sell refreshments of cake, pie and coffee at the December monthly Pow-Wow on the 9th. Before the Pow-Wow begins there will be a few "Fun Party" games. Come join the fun.
--by Thelma Sixkiller

SPORTS By Eddie Benton

Couple this with turnovers on fouls and the picture of the game is quite clear. Never the less, M.B.I. led in total rebounds and full goals. The final score--M.B.I. 98 and the Eagles 95.

SOME DATES TO REMEMBER

C.I.S.C. Eagles vs. A.I.C. Warriors at DePaul Settlement House at 6:30 P.M.

Nov. 25th Eagles at St. Paul.
Nov. 26th Eagles at Black River Falls, Wis.

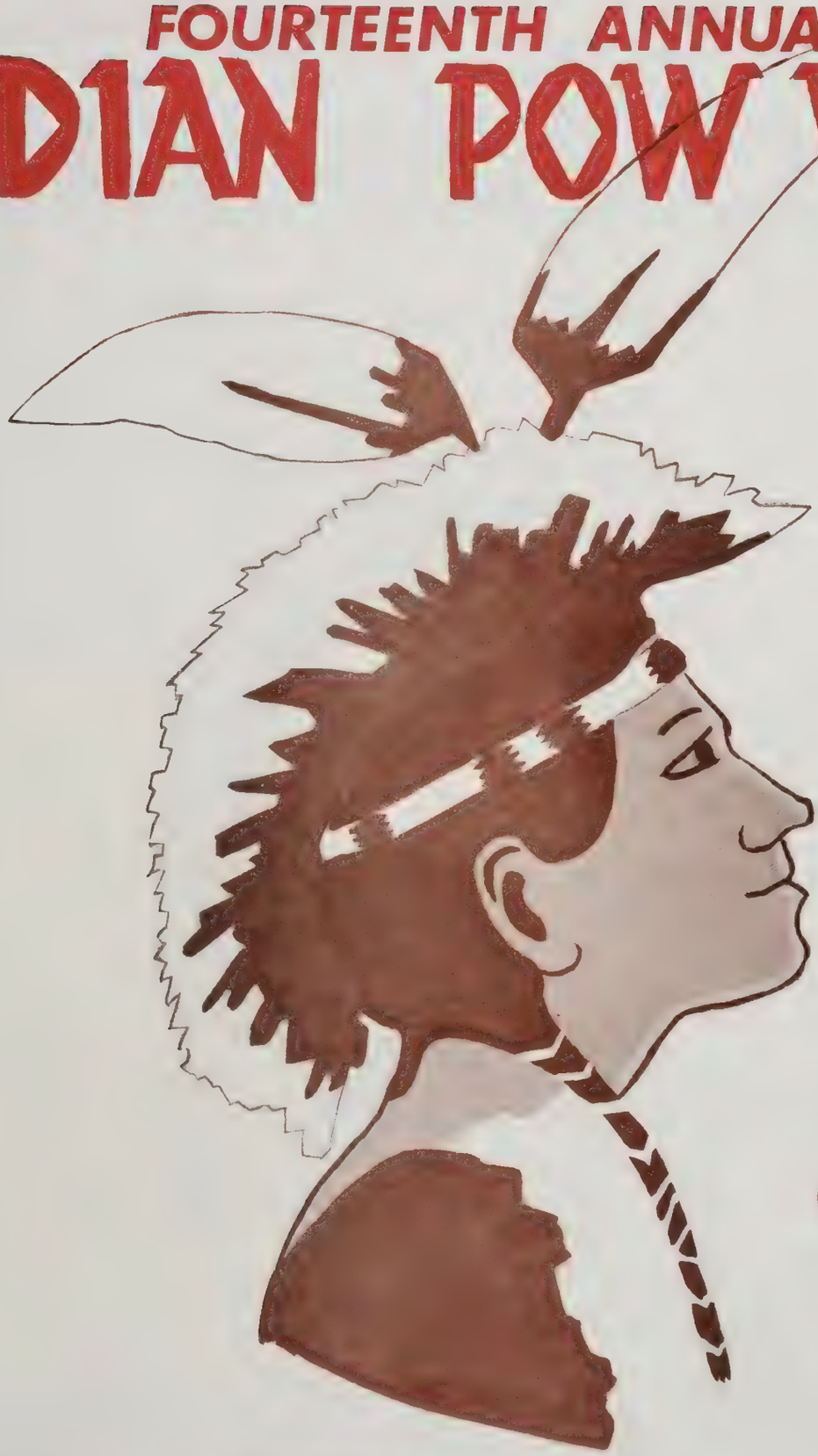
****

As we go to press these are the only dates available. Next issue will contain more news, basketball, boxing, bowling, archery and canoeing.

One last word on the game. M.B.I. pulled 200 loyal fans. I doubt there were fifty faithful Indians there. Lets get behind our boys. Every team puts out 110% when the fans come out to cheer. Support the team of your choice. See ya around. Eddie Benton.

FOURTEENTH ANNUAL

INDIAN POW WOW



dances
exhibits

NOVEMBER 10·11·12

NATIONAL GUARD ARMORY
Chicago near Michigan ave.

A I C W O M E N ' S C L U B

Membership is open to all women who are members of the American Indian Center.

Women's Club members provide the helpful "Woman's Touch" at all major AIC functions and events.

Meetings are held at 7:30 P.M. on the Second Tuesday of each month at the center. Won't you join us next month?

THE WARRIOR costs 25¢ per copy, or can be sent to your home. Subscriptions are $2.50 for ten issues. Make checks out to American Indian Center Warrior. We try to give the news about our Center and Chicago Indians. All proceeds go to the Center. The entire staff is volunteer. Support your Center and your Warrior. Subscribe, subscribe for a friend or relative. And enjoy reading The Warrior 10 times a year.

A GOOD INVESTMENT

Enclosed is my contribution of $_____ for the work of The American Indian Center

Name_____

Address_____

City_____ State_____

SEE YOU AT THE CENTER!

The American Indian Center is a non-profit organization, endorsed by the Chicago Association of Commerce and Industry for the year ending December 31st, 1967, and a member of the Welfare Council of Metropolitan Chicago.

* Contributions to our American Indian Center are deductible for Income Tax purposes. Your contributions make our American Indian Center possible.

American Indian Center **warrior**

738 W. Sheridan Road
Chicago, Illinois 60613

MEMBER:
WELFARE COUNCIL OF METROPOLITAN CHICAGO

Non-Profit Org.

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JUNE

THE WARRIOR

1969

COVER DESIGN BY Leroy Wapoose

THE A. I. C. WARRIOR

Published by:

THE AMERICAN INDIAN CENTER
1630 W. Wilson Avenue
Chicago, Illinois 60640

Phone: 312 275-5871

The American Indian Center is a non-profit organization - a Red Feather Service endorsed by the Chicago Assn. of Commerce and Industry for the year 1969, a member of the Welfare Council of Metropolitan Chicago and the Social Service Exchange.

A.I.C. STAFF

Executive Director . . . Robert Rietz
Program Director . . . Tony Machukay
Caseworker . . . . . John Olson
Secretary . . . . . Helen Whitehead

WARRIOR STAFF

Editor . . . . . Bell Jean Aragon
Production . . . . . Volunteers
Young Tribal Organization

The WARRIOR is printed 10 times a year at Chicago, Illinois. Annual subscription donation is $2.50, payable to THE AMERICAN INDIAN CENTER WARRIOR, c/o address above.

NEWS ITEMS AND ANNOUNCEMENTS are solicited from individuals and organizations concerned with Chicagoland's Indian people.

MANY MOONS AGO

Many Many Moons Ago
Our fathers came to this land
Our mothers with our fathers did go
Many, they came hand in hand.

This lovely land is full of love
This sky of blue, the sky above
Our life was made for us to
glow;
Many Many Moons Ago.

June

Happy Birthday!!

Margaret Redcloud ----------	1
Pat Wesaw ----------	2
Josephine Fox ----------	2
Bell Jean Aragon ----------	6
Gene Begay ----------	6
William Whitehead, Jr. -----	10
Clement Harrison ----------	12
Francesca Veltri ----------	16
Ray Stealer ----------	17
Melvin McCay ----------	23
MacKenzie Smith ----------	24
Inez Koshewer ----------	24

Birthstone: Pearl or Moonstone
Flower: Rose or Honeysuckle

National Indian Youth Council, Inc.

We, the younger generation, at this time in the history of the American Indian, find it expedient to band together on a national scale in meeting the challenges facing the Indian people. In such banding for mutual assistance, we recognize the future of the Indian people will untimately rest in the hands of the American Indian hertiage that will be enhanced by a National Indian Youth Council.

The Clyde Warrior Institute in American Indian Studies sponsored by the National Indian Youth Council, with the assistance of project Upward Bound is a program primarily concerned with the formal education of American Indian life.

The institute objective will be accomplished by a six week summer program for American Indian college students beginning June 23 and ending August 1, 1969.

The Institute will serive 120 students, 40 at each of three locations: The University of Colorado, the University of California at Los Angeles, and Stout State University in Wisconsin. Any American Indian student is eligible who is currently or recently enrolled in an accredited college or university or who has completed high school and who desires to continue his education. Students will receive six semester credits as regularly enrolled summer students.

CANOE CLUB

Join the Fun!

The American Indian Center Canoe Club held its annual Elections on February 20th. The results were as follows: Nathan Bird, President; Roger Harper, Vice-President; Violet Harper, Secretary; Faith Smith, Treasurer. Tony Barker and Joe White were elected as Safety Officers. Members selected for the Fund Raising Committee were: Joe White, Art Elton, Sandy Bird, Velma Lambert, Dick McPherson and Pat Wesaw.

Starting in May, there will be one big Canoe Cruise each month. The May cruise will be headed by the Officers of the Canoe Club. Leroy Wesaw has arranged a cruise on the St. Joseph River in June, which is located in southwest Michigan, about 75 miles from Chicago. Dick McPherson will arrange the July cruise in Wisconsin; Roger Harper to arrange the August cruise in Minnesota. September will be left open in case the Club wants to repeat a cruise.

Everyone is welcome to join the Canoe Club. The Races we enter and the Cruises in other states, etc; will give us a chance to inform the public of the American Indian Center, what it is, and what it is doing for the Indian people in Chicago. We hope to get many more of you interested in the Canoe Club's activities....it's a healthy sport and offers a wonderful opportunity to enjoy the great outdoors! Each Canoe Club member is urged to bring friends along on all outings, week-end camping trips, picnics, etc. LET'S PLAN TO MAKE THIS A REAL FAMILY PARTICIPATION GROUP!

Swimming lessons have been arranged for families at the Lincoln-Belmont YMCA on Sundays from 11:30 to 1:00 P.M. EVERYONE WELCOME. There will be a small fee for each swimming session. Every Canoe Club member should know how to swim... So Come On! Here is your chance to learn if you don't already know how.

YOUNG TRIBAL ORGANIZATION RETREAT

YOUNG TRIBAL ORGANIZATION

The Young Tribal Organization originated in June 6, 1967 at the YMCA on Wabash Avenue. The first meeting was sponsored by the Church Federation's Indian Ministry.

This Organization is composed of young adult Indians who are currently enrolled in vocational training schools, other interested young adult Indians and also our non Indian associates.

Group action was demonstrated when the group actually sent a telegram to the Commissioner of Indian Affairs, Robert L. Bennett, demanding an adequate living allowance. The cost of living study was made and an increase was made after the telegram and estimated budget was sent to the Commissioner.

On June 6, 1968 the Young Tribal Organization adopted its own constitution under the leadership of Karen Crowshoe, Bell Jean Aragon, Bill Hoptowit, Ed Kennedy and Gillis Chapela.

Presently, the organization consist of new faces. Every year the membership actually changes completely. I would like to thank the original members for making Y.T.O. unigue.

At our recent Retreat in Saugatuck, Michigan, we decided on investing in a rehabitation and rent guaranteed project. The feeling of our members is as followed:

> "We young Indians who belong to the Young Tribal Organization feel we can best solve our problem of adjusting to city life by blending together the new comers and the people who have been in the city for awhile. We feel we can do this by having a "Port of Entry" housing unit for our own people. The building would be a place where old students could aid the others in learning to adjust to the city. With this in mind, we are planning on having dances, discussions, and workshops besides having orientations."

I feel that we could use some leadership, if you interested, let us know by taking part. Also I urge all interested friends for assistance.

Harrison Begay
President (Y.T.O.)

The Retreat was held at Pleasant Valley Farm on March 21, 22, and 23rd. We all left around 8:30 p.m. from the Indian Center by the bus on Friday evening. There were 53 participants which includes 16 children (between ages 8 thru 12) from the Indian Center. The weather was against us by being cold but we all manage to enjoin ourselves in the indoor activities. The admission charges $3 and $5 covered our transportation, meals and lodging expenses. In spite of the weather we went on a hay ride and everyone enjoined it very much. We got back to Chicago around 8 p.m. Sunday evening.

Winnebago Club

On Thursday evening, April 24, 1969, the Winnebago Club held its election of officers for the coming year. With twelve voting members present, the election went as following:

Chairman - Enamuel Lowe
Co-Chairman - Willard LaMere
Secretary - Annabelle
Treasurer - Sylvia DeCorah

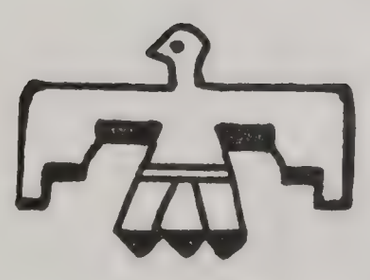
Assuming office as the new chairman, Manny Lowe appointed Mary Ann Brown, Martina Greyhair, Lois Rubinyi and Joan Jourdan to serve on the Social Program Committee for the following year. This Committee plans the Club's social meetings each month.

The Club voted to donate $50.00 to the Indian Center for the use of their facilities during the past year. This amount brings the Club's total donations to the Center during the past year to $135.00.

The past year has been an active one for the Winnebago Club with monthly socials, Fun and Games Nights, Raffles, Dances and participating in the Indian Center Fund Raising Projects. The last meeting for the Club, this year, will be on the 22nd of May at the Indian Center, ususally at 6:30p.m. Indian Time. If anyone is interested in joining the Club or seeing how the club operates, you are welcome to attend, as the Club is open to everyone. See you at the meeting?

J. Jourdan

Little things mean a lot.



THANK YOU

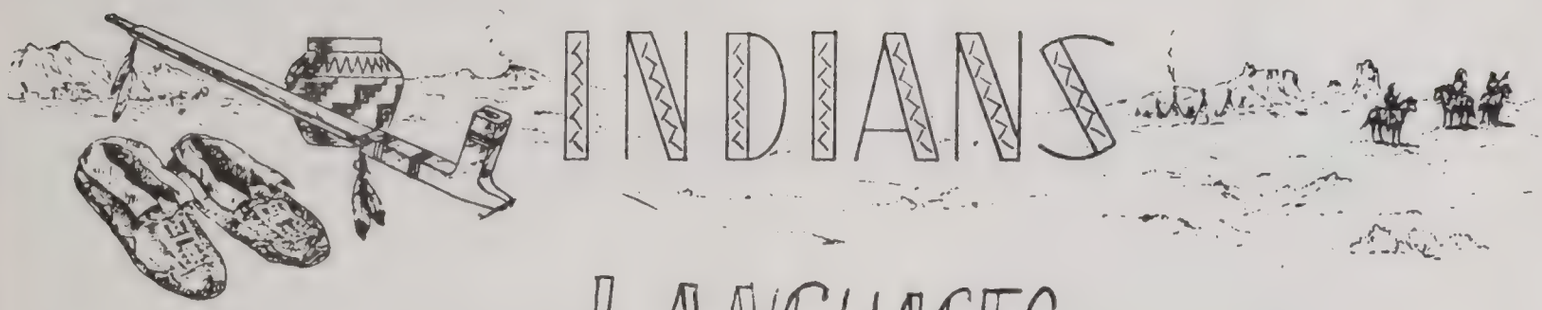
I would like to take a little space to thank all of you wonderful friends who came to the surprise party that they had for me on my birthday. The very thoughtful gifts and say, kids, the band was swell. You made my eighteenth birthday I shall never forget.

"If children are proud of who they are they can be successful; and they can take their place in any society."

John Dick, School Board Member at
Rough Rock Demonstration School ---
Nov. 22, 1968. (Navajo Times - Dec. 5)

SWIMMING

Lincoln-Belmont YMCA from 11:30 a.m. - 1:00 p.m. EVERY SUNDAY! Admission: Adults - 50¢, children - 25¢ Two swimming instructors: Jim Tibbenski-Boys Diane Cotten-Girls. Sponsored by AIC Canoe Club



LANGUAGES

Although most linguists agree in identifying American Indian languages and dialects, many differ in opinion as to which language families these linguistic variations should be included.

As well as can be determined, at the beginning of the Sixteenth Century there were almost 300 separate languages spoken by the Indians north of Mexico. These were not dialects--without special teaching, the speaker of one such language could not understand any of the others. As a general rule, most Indian groups known to us as separate tribes spoke separate languages.

Today, less than 175 of these languages survive in North America, a number of which are on the verge of extinction.

The Office of Anthropology (known formerly as the Bureau of American Ethnology) of the Smithsonian Institution in Washington, D. C. (20000) has available numerous vocabularies, texts, grammatical notes and comoarative data on Indian languages among its archives of some 4,500 manuscript files. Among the principal contributors are John W. Powell, James. O. Dorsey, James Mooney, Franz Boas, Frances Densmore, and John. R. Swanton. Copies of manuscripts are available at a small cost, but for undelayed filling of orders requests should be made regarding specific tribes and regions.

A very cruel, wicked man fainted after being hit by a car. He came to, only to see that he was surrounded by fire. "Oh, good heavens?" he exclaimed. From behind him came the words, "Guess again."

HOPI INDIAN FRY BREAD

1 large mixing bowl	pinch of salt
2 c. flour	enough milk to make ingredients
4 tsp. baking powder	moist (approximately ½ c.)

Mix ingredients in a large mixing bowl. Add enough milk to make a moist workable dough (not sticky). Roll out to about ¼ inch thickness. Cut into squares and drop into hot fat. Let cook to a golden brown, turning when done on one side. Serve when hot with butter and jam. It is also good plain.

An Arizona Indian

Canoe Club

Welcome new members! Looks like paddle time is here again. There are quite a few races coming up like "Tippecanoe", "Sugar Creek", Mid American", Des Plains", and etc. So come on you diggers, get out there and bring in a few trophies. By the looks of the weather it won't be long and we cruisers can get out on the week end too. I guess there is nothing like taking your time going down that river and taking in the scenery and soaking in the sun. Stopping along the river bank and having a bit to eat. Man, that's what you call "re-lax-ing".

This past month the canoe club had two fund raising programs. One was a basketball game which was a real blast! How about it! Those get-ups the men and women wore were something else. I always said nothing like longees for a warm-up suit. Maybe we can do it again. We also sold food at the National Congress of American Indians' Pow-Wow. I will say this with my hat off, you caniost did a Great job! Boy, that Leroy W. can really put a swell meal together. I was told that even the turkey went wild when it heard that Chef Leroy was going to let Sandy Bird stuff them with that de-li-cious dressing. Hum-m-m, good.

Well, members I thought you would like to know we were able to put money on the big canoe. Keep up the good work.

The officers want to thank all of you for making it a good month.

See you on the river.

Canoe Reporter

P.S. Any news you have for the club, please let us know at the meetings which are on the first and third Wednesday of each month at 8:00 p.m. at the Center.

AN EXTENDING HAND.

With Memorial Day coming up soon that means a good three day Pow-Wow There will be quite a few people and like it was last year - standing room only. This also means new and strange faces in the crowd.

Did you ever walk in to a new place and get that funny scared feeling because you're new there? You don't know anyone and you're ready to turn around and run out? Did you ever stop to think others feel this way too, maybe? You can help erase this tension by smiling and welcoming those that are new to the Center to make them feel welcomed and let them know that this is their Center.

Of course you don't have to wait until Memorial Day to extend a hand and a sincere smile of welcome. When did you last take the initiative?

Where the Kiddie Action Is!!

It won't be long until school is out and it will be Day Camp time again. Now is the time to register your children if you haven't already.

What's for the agenda this summer? Of course there will be swimming, just about everyday weather permitting. There will be weekly field trips to various places of interest, such as museums, Zoos, farms, and who knows we may just go fishing too!!

There will be an arts and crafts program where one can stick themselves together with glue and paint themselves silly - this all in the fun of working on projects. We also hope to have classes on Indian Culture and History as we did last year.

For the girls that are interested there will be a sewing class or beading class.

This year we will feature guided tours and work shops at the Field Museum on Indian Culture and nature Study.

One of the possibilities is producing our own kiddie newspaper, that's where one can read real dirt-excuse me - meaning all those grubby hands and sweaty brows getting the latest kiddie news out.

Now is the time to check on your fishing pole and equipment and see if last years bathing suit fits.

By the way, the children may like to know that some of last years consulors will be with us again. See you kiddies this summer.

Francesca V.

Prayer

O GREAT SPIRIT: whose voice I hear in the winds, and whose breath gives life to all the world, hear me. I come before you, one of your many children--I am small and weak. I need your strength and wisdom.

Let me walk in beauty and make my eyes ever behold the red and purple sunset. Make my hands respect the things you have made, my ears sharp to hear your voice. Make me wise, so that I may know the things you have taught my people, the lesson you have hidden in every leaf and rock.

I seek strength not to be superior to my brothers, but to be able to fight my greatest enemy--myself. Make me ever ready to come to you with clean hands and straight eyes, so that when life fades as a fading sunset, my spirit may come to you without shame.

--from Chief Yellow Lark
Cook Training School for
Indian Christian Leaders
Phoenix, Arizona

FIRST NATIONAL INDIAN HOBBYIST POWWOW

PLAN YOUR VACATION NOW, SO THAT YOU'LL BE IN LITTLETON, COLORADO DURING JULY 24, 25, 26, 27, 1969 FOR THE FIRST NATIONAL INDIAN HOBBYIST POWWOW. THIS EVENT WILL BE HELD AT THE ARAPAHOE COUNTY FAIRGROUNDS, JUST OUTSIDE DENVER.

THE PURPOSES OF THIS POWWOW ARE LOTS OF GOOD DANCING TO EXCELLENT MUSIC, A CHANCE TO EXCHANGE INFORMATION, A CHANCE TO SEE WHAT PEOPLE FROM OTHER SECTIONS OF THE COUNTRY ARE DOING, A CHANCE TO MAKE NEW FRIENDS, A CHANCE TO BUY-SELL-TRADE, AND A CHANCE TO MEET WELL KNOWN, KNOWLEDGEABLE PEOPLE.

THERE WILL BE A SOUTHERN AND NORTHERN DRUM - INDIAN SINGERS, WITH DANCING EVERY AFTERNOON AND EVENING. NO DANCE CONTESTS - SO EVERYONE CAN GET IN LOTS OF DANCING, & THIS WILL AVOID THE PROBLEM OF GETTING JUDGES FOR SO LARGE AN EVENT.

NORM FEDER OF THE DENVER ART MUSEUM WILL BE PUTTING UP A SPECIAL EXHIBIT OF LOTS OF COSTUMES AND ACCESSORIES. WESTERN TRADING POST, 31 BROADWAY, DENVER, WILL HAVE THEIR MUSEUM OPEN FOR US BY THEN. WE'RE ALSO PLANNING ON A WAR DANCE FOR STRAIGHT DANCERS ONLY, COMPLETE WITH WHIPMEN, TAIL DANCER, ETC. FOR ANYONE WHO HASN'T SEEN A WAR DANCE BEFORE, IT WILL BE A REAL EXPERIENCE.

TRADERS: WE'RE SELLING INSIDE TRADING SPACE IN 10 FEET LOTS AT $10.00 PER 10 FEET. SPACE RESERVATIONS AND FEE SHOULD BE SENT TO TOMMY PARKER, 1008 NORTH JOHNSON, MINEOLA, TEXAS. IF YOU WANT MORE INFORMATION, WRITE DEL ORR, ORLEY INDIAN CRAFTS & SUPPLIES, 3437 SOUTH BROADWAY, ENGLEWOOD, COLORADO 80110.

WE CAN START SETTING UP CAMP JULY 23. THE BUILDINGS WILL BE OPEN JULY 24. BRING YOUR OWN RATIONS. SMALL FIRES ARE PERMITTED. WE'D LIKE TO URGE AS MANY AS POSSIBLE TO CAMP AT THE POWWOW, RATHER THAN STAY IN MOTELS. BY STAYING TOGETHER, WE CAN MEET MORE PEOPLE AND EXCHANGE MORE INFORMATION & HAVE MORE FUN.

SINCE WE MUST PAY SOME EXPENSES BEFORE THE POWWOW, WE STRONGLY URGE YOU TO PRE-REGISTER FOR THIS EVENT NOW. ANOTHER REASON TO PRE-REGISTER IS THAT THOSE REGISTERING BEFORE MAY 31ST WILL RECEIVE A FREE, "FIRST NATL. INDIAN HOBBYIST POWWOW" PATCH. THIS WILL BE FOR THE FIRST 500 TO PRE-REGISTER.

THIS IS YOUR CHANCE TO MEET YOUR FELLOW HOBBYISTS AND TO ALL DANCE TOGETHER FOR THE VERY FIRST TIME. WE'VE TRIED TO KEEP THINGS AS SIMPLE AS POSSIBLE AS WE THINK EVERYONE SHOULD COME FOR THE SPIRIT OF FUN AND GOOD TIMES.

PLEASE FILL OUT THE PRE-REGISTRATION BLANK BELOW, AND DO IT NOW! IF YOU HAVE ANY QUESTIONS, WRITE TO TY STEWART, 8410 MAMMOTH AVENUE, PANORAMA CITY, CALIF. 91402, PHONE 213-894-3107.

_____

DATE _____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

GROUP AFFLIATED WITH, IF ANY _____

WILL YOU REQUIRE - CAMP SPACE? _____ MOTEL INFO.? _____

OTHER? _____

AMOUNT ENCLOSED _____

IF POSSIBLE, PLEASE PAY BY PERSONAL CHECK. FEE IS $3.00 EACH, CHILDREN UNDER 10 ADMITTED FREE. SEND THIS BLANK AND FEE TO TOMMY PARKER, TREASURER, 1008 NO. JOHNSON, MINEOLA, TEXAS 75773. CHECKS SHOULD BE MADE OUT TO "1969 NATIONAL INDIAN HOBBYISTS POWWOW".

PRAYER OF THE WOODS

I am the heat of your hearth on the cold winter nights, the friendly shades screening you from the summer sun, and my fruits are refreshing draughts quenching your thirst as you journey on

I am the beam that holds your house, the board of your table, the bed on which you lie, and the timber that builds your boat.

I am the handle of your hoe, the door of your homestead, the wood of your cradle, and the shell of your coffin

I am the brad of kindness and the flower of beauty.

"Ye, who pass by listen to my prayer. Harm me not."

This prayer has been in the Portugese forest preservess for more that 1000 years.

Wisconsin's ALL INDIAN Rock 'N Roll Band

INDIAN ECHOES

Sky - Leader	Lyle	Darrel	Pokey
Organ	Drums	Lead Guitar	Bass Guitar

TIME 8-11PM

DATE

JUNE 21, 1969

PLACE AIC

1630 W. WILSON TEL-275-5871

$2.50 COUPLE

$1.50 SINGLE

ADVANCE TICKET SALES

INDIAN POPULATION BY STATE, 1960

	Total Pop.	No. on Reservations	Reservation Area in Acres
Alaska	42,522	3,685	2,993,270
Arizona	83,387	67,657	23,821,457
California	39,014	7,280	593,374
Colorado	4,288	1,101	865,955
Florida	2,504	616	78,933
Idaho	5,231	3,910	676,372
Iowa	1,708	485	3,476
Kansas	5,069	589	35,577
Louisiana	3,587	111	422
Michigan	9,701	869	22,527
Minnesota	15,496	9,420	827,045
Mississippi	3,119	2,910	16,620
Montana	21,181	17,473	6,130,736
Nebraska	5,545	2,139	71,178
Nevada	6,681	3,433	1,336,309
New Mexico	56,255	47,568	3,147,981
North Carolina	38,129	5,216	56,115
North Dakota	11,736	7,806	1,544,390
Oklahoma	64,689	53,076	2,393,727
Oregon	8,026	2,860	1,671,184
South Carolina	1,098	353	4,249
South Dakota	25,794	24,040	4,860,483
Utah	6,961	4,397	1,127,465
Washington	21,076	9,033	2,688,759
Wisconsin	14,297	5,801	431,199
Wyoming	4,020	3,772	2,057,702
Other States	50,555	-	None

Dear Editor. . .

Enclosed are some things I thought you might find interesting for the "Warrior."

Out here in Indiana, there are not any organized Indians. We keep finding people who are part Indian, though, and so there is a big interest in what we can tell them about the problems Indians face today. Felix's boss and all the people he works with are pretty thrilled to have an Indian on the staff. He works in the pressroom. Well, if they had known him back on moonshine strip in Chicago, they might have thought otherwise, but with half a chance he really became great. I wish more people could move out here, away from the bars and the dirty streets and crowded apartments. Bethlehem Steel is just down the road about 13 miles from us. There are places in the country where people with large families can rent for $80 a month, like us, and their kids can get a decent education and fresh air and no smog and no bad influence from little hoods running up and down the alleys. We HAVE no alleys! Just sand dunes and trees and Lake Michigan, and I wished to hell that damned BIA would give people a break and tell them about this place, instead of cramming Chicago City Life (Life?!!) down their throats. Man, a decent living Indian is so welcome around here that it is almost embarrassing sometimes!

And I know that women would welcome a change of pace from saloon air. There is enough to do out here, fixing the houses to make them winter-worthy, hunting a little, lots of fishing, sledding and skiing and skating and other stuff, that a man doesn't need a saloon, just to get away from too many kids, or the depression of living in concrete and dust with no place to be alone to think.

(over)

(Dear Editor - Cont.)

My praying tree, out back, is full of many ribbons. Some asking for Felix to get strong, and some in thanks that he did. I can go off and think, picking stuff to eat in the woods so I will have something to show besides peace of mind. In Chicago there was NO solitude, and I darn near flipped.

Come on out to visit, and bring a friend or two. We always find room for a weekend. and you'll like this crazy place.

Mari Roubideaux
P.O. Box 311
Beverly shores, Ind. 46301

ATTNETION!! ATTENTION! CLUB OR ORGANIZATION MEMBERS OR OFFICERS!

I would sure hate to keep reminding you to write an article or news or donate pictures to put in the WARRIOR each month. These are to be handed in and put in the Warrior Basket in the office before 15th of each month. If the members of Indians Center wants the paper out each month, I don't see why at least one person from each club, organization, or committee can't sit down and write an article about his social club. Don't you see why you've lost two discouraged Editors before who had quit? THIS IS YOUR PAPER as well as many others and do you think it is worth publishing? Well, I do. That's why I'm working on it but I can't put it out unless you all turn in your articles or News- or pictures If you turn in pictures, be sure to have something a story written on it. If you think the WARRIORS is worth publishing, I think you better do something about getting these articles and pictures in before the 15th of each month! This should be brought up at the club meetings to make sure someone writes up an' articles before 15th of each month.

I'M WAITING FOR YOUR RESPONSE.

From the Editor

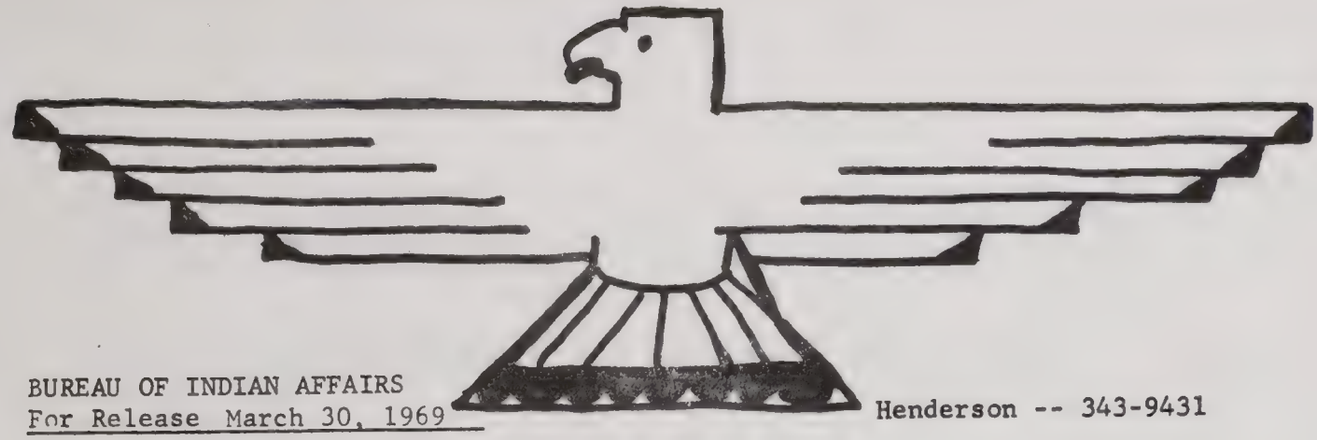
The new American Indian Center Thrift Shop opened its doors on May 15gh. It is located at 1417 W. Wilson and run by Velma Lambert and Alberta O'Shogay. The hours are :

Monday	Closed
Tues. thru Fri.	11:30 - 6:30
Sat.	9:00 - 6:00

Indian people who need the clothing are able to get it free of charge at the shop. Those things which they do not need are sold. The revenue goes back to the Center to support its program and activities.

BASEBALL - Vikings - work out at Horner Park Field No. 3 Sat. at 3:00 p.m. Sunday at 1:00 p.m. See Cal McCoy for further information.

GIRLS! GIRLS! Ages 9 thru 11. Now is your chance to join the Girls Scouts. Transportation if available. Meeting every Monday at 7 p.m. SO JOIN WHILE YOU CAN.



BUREAU OF INDIAN AFFAIRS
For Release March 30, 1969

Henderson -- 343-9431

NEW EDITION OF POPULAR INDIAN CALENDAR OF EVENTS

The Bureau of Indian Affairs, Department of the Interior, announced today a new edition of its popular, "American Indian Calendar" is available for purchase from the Superintendent of Documents in Washington, D.C.

The calendar, a much-requested booklet, lists important Indian events primarily in the 25 states where there are Indians having a service relationship with the Federal Government, giving information on pow-wows, rodeos, dances, religious observances, and arts and crafts exhibitions.

Typical entries include the Southern Ute Bear Dance at Ignacio, Colo., in May; the Custer Reenactment at Crow Agency, Mont., in late June; the July 4th Swinomish Reservation Festival at LaConner, Wash.; All-American Indian Days, the first week-end in August at Sheridan, Wyo., the Climax of which is the selection of Miss Indian America; the World Eskimo Olympics held in Fairbanks, Alaska in early August; the mid-August Intertribal Indian Ceremonial at Gallup, N.M., and the Navajo Tribal Fair at Window Rock, Ariz., in early September.

In announcing the booklet, the Bureau noted that many Indian observances depend upon seasonal activities and cannot be pinned down in advance to exact days. Tribal medicine men choose the day when portents seem best to them. It is suggested that tourists check in advance with tribes, local Bureau offices and chambers of commerce for specific dates.

Commissioner of Indian Affairs Robert L. Bennett pointed out that some Indian reservations have some of the best fishing, hunting, hiking and sight-seeing areas in the country.

"Indian areas are often less crowded than national parks and similar facilities," he pointed out, at the same time cautioning that Indian land sometimes doesn't have modern facilities and vacationers who don't have full camping equipment should plan to stay in towns outside the reservations unless they arrange ahead for accommodations in the Indian areas.

"Visitors are welcomed by most Indian people," he said. "Each reservation has its own simple rules and they should be observed. The use of liquor is forbidden on most reservations, and the taking of pictures should be checked with local authorities."

Pictures may not be taken of certain religious ceremonies, and it is advisable to ask permission before taking pictures of individuals.

The Bureau of Indian Affairs' "American Indian Calendar" is priced at 45¢ and may be obtained by writing for Number I20.2:C12/2/969, the Superintendent of Documents, Government Printing Office, Washington, D.C. 20402.

March 3, 1969

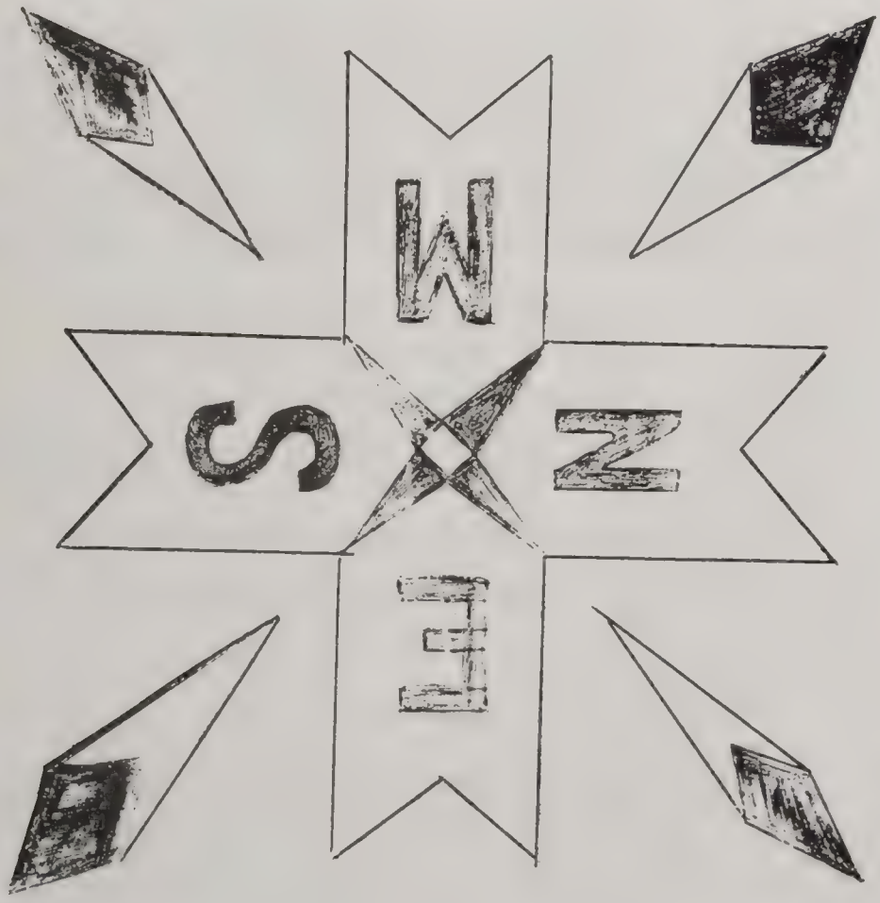
The Federal Job Information Center is a vital link between the public and all governmental offices such as the Veterans Administration Hospitals, Internal Revenue Service, and the Department of Defense. Providing information about local statewide, nationwide, and even worldwide Federal employment opportunities is the Center's main function. According to Mrs. Sunnie Richer, Chief of Job Information, the Center answers questions about Federal job openings from air traffic control specialists (200 current vacancies!) to zoologists.

The Center also actively publicizes critical vacancies. Mrs. Richer reports that 125 typists and stenographers are urgently needed by Federal agencies and offices in Chicago and surrounding suburbs. However, Washington, D. C. tops that figure with 1,000 openings for policemen.

Anyone interested in a Federal job should call, write, or visit the Federal Job Information Center, 219 S. Dearborn, Rm. 1322, 353-5136. The Center is open between 8 a. m. and 5 p. m. Mondays through Fridays, with extended service until 6 p. m. Mondays.

GPO 827-259

MISS INDIAN BYU, Theda Ricker (Sioux, from Poplar, Mont.), receives her crown from Dr. Harvey Taylor, administrator of schools for the LDS Church. She reigned over the Indian Week activities at BYU. Also shown are Verenda Doxela, first attendant, left (San Carlos Apanche, from San Carlos, Ariz.), and Caroline Holliday, second attendant (Navajo, Blanding, Utah).



INDIAN SHORT STORY AWARDS

In the cities, the reservations, the boarding schools, and the universities there are many unrecognized Indian writers. Until very recently the literature of the American Indians has been largely unappreciated and unpublished. It is our hope that the Indian Short Story Awards will begin to open the doors to the national recognition of the breadth and beauty of writing by American Indians.

FIRST PRIZE $250
SECOND PRIZE $100
THIRD, FOURTH, FIFTH PRIZES $50

Any Indian of any tribe is eligible. Any theme, whether modern or traditional, Indian or non-Indian, may be the subject of the short stories. Any style and any lenght will be considered.

The best stories will be collected toward eventual publication in book form, by a major publisher. Writers who are chosen will receive the entire royalty from this, or any other publications.

Judges for the Indian Short Story Awards are :

Dr. Frederick C. Dockstader, director of the Museum of the American Indian (New York)

N. Scott Momaday, Indian novelist, Deparment of English, University of California

Francis McKinley, Indian educator, Far West Laboratory for Educational Research

Short stories should be submitted by JUNE 30th, 1969 to either :

National Congress of American Indians, Story Awards, 1346 Connecticut Avenue N.W., Washington D.C., 20036, or;

Stan Steiner (Director Indian Short Story Awards), 260 East 7 St. New York City, New York, 10009

HUMOR & GRIPE SECTION

JOKE OF THE MONTH:

Did you hear the one about the American Indian who was challenged to a race by a White Man? The white man said to the Indian "I've always heard how athletically inclined the Indian is and how fast they can run so I challenge you to outrun my car." The Indian being the type not to back down from any callenge accepted the challenge. As they took off the white man put the speeddown immediately to 25 MPH and the Indian easily kept up running right along side the car. The white man then stepped it down to 50 MPH. and the Indian kept right up with him. AS they both went into a hairpin curve the white man went through the curve and as he straightened out to the straight away the Indian was nowhere to be seen so he turned around to check and see what happened to the Indian as he went back to the hairpin curve the Indian was lying down in the ditch all scratched up, battered and bruised. The white man asked the Indian "What happened?" The Indian said, "Did you ever have a moccasin blow out on you at 50MPH?"

Teenage son complaining to his father, "I didn't ask to be born!" "That's right," replied his father, "but if you had, the answer would have been "no."

THINKIN' RIDDLE

If a papa bull ate 3 bales of hay and the baby bull ate 2 bales, how many bales of hay did the mother bull eat?

Answer: None, because a bull is not a mother.

Porky: Where did you take your bath?
Skinny: In the spring.
Porky: I didn't say when, I said where.

Indian: Ugh!
Squaw: Ugh! Ugh! Ugh!
Indian: Quit trying to change the subject.

"HONEY" YOURE BEAUTIFUL WHEN YOUR ANGRY!"

URBAN INDIANS UNITE

"The American Indian just wants to be left alone to work out his own problems. Financial assistance, job training, social work - that's all fine, if directed by Indians. The last thing they want is more government paternalism." Those are the words of Robert W. Rietz, director of the member - led American Indian Center of Chicago, one of a score of such non-profit cultural and social service agencies. Mr. Rietz has seen the nation's urban Indian population gallop to the point where more than 250,000 of the country's approximately 700,000 Indians live in metropolitan areas.

In Chicago alone, the Indian Community has jumped from less than 500 during World War II to more than 16,000 today.

Based on almost two decades of work in Indian Affairs, plus a master's degree in anthropology from the University of Chicago, Mr. Rietz believes that the urban Indian - quietly and without fanfare - is both overcoming deep seated problems of unemployment, limited education and poor housing, and making a significant contribution of urban life:

The urban Indian is showing that traditional group values can be maintained in the midst of an "impersonal, increasingly uniform, and often hostile environment.

He is proving that social-welfare programs can be effectively administered by the recipient groups, without need for outside bureaucratic "direction."

He is displaying to the non-Indian population the importance of each individual having a "feeling of kinship with the community - of belonging to a larger organic group that embraces all."

The Center, located in an armory-like former lodge hall on Chicago's business residential northside, provides counseling, financial aid and recreational activities to some 7,000 persons from 50 different tribal groups each year. Leadership is elected and serves without pay. Pop in any hour, day or night, and you are likely to find four or five activities competing for attention.

Perhaps the most important event for the center to date was the launching in October of the first annual convention of American Indians United, a national organization representing urban centers across the nation.

Besides Indian representatives, delegates were present from 22 state and federal agencies, churches, and universities, including Robert L. Bennett, U. S. Commissioner of Indian Affairs, and William Carmack, executive director of the National Council on Indian Opportunity.

The new organization will press for Indian controlled job training programs, vocational counseling, and better housing and educational opportunities.

Mr. Rietz points out that the urban Indian remains to all purposes a "hidden Minority." Thus, the feeling of alienation, plus the Indian's own desire for communal and social separateness, has perhaps kept him at a greater distance from the community than other minorities.

In addition, over one - third return to reservations within their first year in metropolitan areas. Others drift between reservation and city. Within the city, apartment hopping is common. The effect of this constant movement is instability in family life.

(over)

(Urban Indians Unite - Cont.)

Mr. Rietz is emphatic in nothing that the Indian has been "tragically overlooked" by American society. "The teaching of Indian history in our schoolroom is less than pathetic," he says. "The entire Indian removal policy of administrations during the 19th century is unmentioned. Nowhere do young people really learn about the development of the reservation system. Just think of it - extermination, reservations. Yet nothing in our textbooks!

Partly to offset this educational deficiency, the center, through its daily "Explorer's Program," tutors young people on Indian heritage, as well as provides general compensatory and supplemental instruction.

What can best be done to aid the American Indian?

"We need a divorce between the necessary financial assistance and the paternal administration of that aid. It's just that simple."

(Taken from United - Nov. 1968)

ATTENTION ALL CLUB OFFICERS, COMMITTEE CHAIRMEN, AND ALL INTERESTED MEMBERS OF THE AMERICAN INDIAN CENTER:

We of the Program Committee would like to take this opportunity to let you know of the program committee meetings being held three times a month until we have our future program organized.

The purpose of this Committee is:

1. To create a broad base of American Indian Center programs and program policies.

2. To set up the Calendar of events -- weekly, monthly, or yearly.

3. To resolve conflicts, confusion and complications of time and facilities.

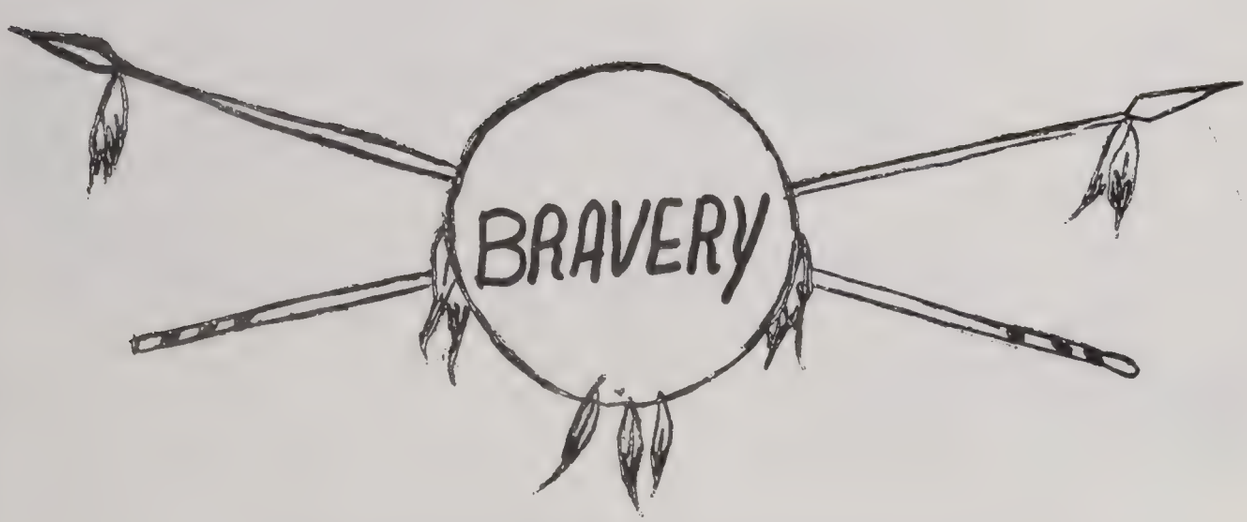
4. As a working committee, we will support, help carry out, and review American Indian Center programs.

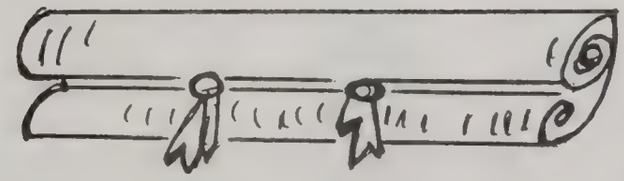
The program committee, i.e., Club Officers, Committee Chairman and interested individuals, is made of persons with a wide range of experience and diversified ideas. Drawing on these experiences and these ideas the Program Committee creates American Indian Center program and program policies.

Come to our next meeting and help plan the program. See you there?

Velma Lambert
Secretary

Parents, bear in mind that children of all ages have one thing in common. They close their ears to advise and open their eyes to examples.





Leon Mahkimetas Guest Of Honor Of Kiwanis Club

Leon Mahkimetas, son of Mr. and Mrs. Leonard Oshkesequom of Menominee County who returned from four months of active duty in Vietnam, but spent sixteen months in the United States Marine Corps, was an honored guest at the Shawano Kiwanis Club meeting on April 29th. He was also asked to recite the poem he wrote.

This part taken from Menominee Prints:

On the night of April 22, 1968 during the Tet-Vietnamese Lunar New Year-offensive a grenade exploded near Corpsman Mahkimetas. The explosion cost him his leg. Because of this unfortunate incident he received the Purple Heart, a medal given to men who are injured in combat.

When asked, "How do you feel about losing a leg in Vietnam," he said, "I would do it all over again.' His feeling is graphically illustrated in the following poem he wrote after returning from Vietnam.

Have you ever been walking
down a street
When suudenly you stop and
stare,
At the marvelous sight which
your eyes meet
Fluttering proudly and high in
the air?

And did you ever stop and give
a thought
To what held your eyes transfixed,
To a seemingly useless piece of
cloth
That's had a hard time tince '76

Do you know what the enemy
looks for first,
When our planes fly overhead
It's not at traces from a cannon's burst
But at the blue, the white, the
red.

And if this flag of so much fame
Ever happens to pass you by,
Hold your head erect, and don't
feel ashamed
If a tear creeps into your eye.

For you're just a true American
Who knows the answer — why.
From now on until this puzzlin
world ends
Our flag will wave ever high.

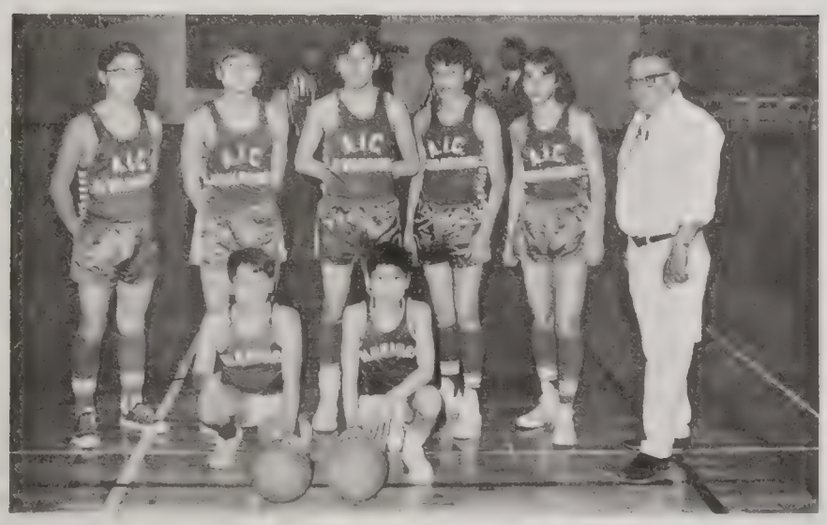
And if you think I'm square
And don't know why I feel this
way,
Then dwell well fool, on the following lines
And what they have to say,

'Then conquer we must, for our
cause is just
And this be our motto, 'In God
is our Trust'
And the Star-Spangled Banner in
triumph shall wave
O'er the land of the free and the
home of the brave."

By Leon Mahkimetas

AIC Sports

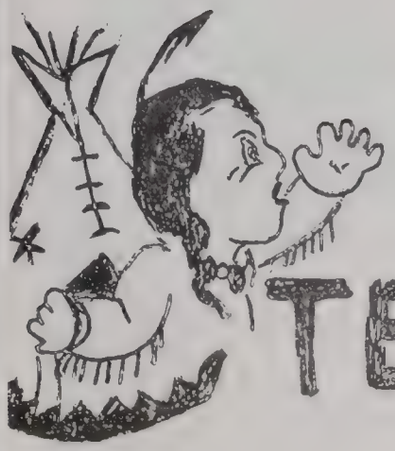
BASKETBALL



The A.I.C. JR. WARRIORS

Breakfast at Center - Saturday

Beginning Jump for Warriors



TEEPEE TALK

THE MESQUAKIES WERE HERE!

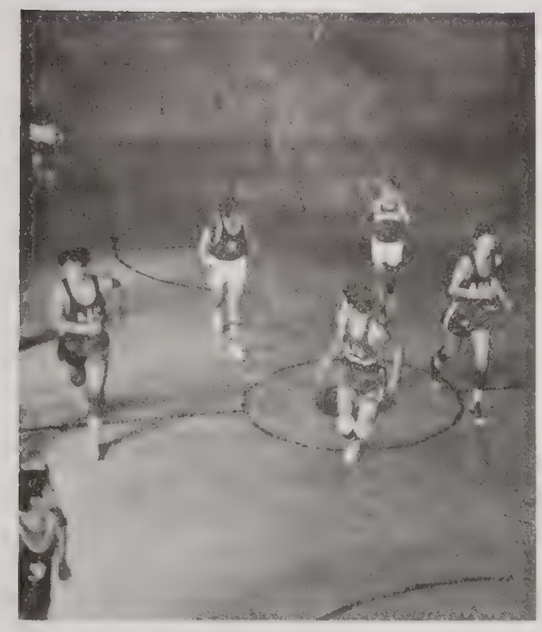
The door's were open early Saturday March 29, to serve breakfast to the visitors from Tama, Iowa. There was 3 teams and relation to cheer them on to victory. When they arrived everyone was laughing and eating at the same time, but having a jolly time meeting old friends. The crowd was of good size at both game sessions. The Little Jr. Warriors had the first game against Tama and opened it with Calvin Wesaw as the center. It was in Tama's favor in the beginning of the game. Then our Warrior's got all warmed up and started to lay it in on the Mequakies. Everything was fine even at the end, the Warriors won over Tama. So it's another victory for our boys as shown by the smiles on two of the players Colin Wesaw (foreground) and Abe Armstrong. Then it was the Jr. Warriors time to try for a winning game like their brothers and friends. To break the ice Eddie Thompson jumped at the start of the game. The Jr. Warriors played just as good as the Little Warriors and won another game for themselves. It's the Warriors turn next and they're all ready to play the Mesquakies. The game was close towards the middle of the 2nd quarter, then as if the Warriors took pep pills, they tied with Tama. Finally at the end they passed them up and won the 3rd game of the 1st session with victory. Meanwhile the people at the center were serving supper to everyone. Everyone was busy talking about the games palyed during the afternoon. Before you knew it, it was 7:00 time for the second session of games so it's back to the Church for either victory or defeat for both teams. At 7:30 the Little Jr. Warriors started their second match against the Mesquakies. The Warriors were playing real good on the floor so Denise Keahna (coach of the Mesquakies) calls time, to give the boys a talking to. At the end of the game the Little Warriors won the second game for themselves against the Mesquakies. Now once again it's the Jr. Warriors turn to play. They got right out on the floor and played a real strong game against their opponents. But the oponents were playing just as strong at this game so they could walk away with a smile, but at the end the Jr. Warriors won it from the Mesquakies. The Warriors were all warmed up for Tama and had their fingers crossed that they would walk away with another game for themselves. But they would soon find out it wouldn't be all that easy for them. At the start of the game Ray Stealer jumped. It was a close game all the way through for both teams, with each hoping that they would get the better of the other team. But to no advantage the Warriors won it during the last part of the game.

Jump after Half-time

Chiefs busy making supper for all Teams

Time out for Mesquakies to get pep talk

Time out for Audience too



Jr. Warriors running the court

Smiles on a Couple of Jr. Warriors Face for the Victory win.

American Indian Center "LITTLE WARRIORS"

The American Indian Center Senior "WARRIORS" are probably the only team in the Chicago area, That have their own farm system and there will be boys taking their places on the team. And some of them are very talented and could even go farther then the Senior Warriors. It is the hope that organizing a league will inspire others to go on to higher schools and really show their talents.

Our Little Warriors have come from the lowest point and climbed to the highest in the league. But it takes many hours to Climb that hill. Hard work is only the beginning. Last year the boys ended in last place. This season the boys only lost one game in league competition and only by two points. First place was so sweet to the victors. And it was the Chairman of the board of Directors who presented the winning trophies to them.

total games played	8
games lost	1
games won	7

Scores and points scored.

A. Armstrong	B. Armstrong
196 points	73 points
E. Thompson	T. Thompson
111 points	7 points
C. Wesaw	D. wilson
42 points	6 points
B. Bird	D. Bird
2 points	2 points

This league was for boys 14 years and under. The games were played on Fridays evenings. I would also like to thank Bruce Fredricks for refreeing the games for us. Ravenswood also mentioned that we had probably the most competent and fairest refree. Incidently this was the Ravenswood YMCA Basketball League.

(L. Warriors - Cont.)

One requirement for joining the Interstate league is that each team must be represented by two teams, one 18 years and under and the other 14 years under. Let us all hope that this league will become solified and never lost.

Thanks boys, many say they don't appreciate it but when you have boys of your own remember that you had a good time playing sports. This is why I enjoy working with you.

Long and short, "AIC JOUNIOR WARRIORS"

This is the beginning of a story that I hope will never end and will be only the beginning for sports at the American Indian Center.

This past year will probably be the youngest and the tallest team we have had but it will be a start for all the teams following. This same team will be playing next year but will be one year older. Here are a few statistics for those who might be interested:

Total games played	25
Games lost	6
Games won	19

Standings for league

Margate Park (Boys - 18 and under)
Third place, last year fourth place
Jaycee league
First place Northside - third place City

Total points scored

A. Armstrong 311 points - 25 games	L. Bird 62 points -16 games
P. Torres 248 Points - 19 games	G. Torres 50 points - 8 games
J. Robertson 181 points - 19 games	J. Chupco 27 points - 4 games
D. Thompson - 12 games 122 points - 12 games	G. Antoine 26 points - 5 games
E. Thompson 108 points - 17 games	C. Beson 22 points - 7 games
D. Harper 15 points - 3 games	C. Wesaw 11 points - 3 games

Four boys played with the Jr. Warriors in the Jaycees

B. Armstrong 36 points - 5 games	T. Thompson 3 points - 3 games
M. Robertson 6 points - 2 games	B. Bird 2 points - 1 games

(Jr. Warriors - Cont.)

The points scored were scored in the amount of games noted behind the points. This doesn't mean that this was all the games played. When the boys were ahead in score, everyone had a chance to play.

The boys practiced on Tuesday and thursdays at Berry Memorial Church at Leavitt and Lawrence Avenues. The league games were played on Wednesdays and saturdays. Also the boys played games outside the leagues. There were times when the boys played at different churches. Most were boys that were 18 years and 19 years old. Here they only lost half of those games, very good considering that most of the boys are only 15 years old.

We are hoping that next year that we will have a inter-state basketball league for the boys. And it will be an all Indian League. There have been several teams that are now considering joining such a league. If the league starts the boys will be asking for your support and cooperation.

Now that basketball is behind us, we will now begin to use the canoe that were donated to the AIC. There will be campscouts planned for the boys. After that, softball and baseball.

Many thanks goes to all the boys that helped make this year one to be thankful and memories to dwell on later.

Thanks,

Nathan Bird

FIRST ANNUAL POOL TOURNAMENT

Grand Prize Trophy Champion - Louis Bird - winner of 6 straight games.

Division 12-13
- 1st - Bruce Armstrong
- 2nd - Daryll Bird
- 3rd - Wendy White

Division 14-15
- 1st - Louis Bird
- 2nd - Abraham Arstrong
- 3rd - Steve King

Division 16-17
- 1st - Paul Lewis
- 2nd - Charles Beson
- 3rd - Joe Blackowl

Division 18-19
- 1st - Claude Waleda
- 2nd - Danny King
- 3rd - Leroy Wesaw

Tournament started at 11 a.m. and ended at 8:15 p.m. 28 boys participated. 39 games played.

KAKE COUPLE JOIN SPACE AGE

Kake is a small village in southeastern Alaska, ninety miles from Sitka. It has a population of about 500 and is located on Kupreanof Island. The residents are Thlingit Indians. People there are not too concerned with time. The day's activities move along at a more or less liesurely pace and what cannot be done today is done tomorrow. The "space age" is something the old ones generally do not know about or concern themselves with and the young folks read about and dismiss from their thoughts. Television and it's coverage of Apollo's travels have not yet reached Kake.

On April 14, 1969, one young Kake family, Peter, Darlene and Peter, Jr. Adams began their own space age adventure. At 11:00 AM on that Monday morning, they left home and friends in Kake where they had lived all their young lives by plane for Chicago, via Sitka, Seattle and Minneapolis, to enter vocational training under the Bureau of Indian Affairs Employment Assistance Program.

They arrived at the Atlantic Hotel in Chicago at 2:30 AM on Tuesday morning, April 15th, and reported to the Employment Assistance Office at 8:30 AM the same morning. Their community living counselor sent them, after a hearty welcome to Chicago, back to the hotel to get a bit of sleep and rest. Early in the afternoon, that rest was disturbed by BIA's housing section to show them a furnished apartment. By 3:00 PM, the family had seen and approved and accepted the apartment and made a security deposit on it. That evening, back at the hotel, Darlene, enthralled with the new opportunities Chicago afforded, watched TV until past midnight.

The following morning, Wednesday, April 16th, accompanied by their housing officer, the Adams family completed shopping for needed household goods, furniture and groceries. Checking out of the hotel and moving family and luggage to their new apartment was simple after the morning's shopping and delivery was completed. At 3:00 PM, 39 hours after leaving Kake, Peter, Darlene, and Peter, Jr. were happily occupying their own Chicago apartment.

Bright and early the next morning, Thursday, April 17th, they served coffee to their community living counselor who talked with them about Chicago---its opportunities, its problems for new arrivals, its transportation system and how to use it, money management and budgeting necessary on Peter's subsistence grant while going to school, methods of shopping in Chicago as compared to their former home in Kake, and all the questions every new arrival has when moving to any new city. That afternoon, at the office in the main Post Office building, Peter talked with his vocational training counselor about the various courses that he might possibly enter. He was presented with a choice of courses and the next morning, Friday, April 18th, gave his decision to his vocational training counselor. Accompanied by other students, he visited and enrolled in Greer Technical School. Peter enrolled in the machinist advanced course which was to last for 36 weeks.

Saturday afternoon, April 19th, found the Adams family, accompanied by the Harvey Kinney's (another "new arrival" family who were housed in the same building), attending the Spring Festival and Pow Wow at the American Indian Center. Already these young families were taking advantage of Chicago's rapid transit system and becoming acquainted with one of the many places of interest available to residents of Chicago.

Monday morning, April 21st, just one week (less 3½ hours) from the time he left Kake Alaska to join his own "space age", Peter reported for his first class. Another Monday morning beginning for a new life.

(Kake Couple- Cont'd)

These, of course, are just the high points of Peter and Darlene's first week away from home. Days were filled with shopping, learning to use the Chicago transit system, walking in their neighborhood and getting acquainted with their shopping area, visits to the BIA office, getting unpacked and settled in their new apartment and enjoying visiting and working with the Harvey Kinney family who arrived in Chicago from Arizona the same day as the Adams'. The young men attend the same school, each family has one child. So Darlene and Virgilene, as well as their husbands, have many interests in common.

The weeks ahead will settle into the routine of school, work, study and daily housekeeping activities with the goal of graduation and good jobs ever in mind. There will be ample time for both families to explore Chicago and enrich their lives with visits to museums, parks, zoos, concerts in Grant Park and the multitude of new experiences available to them only in Chicago.

PETER ADAMS

FAREWELL

We are sadly saying good-by to Bell Jean Aragon and her husband Chuck. They will be moving to Wyoming in about two weeks.

Bell Jean has ably served as the Editor of the Warrior and has done an outstanding job with the help of other YTO members. The AIC members all thank you and wish you much success in you new home.

Be a member

of Indian Center

See Helen Whitehead

or Tony Machukay.

MEMBERSHIPS and RENEWALS (Indians)

Alberta King	Oneida
Steve King	Oneida
Dorothy Wesaw	Mohawk-Pott.
Ramona Childs	Sioux-Navajo
Johnathan Wilson	Choctaw
John Olson	Assiniboine
Deanna Decorah	Winnebago
Clifford Blackbird	Omaha
Wesley Martin	Menominee
Joan Harte	Menominee
Teofile Lucero	Taos
Ronda Evans	Cherokee
Mr. & Mrs. Vernon Lambert	Sioux-Chipp.
Mr. & Mrs. Samson Keahna	Sac&Fox-Oneida
Vincent Zurega	Apache
Pauline Funmaker	Winnebago
Harry Funmaker	Winnebago
Mr. & Mrs. Samuel Sine	Winnebago
Fred Kleidon	Menominee-Winn.
Mrs. Mary Tucker	" Oneida
Mr. & Mrs. Polivka	Chippewa
Perry Williams	Alabama-Coushatta
Woodrow Talas	Paiute-Hopi
David J. Pratt	Mohawk
Gerald Diamond	Chippewa
Clifford Monroe	Chippewa
Cecil Chegahno	Chippewa
Jacqueline Riley	Cherokee
Edna Thomas	Sioux
Rosalie Buffalohead	Winnebago
Bryan Marozas	Chippewa
Allie Polivka	Chippewa
Mr. & Mrs. Martineau	Winn-Chipp.
Rev. Elizabeth Rein	Chippewa
Poana Andersen	Cherokee
Karmen Mason	Chipp.-Stockbridge
Durrell Mason	" "
Roger Baker	Chippewa
Nancy Dumont	Sioux
Elizabeth Wells	Winnebago
Sara J. Courtright	Iowa

We would like to thank these people for their support of the Indian Center through membership. -Check your membership card to see if it has expired. Most of our people think of getting their memberships "later" "next week" "next payday" and keep putting it off. Your membership committee will put up a booth at all "big doings" and hope that you will remember to become a member now.

MERRICKS

Mr. & Mrs. Frank Merrick after twelve years of residing in Chicago have decided to return to Fort Totten, North Dakota to live. Most of us know them well but to refresh the memories of those who don't recognize their names right away, Frank has served a term as an American Indian Center board member and is a U. S. Post Office letter carrier.

Pauline is well known to all the "Pow-Wow" people. She is the Vice-President of the Sioux-Lakota Club and one of their hardest workers. She has won almost all of the Women's Indian Dancing Contests here in Chicago for the past two years.

Daughter Debbie served the Indian Center as Miss Indian Chicago for a year and a half. We have been very proud to have such a lovely young lady representing our organization.

The younger children are Brenda, Fulton and Kathy. All the children were born in Ft. Totten and schooled here in Chicago. They will finish school in Ft. Totten.

The Indian Center found our Monday that the Merricks were planning on leaving on Tuesday. We all wanted to have a big "doings" for them but there wasn't time. So we told all we could get in touch with and we had quite a nice dinner on Monday evening for them.

We are all sorry to see these find people leave us but we are happy for them also. Most of us wish to go back home to raise our families and the Merricks are fulfilling their wish.

We wish them Godspeed and hope that they will be very happy in their new residence. We will miss them.

HW

ALCOHOLISM

"A diseased condition due to the excessive use of alcoholic beverages", states the American College Dictionary, Random House, 1968.

Fine, a short, precise marker (definition) that we can use to map out the rest of the scintillating, stupendous - stumbling? - stupid walk that this disease of alcoholism is. The key pointers would be the two words diseased condition or, additionally, make ill; or, if to be clearer still, we can say that it is a feeling experience involving all of our senses - sight, sound, touch, etc. And so its termination in an agonizing zigzag, a zorbid zeath, so to speak. You feel this thing. Perhaps it's as consciousness expanding, or constricting, whatever your view might be, as LSD, peyote, or the other drugs. You'll feel this drug, whatever the chemical, move you to the sapping point where you lose control of your eagle eye, of your steady legs, of your enlightened mind, and so of your destiny. If you have not felt this disease, be glad and know that you are fortunate. But if you have, know that this is a learning process akin to "worm-to-butterfly", as the saying goes, or, if not a complete saint, from sinner-to-gentleman. At the least, after this pain, you now know, and be certain that you can find a way to hang on to this joy.

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Let me cite one or two anecdotes to show that this condition does have its terribly funny moments.

In Denver the officials, courts, and judges are very proud of their alcoholic treatment program because of their something like 60% recovery statistic. Anyway, this morning one of an innumerable number of such sorrys we were in his majesty's "minor misdemeanor" public intoxication courtrooms. And the night before of lineups, "shakes", sleeplessness, being packed 50 men or so into a tank about 20 by 40 feet, and all that was safely behind us. Of course, there were women in the courtroom, too, with them having spent the night in another area of the detention house in similar circumstances. After the due formalities of rising for the entrance of the royalty, the judge and his reading of the "hammered" code, we trooped up before him one by one by name, occupation, and address. As he asked us the questions we gave the right answers no matter the number and street if it happened to be 1600 and Larimer, the address of Denver's Oldest Bar. One slinky-haired lady with slobbofisticated airs sauntered up before the bench. The judge, thinking to do his "cure" thing, asked the lady, "Do you have a drinking problem?". Momentously then the lady answered, "No, I can get it easy."

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He'd spend his time in jail as unrigidly, as unregimented as possible, he told me. He'd try to be assigned to lawn duty if his time in penance were to be non-winter days. There he would stretch out and accommodate himself to his responsibility. If the guards would censure his too-relaxed horizontal position on the grass, he's come back with something like, "You covered the ground with that stone walk. It's your land, you stay on it. This is my country; you stay on yours." He would make good time in more ways than one.

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Do you have this problem? Ask the people in Alcoholics Anonymous if there is any help available. Ask for help. One does not have to fight alone.

(Anonymous Indian with the Problem)

Traders & Dealers of Indian Goods

The first gathering of all hobbyists throughout the U. S. will take place July 23-27, 1969, at Arapahoe County Fairgrounds, Denver, Colorado.

The purpose of this powwow gathering is to meet hobbyists from all areas of the U. S., to dance together to good music, to exchange information, and to trade, buy and sell.

There will be Indian singers for the powwows, both a Northern and a Southern drum. There will be dancing each afternoon and evening.

Booth space in the exhibit building is being sold for traders on a first-come, first-served basis, and reservations are being taken NOW. It is possible that we may run out of space, so those who send in their reservations now will be assured of a place.

Booth space is ten feet wide, with a $10 fee per space. You may reserve more than one space.

Display tables are available - or you may bring or perhaps rent in Denver, display cases, for which you would be responsible.

With groups and individuals coming from all over the country, it should be a great event. We would like to have you be a part of it.

To reserve your space, fill out the form below and send it, along with your fee and space requirements, to Mr. Tommy Parker, 1008 North Johnson, Mineola, Texas. Checks should be made out to 1969 National Indian Hobbyist Powwow.

Name _____

Name of business establishment _____

Address _____

_____ Zip Code _____

Number of spaces needed _____ Amount of check $ _____

Will you be camping? _____ Telephone _____

NOTE: The exhibit building will not be open until July 24.

RESERVE YOUR SPACE NOW!!

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THE WARRIOR costs 25¢ per copy, or can be sent to your home. Subscriptions are $2.50 for ten issues. Make checks out to American Indian Center Warrior. We try to give the news about our Center and Chicago Indians. All proceeds go to the Center. The entire staff is volunteer. Support your Center and your Warrior. Subscribe, subscribe for a friend or relative. And enjoy reading The Warrior 10 times a year.

A GOOD INVESTMENT

Enclosed is my contribution of $_____ for the work of The American Indian Center

Name_____

Address_____

City_____ State_____

SEE YOU AT THE CENTER!

The American Indian Center is a non-profit organization, endorsed by the Chicago Association of Commerce and Industry for the year ending December 31st, 1967, and a member of the Welfare Council of Metropolitan Chicago.

* Contributions to our American Indian Center are deductible for Income Tax purposes. Your contributions make our American Indian Center possible.

American Indian Center **warrior**
1630 W Wilson
Chicago, Illinois 60640

MEMBER:
WELFARE COUNCIL OF METROPOLITAN CHICAGO

THE SOUTHWEST INTER-TRIBAL CLUB

At the present the club is doing fairly well. Meetings have been held, new members are coming in, and most important, the club is progressing. We are still a long way from being completely set up. Everything is going well, so it shouldn't be long. I might add, the members have been very busy this month. The reason is the Fall Pow Wow, which is held annually.

The American Indian Center is having their Fall Pow Wow, November 21st to the 23rd. So the Southwest Inter-Tribal Club decided on taking part in it in some way. A meeting was held Nov. 9th to discuss this. The plans are to have a table set up for the purpose of serving dinners to the dancers taking part in the pow-wow. So on volunteer basis, we have it organized very well. Since this will be the club's first big opportunity, we hope to do well. Good luck to the Club!

Being in a club is enjoyable with a lot of work at times. But it is well worth it, when your reward is the satisfaction and happiness you get from it. So if you're a long way from home and feel alone come joing us. Get acquainted with the people and have a few laughs. Then come meeting time, have your say. Every little bit helps.

We, the members of the Southwest Inter-Tribal Club, would like to thank the American Indian Center for the use of their facilities. We appreciate it very much and after all we wouldn't be a club if we didn't have a place to meet. Also, we would like to wish them a great deal of success at the Fall Pow Wow.

To inquire more about the Southwest Club call 248-1816.

N. Chavez
Club Reporter

EXPLORERS STUDY ROOM

On the morning of November 4th, on a Tuesday, as I opened the door I was surprised by what I saw, (not pleasantly surprised).

The upper portion of the wall facing the door had collapsed. Debri was scattered all over the desks and floor.

What a tremendous crash this must have been and fortunately it happened during the night. If it had happened during the day, it would surely have been disastrous, as the desks would have been occupied by the children.

It's a horrible thought, but very realistic when one has seen this, what had once been the wall. Many of the pieces must have weighted a good three or four pounds. There is still a chance of portions of the wall falling-when? When there is a class in session and children? The most important thing is the comfort and safety of our children.

We will now have the problem of having a new wall built that will take time and money. Suggestions are welcome.

Francesca Veltri

A relatively new word has sprung up in the long list of words used to categorize Indians. That new word is "Establishment" and the new category is the "Establishment Indian".

Some serious consideration should be given before this word becomes household in the vocabulary of those who would perpetuate it.

First of all, this new category tends to add more confusion to the already confused picture of Indian identity. Less knowledgeable people tend to lump all Indians into one group with a stereotype set of physical and behavioral characteristics. No consideration is made for the fact that there are over 200 tribal identities in the United States and each tribe has a pride in its differences.

When that mass identity is split into the two categories of establishment and non-establishment, it offers no improvement to the situation.

Then there is the definition of the word "Establishment". One of Webster's definitions is "a permanent civil, military or commercial organization."

The adherance of the separate Indian tribes to traditional structures can certainly be considered permanent.

The Indian way of life has withstood 4 centuries of consistent onslaught from various dominant cultures. Then, perhaps, we can consider "Establishment" favorably...the "Noble Establishment". Maybe?

But it may be that the creators of the "Establishment Indian" mean to place in that category those Indians who coincide with what the white establishment signifies.

A new car, a home in suburbia, an 8 to 5 job, bowling leagues, etc. It would be well to consider that this type of Indian, even if he fits the "Establishment" category, has overcome great psychological and perhaps racial barriers to achieve that stature. And it doesn't mean that he has rejected his Indian values to do so.

And, it may be that the creators of the "Establishment" category mean to say, "those who do not believe as I do what an Indian should be."

....Editor

THE WARRIOR

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1630 W. WILSON
CHICAGO, ILLINOIS

NOVEMBER - 1969

TEL. 275-5871

SUN	MON	TUES.	WED.	THURS.	FRI.	SAT.
INDIAN HI-SCH. STUDENTS CONFERENCE NOV. 5-9 AT MADISON, WISC. CHICAGO AREA INDIANS WELCOME! FREE HOUSING AND TRANSPORTATION SIGN UP IMMEDIATELY PROMOTE CULTURAL & EDUCATIONAL AWARENESS	SPECIAL BASKETBALL TRIP TO HASKELL INST. LAWRENCE, KANSAS ON NOV. 27 TO NOV. 30 ROUND TRIP — $20.00 PER PERSON VIA CONTINENTAL TRAILWAYS LIMITED SEATS 1ST COME - 1ST SERVE SIGN UP NOW	GIANT CHRISTMAS PARTY! FEATURING: SHRINE CIRCUS CLOWNS AND "BOBO" THE CLOWN AS SANTA CLAUS PRESENTS! REFRESHMENTS! FUN! MUSIC! SONGS! JOKES! LAUGHS! COME EARLY!	XMAS PARTY FOR "NORTHSIDE" CHILDREN ON DEC. 20 AT 2PM. XMAS PARTY FOR "SOUTHSIDE" CHILDREN ON DEC. 21 AT 2PM. HAVE A MERRY CHRISTMAS AT OUR AMERICAN INDIAN CENTER WITH OTHER INDIAN CHILDREN!!!	JOIN ONE OF THESE CLUBS OR ONE OF THESE CLUBS: 1. CANOE CLUB 2. COUNCIL OF 3 FIRES 3. BOY SCOUTS 4. GIRL SCOUTS 5. EXPLORER STUDY PROGRAM 6. ONEIDA CLUB 7. JUDO CLASS 8. AA & ALANON 9. SOUTHWEST INTER-TRIBAL CLUB 10. WINNEBAGO CLUB 11. A.I.C. EAGLES" BASKETBALL 12. "WARRIORS" BASKETBALL 13. JR. WARRIORS" BASKETBALL 14. "LITTLE WARRIORS" BASKETBALL TEAMS 15. YOUTH GROUP 16. YOUNG TRIBAL ORGANIZATION 17. BOARD COMMITTEES OR VOLUNTARY COMMITTEES		1 10AM - HOLIDAY FOLK FAIR AT NAVY PIER 2PM - A.I.C. SINGERS AND DANCERS TO START FOLK FAIR ENTERTAINMENT 8PM - "EAGLES" VS EMMAUS COLLEGE AT OAK PARK CHILDREN'S SWIM AT RAVENSWOOD YMCA
2 10AM - HOLIDAY FOLK FAIR 10AM - AA MEETING IN DILLON ROOM 10:30 - WJJD RADIO DIAL 1160 12:45 - "EAGLES" AT LOYOLA PARK	3 3:30 - EXPLORER STUDY PROGRAM 7PM - JUDO CLASS 7PM - A.I.C. BOWLING 7:30 - BOY SCOUTS 8PM - GIRL SCOUTS CRYSTAL ROOM - WHITE SHRINE FORMAL RECEPTN	4 3:30 - EXPLORER STUDY PROGRAM "EAGLES" VS GRAND RAPIDS COLLEGE AT 8:30 7:30 - AMER. IND. HISTORY CLASS	5 3:30 - EXPLORER STUDY PROGRAM 7PM - ONEIDA CLUB ELECTION OF OFFICERS 8:30 - T.O.P.S. 8:30 - ALANON 8:30 - A.A. MEETING	6 3:30 - EXPLORER STUDY PROGRAM H.S. INDIAN STUDENTS CONFERENCE AT MADISON, WISC. 7:30 - JR. WARRIORS AT BARRY MEMORIAL CHURCH WINNEBAGO CLUB BUSINESS MEETING	7 3:30 - EXPLORER STUDY PROGRAM 7:30 - ONEIDA CLUB "FUN AND GAMES" 7:30 - BOARD MEETING 7:30 - YOUTH GROUP NITE	8 8PM - "EAGLES" VS. TRINITY COLLEGE AT DE PAUL SETTLEMENT. A.I.C. MONTHLY POW-WOW SPONSORED BY WINNEBAGO CLUB 2PM - INDIAN GAMES 5PM - PLATE DINNERS FOR SALE ($1.00) 7:30 - CHILDRENS SWIM AT RAVENSWOOD YMCA
9 9AM - "FLEA MARKET" SALES AT CENTER 10AM - AA MEETING IN DILLON ROOM 10:30 - WJJD RADIO DIAL 1160 1:45 - "EAGLES" AT LOYOLA PARK 2PM - SOUTHWEST INTER-TRIBAL CLUB MEETING WITH GAMES	10 3:30 - EXPLORER STUDY PROGRAM 7PM - JUDO CLASS 7PM - A.I.C. BOWLING 7:30 - BOY SCOUTS 8PM - GIRL SCOUTS	11 VETERANS DAY 3:30 - EXPLORER STUDY PROGRAM 7:30 - AMER. IND. HISTORY CLASS	12 3:30 - EXPLORERS STUDY PROGRAM 8:30 - T.O.P.S. 8:30 - ALANON 8:30 - A.A. MEETING	13 3:30 - EXPLORER STUDY PROGRAM A.I.C. "WARRIORS" - 1ST GAME OF SEASON AT HORNER PARK. 7:30 - Y.T.O. MEETING 7:30 - CANOE CLUB 7:30 - JR WARRIORS AT BARRY MEMORIAL CHURCH	14 3:30 - EXPLORER STUDY PROGRAM 8PM - Y.T.O ROCK N' ROLL DANCE	15 7:30 - CHILDRENS SWIM AT RAVENSWOOD YMCA 7PM - COUNCIL OF THREE FIRES MEETING IN DILLON RM. TEEN DANCE SPONSORED BY ST. AUGUSTINES "BRAVES"
16 10AM - AA MEETING IN DILLON ROOM 10:30 - WJJD RADIO DIAL 1160 1PM - A.I.C. CHILDREN TO DANCE AT MUS. OF SCIENCE AND INDUSTRY 1:45 - "EAGLES" AT LOYOLA PARK	17 3:30 - EXPLORER STUDY PROGRAM 7PM - JUDO CLASS 7PM - A.I.C. BOWLING 7:30 - BOY SCOUTS 8PM - GIRL SCOUTS	18 3:30 - EXPLORER STUDY PROGRAM 6PM - WORKING ARTISTS GROUP SESSIONS 7:30 - HAVIGHURST REPORT ON INDIAN EDUCATION ALL INDIANS WELCOME	19 3:30 - EXPLORER STUDY PROGRAM 7PM - ONEIDA CLUB 8:30 - T.O.P.S. 8:30 - ALANON 8:30 - A.A. MEETING	20 NATIONAL INDIAN EDUCATION CONFERENCE IN MINNEAPOLIS, MINN.	21 NAT'L INDIAN EDUCATION CONFERENCE IN MINNEAPOLIS, MINN. 3:30 - EXPLORER STUDY PROGRAM 6PM - DOORS OPEN FOR 16TH ANNUAL FALL POW-WOW AT ARMORY CRYSTAL RM. - IN EVENING KING OSCAR LODGE	22 NO ACTIVITIES SCHEDULED AT CENTER 12PM - DOORS OPEN FOR 16TH ANNUAL FALL POW-WOW AT ARMORY
23 10AM - AA MEETING 10:30 - WJJD RADIO DIAL 1160 12PM - ANNUAL FALL POW-WOW 3:45 - "EAGLES" AT LOYOLA	24 3:30 - EXPLORER STUDY PROGRAM 7PM - JUDO CLASS 7PM - A.I.C. BOWLING 7:30 - BOY SCOUTS 8PM - GIRL SCOUTS	25 3:30 - EXPLORER STUDY PROGRAM	26 8:30 - T.O.P.S. 8:30 - ALANON 8:30 - A.A. MEETING	27 1PM TO 6PM — ANNUAL A.I.C. THANKSGIVING DINNER 9PM - TRAILWAYS BUS TO LEAVE FOR HASKELL INSTITUTE LAWRENCE, KANSAS	28 ONEIDA CLUB TO DECORATE FLOAT AT CHICAGO ARMORY YOUTH GROUP NITE	29 Youth Group TEEN DANCE CHILDRENS SWIM AT RAVENSWOOD "YMCA"
30 10AM - AA MEETING 10:30 - WJJD RADIO DIAL 1160 1PM - STATE ST. CHRISTMAS PARADE - A.I.C. SPONSORED FLOAT DECORATED BY ONEIDA CLUB						

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(Alcoholism- Continued)

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(Anonymous Indian with the problem)

*This is one habit that you can kick, too.

Editor

VENISON DINNER

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December 4, 1969

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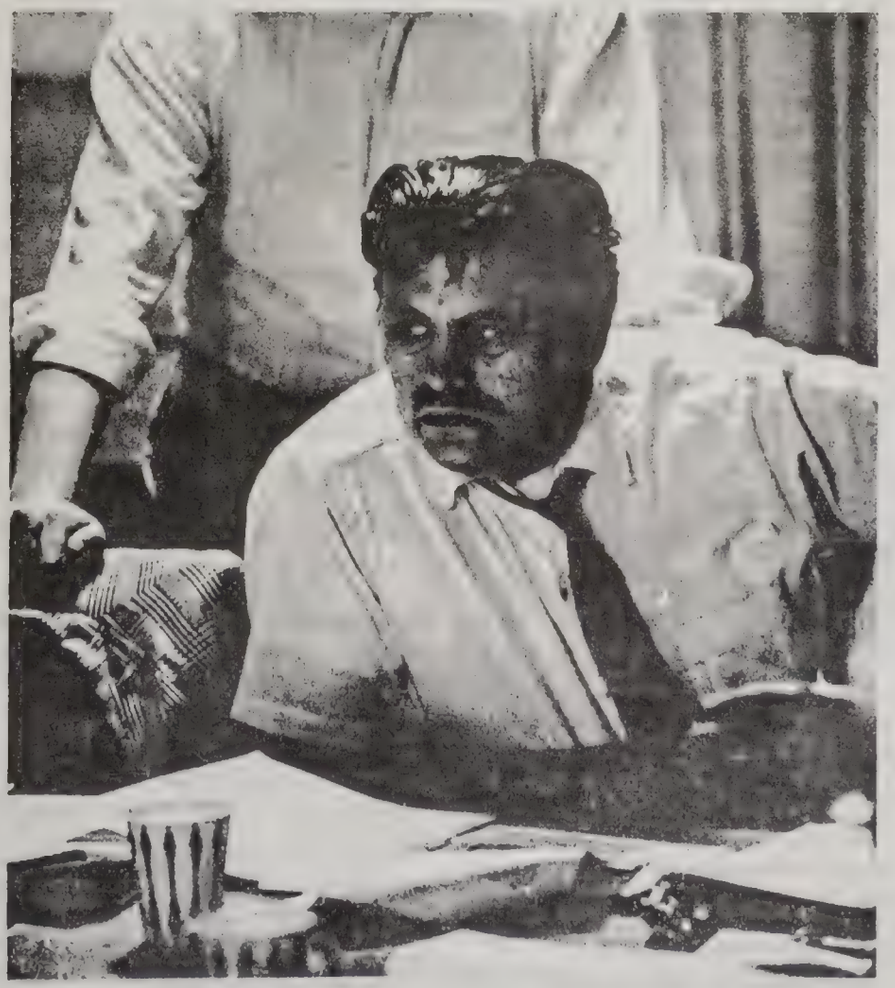
The Accepted Influence in the Northwest Suburbs

Trails to Suburbia

Reprinted from Paddock Publications Newspapers, Monday, May 26 and Wednesday, May 28, 1969.

Victor Runnels a Sioux Indian, seated below, lives in a three-bedroom ranch in Streamwood with his wife and their six children. Beginning to prosper in suburbia after seven years away from the reservation, he still strives to maintain the traditional values of his forefathers. Victor Runnels is one of approximately 1,000 American Indians living quietly in the Northwest suburbs. Barry Sigale, Paddock staff writer, tells his and their story in this first of a three-part series on page 5, section 3.



Trails to Suburbia

by BARRY SIGALE

The American Indian is alive and well and living in the Northwest suburbs.

The Vanishing American has reappeared in the area where rich, fertile land once supported flourishing reservations and stretched to the horizons.

About 1,000 of the nearly 15,000 Indians who have settled in the Chicago area live in the Northwest suburbs.

AN EDUCATED GUESS, however, is that approximately 30 per cent of all Indians who filter into Chicago and its surrounding tributaries go back to the reservations or farms from which they came. And many who do stay have yet to overcome the great differences and dissimilarities between a highly spiritual existence and a materialistic, high-speed way of life. Some take to excessive drinking and roaming the streets of Chicago with little hope in sight.

One newcomer who has made the adjustment and is beginning to prosper in suburbia after seven years away from his home on the reservation is Victor Runnels.

Runnels is a Sioux Indian and a free lance artist. He is a resident of Streamwood and lives in a three-bedroom ranch house with his wife, Marlys, and their six children, ages 3 to 12 years.

Runnels was born 33 years ago on the Pine Ridge reservation in Batesland, S.D. He attended a government Indian boarding school to which he had to travel 30 miles in one direction, sometimes in bitter

cold weather with temperatures dropping to 30 below.

When he was young, Runnels and his four brothers and two sisters would go horseback riding and fishing near their home. They also hunted and trapped with their father to supplement his income with food.

"THERE WASN'T STEADY employment and the pay was pretty low," remembers Runnels. "We supplemented a lot by catching food. My father took whatever jobs were available here and there. He did everything. He was mainly a cowboy, but he was also a trapper, construction worker, farm laborer, carpenter and painter. Most of the available employment wasn't steady, was haphazard and seasonal. It was a rough existence. It's something I don't want my kids to go through.

"My family was raised with no modern conveniences: no running water or electric lights. That is a big difference between here and there. It is taken for granted here. It is almost impossible economically to live on the reservation. There are no opportunities to speak of. Most Indians who leave do so mostly because of economic reasons. They have gone to Chicago or Los Angeles or elsewhere where there is an opportunity.

"But most Indians would rather live on the reservation with their own people and farm life where they can hunt and fish. At 15 years old, I worked on ranches and farms in the area baling hay and doing general farm work. But I miss back home. I don't miss chopping wood or hard physical labor, but I do miss the trapping and outdoor life."

RUNNELS WAS GRADUATED from high school when he was 18 years old and left the reservation to study wildlife conservation and forestry at Huron College, Huron, S.D. After one-and-a-half years he joined the Air Force and earned another semester's credit at New Hampshire University. He went to school by day while on night shift at the base.

"I didn't have enough resources to go to art school to do what I wanted to do," said Runnels. "My counselor at the government school said there wasn't a good enough future in art and it wasn't a good enough occupation to study. So she wouldn't give me any money to go to art school."

When the American Indian goes to the city or suburbs he has values and goals already instilled in him that are much different from those of the total society. He is full of the history of the past, of the ways in which the Indian lived and how he now exists. There are the traditional dances, the manner of dress, the deep religious beliefs and the language.

"The Indian before the white man came," Runnels reflects, "had a way of life completely opposite from the white man's. His way of life was based on giving. Hunters and fishers gave to people who couldn't hunt or fish. They had the tribe in mind. They thought more for the good of the tribe than for themselves. When the white man came he was only concerned with his own future, his own family.

"WHEN THE INDIAN got old he was taken care of. Everyone helped each other. It was a complete circle. He wasn't worried about making it in his old age because he gave what he had when he was younger and would be given things when he needed them.

"It was the same in other areas," continues Runnels. "Children of one family belonged to the whole tribe. They would carry on the tradition and values. It was the responsibility of the whole tribe to raise the children. One mother raised two boys who weren't even hers. She didn't adopt them, she just raised them. A lot of families have done that.

Examples of this type of giving and sharing on the reservations have spilled over to the urban areas. At the American Indian Center, a non-profit organization in Chicago operated solely by Indians (Runnels is a board member), those in immediate need are helped in a ceremony called the blanket dance.

By word of mouth, members are informed that one of the other members has fallen into hardship. Someone in the family may have died or someone perhaps has lost his job or has large doctor bills.

"EVERYONE GETS TOGETHER." Runnels explains, "and throws a blanket in the middle of the floor. Someone beats on a drum and the rest of the people dance around and drop money in the blanket. Whoever needs money that week gets it. They dance around for about five or 10 minutes. They drop whatever they can afford, a dollar or five dollar bill, anything.

"On the reservation they used to give away a whole herd of horses to help someone. They knew when they got into hardship someone would help. Now the Indian doesn't have a lot to give."

Victor Runnels, a Sioux Indian, lives in a three-bedroom ranch in Streamwood with his wife and their six children. Beginning to prosper in suburbia after seven years away from the reservation he still strives to maintain the traditional values of his forefathers.

Runnels is one of approximately 1,000 American Indians living quietly in the Northwest suburbs. Barry Sigale, Paddock staff writer, continues Runnels' story in this second of a three-part series. (The first part appeared Monday.)

by BARRY SIGALE

Victor Runnels describes the long distances to school he traveled when he was a youngster on the Pine Ridge reservation in Batesland, S. D. He says he would never want his children to have to do that So, seven years ago, he began preparing a better life for his children.

"After getting out of the Air Force," he goes on, "I was told about a relocation program offered by the Bureau of Indian Affairs, where they train Indians in different vocations. They had a program in art so I went to see them.

"I didn't know where I wanted to go. I just wanted to get into art as fast as I could. So I went to Chicago."

THE B.I.A. PROGRAM sent Runnels to the Ray Vogue Art School for a two-year course in layout and design.

"We had two children when my wife and I came to Chicago," relates Runnels, "But when I got out of art school and couldn't find a job right away I had to send them back to South Dakota for six months. I worked nights at United Parcel and looked for a job by day.

"My first job was as an artist at the Vapor Corporation in Niles. I worked there for two years. Then I went to work at Montgomery Wards on Chicago Avenue. For the past few weeks I have been on my own. I am a layout, design and illustration free lance artist."

Runnels says he hasn't experienced much prejudice in his new surroundings but one incident stands out in his mind.

"When a counselor at the B.I.A. called Vapor Corporation to find out if there was a job available for a young, Indian artist, the personnel director replied, 'we don't hire Indians.' A few days later, the same counselor called back without revealing himself. The personnel man arranged for an appointment and I got the job. Once we got by the personnel director everything was all right.

"USUALLY, WE HAVE found the exact opposite. People mostly go out of their way to help me. They've been terrific here. The man I used to work for part-time while going to school gave me working space in his office where I work now. Everyone's been good to us."

A PERSONAL INVITATION TO JOIN OUR CENTER

Our American Indian Center welcomes to membership all who are interested in Indian Affairs and in the work of our Center. We need your help and support to continue and improve upon the fine work that has been done in the past.

Membership fees for regular membership in our Center is $3.00, a youth membership (including ages 17 through 20) is $1.50 and a family membership is $5.00. These low rates help pay part of the costs of a center calendar and announcements. For those of you who would like to help with a more substantial contribution to keep our Center going, the following memberships are provided.

-----Contributing member
Includes: 10% discount allowance at our Indian Center Trading Post $ 5.00

-----Sustaining Member
Includes: 10% discount allowance at our Indian Center Trading Post
-Family Pass to our Annual American Indian Pow-Wow $ 10.00

-----Organizational Membership (For organizations wishing to join)
Includes: 10% discount allowance at our Indian Center Trading Post.
-Single pass to Annual American Indian Center Pow-Wow $ 15.00

-----Supporting Member
Includes: 10% discount allowance at our Indian Center Trading Post
-Family Pass to our Annual American Indian Fall Pow-Wow $ 25.00

-----Life Member
Includes: 10% discount allowance at our Indian Center Trading Post. $100.00

PLEASE FILL OUT THE FOLLOWING: Date_____

NAME_____ADDRESS_____

CITY_____STATE_____ZIP_____

TRIBAL AFFILIATION(if any)_____

Amount $_____* Membership Card Number_____

AMERICAN INDIAN CENTER
1630 West Wilson Avenue
Chicago, Illinois 60640

The American Indian Center is a non-profit organization, endorsed by the Chicago Association of Commerce and Industry for the year ending December 31, 1969 and is a member of the Welfare Council of Metropolitan Chicago.

*Contributions to our American Indian Center are deductible for income tax purposes. Your contributions make our American Indian Center possible.

American Indian Center

PHONE 275-5871 • 1630 WEST WILSON AVENUE
CHICAGO, ILLINOIS 60640

THE WARRIOR costs 25¢ per copy, or can be sent to your home. Subscriptions are $2.50 for ten issues. Make checks out to American Indian Center Warrior. We try to give the news about our Center and Chicago Indians. All proceeds go to the Center. The entire staff is volunteer. Support your Center and your Warrior. Subscribe, subscribe for a friend or relative. And enjoy reading THE WARRIOR 10 times a year.

A GOOD INVESTMENT

Enclosed is my contribution of $_____ for the work of The American Indian Center

Name_____

Address_____

City_____ State_____

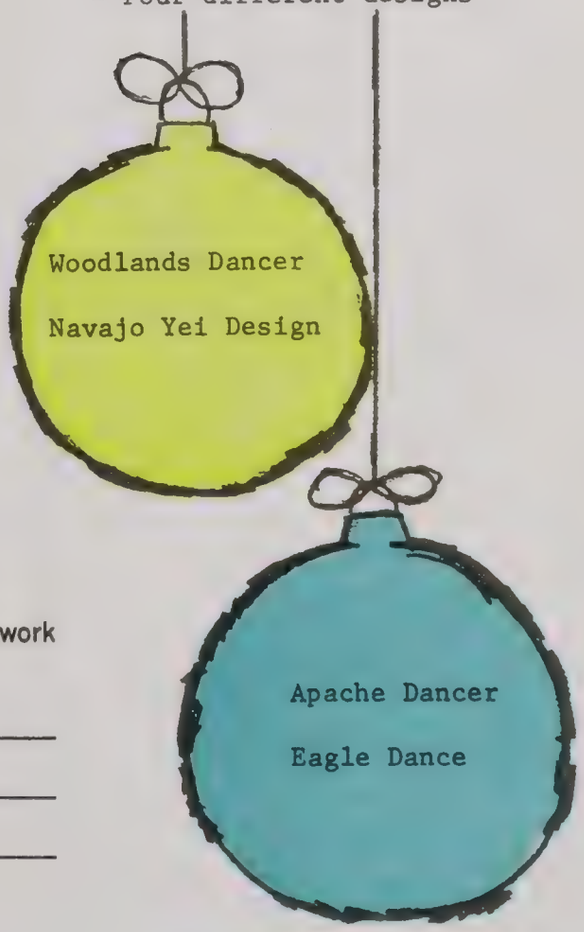
SEE YOU AT THE CENTER!

The American Indian Center is a non-profit organization, endorsed by the Chicago Association of Commerce and Industry for the year ending December 31st, 1969, and a member of the Welfare Council of Metropolitan Chicago.

* Contributions to our American Indian Center are deductible for Income Tax purposes. Your contributions make our American Indian Center possible.

ORDER THOSE CHRISTMAS CARDS NOW!

- Printed at our own American Indian Center
- Four different designs

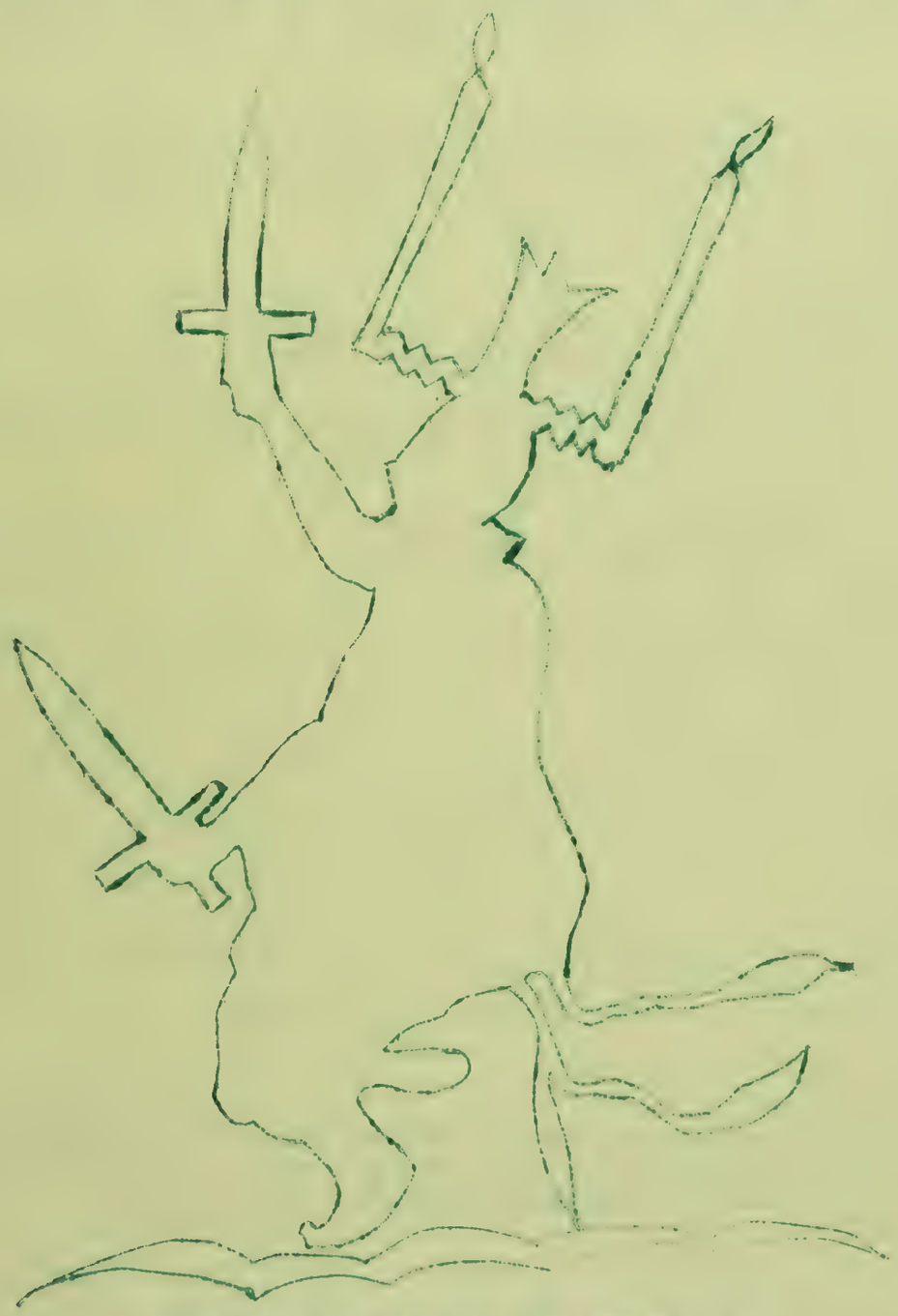


Two dollars per box of twelve,

with envelopes, sent to you postpaid.

WARRIOR

MARCH 1971
VOLUME 16, NO. 2



AMERICAN INDIAN CENTER, INC
1630 W. WILSON AVE., CHGO. ILL.

AIC - SPECIAL BOARD MEETING - FRIDAY, FEBRUARY 19, 1971

The meeting was opened with Chairman Tahmahkera presiding and 8 Board members present.

Minutes of the Closed Board Meeting of February 12 were read and approvdd as read.

CONTRACT FOR ORIENTATION SERVICES

1. Motion was made by Matt Warbonnet, 2nded by Bill Redcloud that the proposed contract as presented by E. Begay be approved in order to sign the contract. Motion carried.

2. Motion was made by Pat Wesaw, 2nded by N. Jones, that the Board designate the Executive Director, the Chairman of the Board, and Eugene Begay (Volunteer Project Developer), as the personnel to choose the applicants to fill the three job positions. Motion carried.

STANDING COMMITTEES

3. Motion was made by N. Dumont, 2nded by Titus Marks, that the Board set up a second regular meeting to review committee reports. Motion carried.

4. Motion was made by Pat Wesaw, 2nded by N. Dumont, that we accept the structure of the Center & Board functions as presented by D. Begay and as outlined below. Motion carried.

OFFICE FAMILY SERVICES PROGRAM EDUCATION YOUTH

1.	Family Services	M. Tahmahkera, D. Begay, C. Morrison
2.	Program	M. Warbonnet, N. Jones
3.	Education	N. Dumont, Titus Marks
4.	Youth	M. Warbonnet, L. Hare, Jr.
5.	Personnel	L. Hare, Jr.
6.	Clubs	M. Tahmahkera, N. Jones
7.	Finance	R. Harper
8.	Building	P. Wesaw

5. Motion was made by N. Dumont, 2nded by Titus Marks that Eugene Begay continue his work with the Alcolohism & Drug Abuse Program and the Orientation Program. Motion carried. E. Begay exempt from the Committees because of this.

ADAPT PROGRAM

6. Motion was made by E. Begay, 2nded by M. Warbonnet, to accept the action of the Board of the Trustees of the ADAPT project to employ George Laronge as the replacement counselor and that we carry his salary over and above $200 per month. Motion carried. 3 in favor - 5 abstained.

AIC

COOK BOOK

ODE TO A GOOD COOK

My woman is pretty

My woman smells sweet

My woman is a good cook

And I sit down to eat.

My woman is fussy

My woman is so neat

But my woman is a good cook

And I sit down and eat.

My woman gets furious

My woman stamps her feet

But my woman is a good cook

And I sit down and eat.

My woman is my best friend

Together we can't be beat

Best of all she's a good cook

And I sit down to eat.

Anon.

The 1971 Annual Spring Exposition is fast approaching and with it comes the Second Annual American Indian Center Food Contest. It is the fond hope of the AIC Cookbook Committee that this year's contest will include twice the number; or even three times the number of entries as were submitted last year. (Us judges would really have a feast)

As a result of the fine response we received last year we were able to produce the first AIC INDIAN COOKBOOK. The purpose of the food contest is to collect receipes to be compiled and published. Our second edition will be published when we compile some five hundred recipes (would you believe two hundred recipes?) Our first edition contains eighty recipes.

All you good cooks out there-- Start practicing! The Spring Exposition comes during the latter part of April, usually, so you have about a month to get ready.

For those of you who haven't purchased a copy of the AMERICAN INDIAN CENTER INDIAN COOKBOOK, simply fill out the order blank below and mail it with your check or money order to:

Chicago American Indian Center
Indian Cookbook
1630 West Wilson Avenue
Chicago, Illinois 60640

AIC - Special Board Meeting (Continued)

STAFF SALARY EXPENDITURES

7. Motion was made by E. Begay, 2nded by M. Warbonnet, that a letter be provided to the Executive Director, R. Rietz, under the signature of the Chairman of the Board emphasizing the policy that any member of the Board of Directors who is hired in any capacity whatever by the Center and which requires a salary of any type, that it is the policy of the Board of Directors that that person immediately relinquish their position on the Board of Directors and that this position be filled by the person on the docket of the last election.

8. Motion was made by C. Morrison, 2nded by Titus Marks, that we table the previous motion #7. Carried.

SCRIPT FOR CORONET FILMS EDUCATIONAL FILM

The script was reviewed by N. Dumont and Mr. Holton.

9. Motion was made by E. Begay, 2nded by M. Warbonnet that we accept the recommendation of the Study & Research Committee that the AIC not endorse the script and not be connected with it in any way as it now exists. Motion carried.

10. Motion was made by N. Dumont, 2nded by C. Morrison to adjourn until March 5 - the next Regular Board Meeting.

****

OFFICIAL BALLOT

AIC - BOARD OF DIRECTORS ELECTION

JANUARY 30, 1971

*Duane Begay----------46
*Gene Begay----------38
Rudy Begay----------11
Gerald Chavez----------10
*Nancy Dumont----------39
Vee Farmilant----------11
Frank Fastwolf----------20
Linda Jennings----------25
Ann Marr----------24
*Carol Morrison----------32
*Bill Redcloud----------49
Jerry Sine----------26
James Stinger---------- 18
Matthew Warbonnet----------28
Colin Wesaw----------14

FOR 1971 POW-WOW CHAIRMAN:

Manny Boyd----------10
*Leonard Hare, Sr.----------40
Neuman Jones----------30

* - New 1971 Board members and new Pow-wow Chairman.

NOTE: M. Warbonnet is now a Board member as Mr. Redcloud has accepted a position on the AIC staff.

AMERICAN INDIAN CENTER COOKBOOK (continued)

American Indian Center Cookbook
1630 W. Wilson Avenue
Chicago, Illinois 60640

Please send me _____ Indian

Cookbooks at $4.00 per copy.

Name _____

Address _____

City _____ State _____

Zip _____

WOMEN'S NITE

We meet every Tuesday night at 7:30. All women are welcome to come and join us, we just relax and have a good time. Don't be reluctant to come alone because you don't know anyone - come and anyway and you'll be sure to meet new friends!

MEN'S NIGHT

Don't forget, the men also have their own night here at the Center. It is on Monday night at 7:30 P.M. So come on guys, get on over here on Monday nights and enjoy yourselves. After you need to get away once in a while too.

CLUB SECRETARIES REMEMBER TO BRING ANY NEWS OF YOUR CLUB ACTIVITIES & PLACE IN THE WARRIOR BOX IN FRONT OFFICE BY THE 21ST OF THE MONTH. Thank you.

AIC CANOE CLUB NEWS

1971 Officers:

President----------Roger Harper
Vice-President----------Joe White
Treasurer----------Violet Harper
Secretary----------Carol Morrison

COMING EVENTS:

MID AMERICA CANOE RACE: May 2 1971, near Aurora, Illinois.

DES PLAINES MARATHON; May 23, 1971, near Libertyville.

Six canoes reserved:
One by Joe White and Roger Harper
One by Roberta and Genevieve Mishkokoman
Four still available to Club Members.

MONTHLY POW WOW - March 20, 1971 sponsored by the AIC Canoe Club. All Club members to donate food to be sold at the pow-wow. A beautiful Shawl made by Sarah Keahna to be raffled before and during the pow-wow. Drawing to be during the Pow-Wow.

Meetings to be held EVERY TUESDAY beginning at 7:30 P.M.

DON"T FORGET THE "WARRIOR IS FREE TO ALL MEMBERS OR IT IS 25¢ A COPY. MEMBERSHIP IS $3.00 A YEAR FOR ONE OR $5.00 PER FAMILY.

CLUB NEWS

ONEIDA CLUB

The above club is sponsoring a ST. PAT'S POW WOW on the 30th of March. Refreshments will be served and there will be music by the L.S.D. Band. Entrance fee is $1.50, and everyone is welcome. Starting time is 8:00 P.M.
ADRESS: 3315 N. Sheffield
American Legion Hall

Phyllis Decorah,
Treasurer

****

The Oneida Club meets every Friday night at 8:00. EVERY ONE WELCOME.

****

AIC Canoe Club Meetings every Tuesday night starting at 7:30 p.m.

****

ATTENTION INDIAN YOUTH--
CTU WANTS YOU!!!!!!!!!

Chicago Tribes United, the AIC youth club is sponsoring a dance on the 27th. It begins at 8:00 PM until 11:30. Couple - $2.50
Single - $1.50

****

DEATH NOTICE:

Mr. Alford Waters has received word of the death of his uncle, Mr. Francis Pipestem, a long-time friend of many Indians and hobbyists in the Chicago area.

SOUTHWEST CLUB NEWS

Alford Waters----------President
Amos Chupco----------Vice President
Billie Rice----------Secretary
Lucille Chupco----------Treasurer
Sgt.-At-Arms----------John O'Leary

The SOUTHWEST CLUB meets every Wednesday night at 7:30 at the Center.

Right now the members are working on shawls and shirts with the Club emblem and name. The shawls are white with black fringe and lettering. You'll be seeing these at the Club's next pow-wow which will be held on April 10. Plans are in the making to carry the activities on to the next day as some people will be here from out of town,

Most members are busily preparing for the pow-wow to be held at St. Charles on April 17th. The club is collecting handmade Indian articles that are to be made and donated by each of the members. The club is sponsoring a table at St. Charles and all items will be on sale then.

Friday, April 16th, St. Charles has challenged the group to hand games at their school.

****

ST. PATRICK'S POW WOW

WANT MORE FUN?

Band! DANCE! Food!

MARCH 30th

AT EIGHT

3315 N. SHEFFIELD

$1.50 ADMISSION $1.50

ONEIDA CLUB

9th Annual
Midwest All-Indian Basketball Tournament
Feb. 20, 21, 1971 - DePaul Settlement Activities Bldg.

Champions; St. Paul, Minnesota "Raiders".

2nd Place: Minneapolis, Minnesota "Thunderbirds".

3rd Place: Chicago AIC "Eagles".

4th Place: Neopit, Wisconsin "Menominees"

Consulation: Sisseton, South Dakota

Sportsmanship Award: Siseton, South Dakota

MVP: Dwight Steele, St. Paul "Raiders"

All-Star Team: Carlos Crittenden, Stilwell, Oklahoma "Chieftains"
Orman Waukau, Neopit, Wisconsin "Menominees"
Orville Bower, Minneapolis "Thunderbirds"
Ted Stapler, Minneapolis "Thunderbirds"
Chuck Greely, Sisseton, South Dakota
Dwight Steele, St. Paul "Raiders"
Wayne Waukan, Neopit, Wisconsin "Menominees"
Ray Stealer, Chicago AIC "Eagles".
Jerry King, Chicago AIC "Warriors"
Art Elton, Chicago AIC "Warriors"

Most Points: Art Elton, Chicago AIC "Warriors"----------91

Most Rebounds: Chuck Greely, Sisseton, South Dakota----------51

Most Assists: Ted Staples, Minneapolis "Thunderbirds" 15

Most Free Throws: Art Elton, Chicago AIC "Warriors" ----------23

This tournament was sponsored by the American Indian Center of Chicago.

Host Team: The Chicago "Warriors", coached by Richard McPherson

Meals provided by: "The Council of Three Fires"; the "Sioux Club"; the "Oneida Club"; and the "Southwest Club".

SPORTS NEWS

BOWLING:

The Friday night Indian Mixed Bowling League is a sanctioned 8 team league. This season's officer's are:

President----------Woody Kopaddy
Vice President----------Ron Jourdan
Secretary-Treasurer-------Joan Jourdan
Sgt. At Arms----------Bob Yellowbank

The team standings as of January 29, 1971 are:

TEAMS	CAPTAINS
1. Thunderbirds	Ron Mc Pherson
2. War Bonnet #1	Georgia Afterbuffalo
3. Blarney Stone	Roger Milk
4. War Bonnet #6	John Flying
5. Council Fire	Opal Chavez
6. Belmont Bowl #8	Eunice Winneshick
7. Bridie's Five	Jeanette Milk
8. George's Tap	Al Morrison

The Friday Nite Indian League hopes to have an all Indian bowling tournament sometime this spring. Although no date has been set, watch for further bulletins!!

The Belmont Bowl has a "Bowl Your Way to Europe" Tournament with the hgihest bowlers qualifying each month. During the month of November, Bob Yellowbank qualified in the Class A Men's with a 235 game and Georgia Afterbuffalo qualified in the Class B Women's with a 199 game. The whole league congratulates them and wishes them luck in the next qualifying round this spring.

Other outstanding bowlers include Roberta Miskokomon who won a "500" series patch; Bob Yellowbank won a "600" series patch and a "235" patch for one game. I guess we could call him "PATCHES."

Plans for the future include fund raising for the spring tournament, Scotch Doubles and a picnic or banquet to finish up the season.

(Continued)

Sports -

Out "Beat the Champs" winners this season are:

Roberta Kinzhuma
Opal Chavez
Guy Ninham
Joe Thunder

****

THE FIRST AMERICAN INDIAN BIBLE CHURCH NEWS

By
Duane E. Begay, Pastor

Our Gospel Sing is scheduled for the week-end of March 26, 27 and 28. The singing groups we invited are the Sooner Boys and The Chieftains Quartet from Oklahoma.

Keep in mind our morning service which begins at 11:00 AM each Sunday, and also our Sunday School for all ages.

Our evening service which begins at 7:00 PM each Sunday is always an inspiring service with our Pastor currently teaching the Book of Revelation, verse by verse.

Every Thursday our ladies meet for a Home Bible Study Class in the home of a different family each week about 1:30 PM. If you are interested in joining this group, find out where the next meeting will take place from Irene Peters or Winagene Blacksmith.

Our mid-week service is now being replaced with Home Bible Study groups. This way of reaching more families has proven to be quite effective for our church.

Tuesday nights have been set aside for home visitation by our Pastor and the visitation group. Wednesday afternoons is the time our Pastor visits in hospitals, and other institutions where our Indian people may find themselves.

Though the cover is worn and the pages are torn,
Though places bear traces of tears
Yet more precious than gold is the book worn and old
That can shatter and scatter my fears.

--Anon.

GIRL SCOUT COOKIE SALE 50¢ A BOX

GIRL SCOUT NEWS

Come on everybody, support the A.I.C. Girl Scouts - Buy your cookies from them.

At the present time the project we are working on is to collect paper back books, crossword puzzle books, personal articles and gifts, and give them to Indian patients at the tuberculosis sanitorium. If you would like to donate anything, give them to the Center.

Last month Troop #185 had a special ceremony. Twenty-five girls received their pins and officially became Girl Scouts. We were happy so many parents attended.

Loretta Begay,
Girl Scout Leader

GIRL SCOUTS MEET EVERY WEDNESDAY, A.I.C. AT 7:30 P.M. - AGES 6 TO 13!!!

NEW ARRIVALS

A beautiful baby girl was born to Mr. and Mrs. Ray Stealer on Feb. 22. Rona Doreen weighed in at 9 lbs. 4 oz.

Mr. and Mrs. Darrell Hall became the proud parents of a baby girl on March 3. She weighed 6 lbs. 14 oz. and was named Tina Louise.

A son was born to Mr. and Mrs. Bill Whitehead on Sunday March 7th. The "littlest Eagle" weighed in at 8lb. 8 oz. His daddy is the Coach of the American Indian Center "Eagles" Basketball team.

It's another boy for Sam & Georgianne Keahna! Shannon Derek was born on March 9, 1971 and weighed 9 lbs 14 oz.

CONGRATULATIONS !!!!

CHILDREN LEARN WHAT THEY LIVE

If a child lives with encouragement
He learns confidence
If a child lives with indifference
He learns to be jealous
If a child lives with approval
He learns to like himself
If a child lives with hostility
He learns to hate
If a child lives with praise
He learns to appreciate
If a child lives with ridicule
He learns to be shy
If a child lives with fairness
He learns justice
If a child lives with criticism
He learns to condemn
If a child lives with security
He learns faith
If a child lives with shame
He learns to feel guilty
If a child lives with acceptance and friendship
He learns to love.

****

CALLING ALL GIRLS!! CALLING ALL GIRLS!!

Handsome Leatherneck wishes to correspond with unattached females. His name is Wm. Gregory Fragua and he is a Pueblo Indian from Albuquerque, New Mexico. He is with a "recon" division now serving in Viet Nam.

Girls I kid you not, this guy is really with it so come one and drop a BROTHER a few lines. His address is:

L/Cpl. Fragua, Wm. G. 2648567
II CAG CACO 2-7 CAP 2-7-1
F.P.O. San Francisco, Calif. 96602

(Greg is 19 yrs.)

****

If you know of anyone in the service..,drop him a line or two. We're sure he would appreciate it.

****

MR. REITZ: WE THE EDITORIAL STAFF OF THE WARRIOR, WANT TO WISH YOU A SPEEDY RECOVERY. WE HOPE YOU HAVE ENJOYED THE WARRIOR SO FAR, AND WHEN YOU RETURN WE'D LIKE FOR YOU TO STOP BY AND SAY HELLO.

Gospel Singing Concert

FRIDAY, MARCH 26, 8 p.m.
SATURDAY, MARCH 27, 2 p.m. & 8 p.m.
SUNDAY, MARCH 28, 2 p.m.

American Indian Center 1630 W. WILSON AVE. - CHICAGO, ILL.

A week-end of gospel singing that will entertain and spiritually uplift young and old alike!

featuring:

THE GOSPEL FAITH TRIO ..... DALLAS, TEXAS
THE SOONER BOYS ..... HOLDENVILLE, OKLA.
THE CHIEFTAINS QUARTET .... STILWELL, OKLA.
AND OTHER SPECIAL GROUPS

Admission is free

AMERICAN INDIAN HIGH SCHOOL

The American Indian Center is starting a high school for all American Indians who have dropped out of high school and are interested in earning an accredited high school diploma. The school, which will be an Outpost of Senn High School, will be located right here at A.I.C.

The Outpost will focus on the American Indian culture and experience. Some special courses in Indian studies may include:

American Indian History
Tribal Dialects
Indian Art
Indian Music and Dance
What It Means To Be Indian -- in the City
and on the Reservation.

The Outpost will offer basic courses in high school Math, Science and English and will be designated to allow students to go at their own pace and learn what they are interested in learning.

These are just some of the ideas that have been discussed. We'd be interested in your reactions to them and to Y O U R I D E A S.

The Outpost is still in the planning stages. If this is going to be a community school -- a school of the American Indian Community, we need to hear from you. So please come over and share your suggestions with the Education Committee at 9:00 on Wednesday nights or with the Youth Committee on Friday nights at 7:30, or contact:

Darlene Albert
Lynell Begay
Suzanne Curtin
Marge and Louis Delgado
Panda Harper
Theresa Kimmel
Arlene Smith
Colin Wesaw

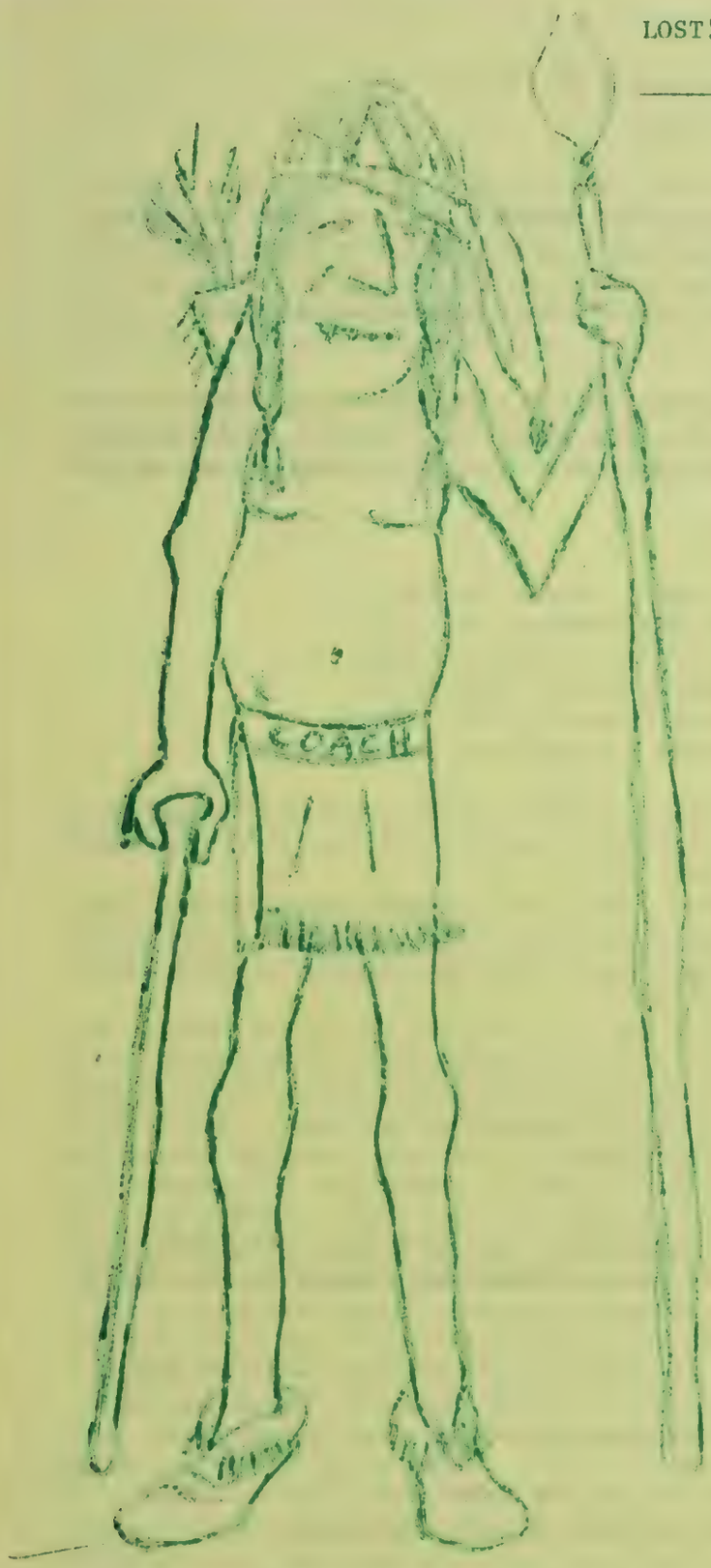
Suzanne Curtin

****

DON'T FORGET TO RENEW YOUR A.I.C. MEMBERSHIP!! FREE COPY OF WARRIOR SENT TO MEMBERS!!

MEMBERSHIP CARD - $3.00 per person or $5.00 per family.

SUBSCRIPTION TO WARRIOR IS $2.50 A YEAR OR $.25 A COPY



LOST!!! - ONE BROWN FEDORA. IF FOUND OWNER MAY IDENTIFY AND PAY FOR THIS AD.

If you want to be seen..... STAND UP!

If you want to be heard.....SPEAK UP!

If you want to be appreciated.... SHUT UP!

****

Nancy heard that the US Marines Corps builds men...now she wants them to build her one!

****

LET'S HELP KEEP AMERICA BEAUTIFUL.....
Junk Jerry Hill's car!!!!

****

WANTED..... A box of erasures for Vi Harper.

****

" 2 plus 2 = 4 " said the student.....

"Can't argue with that", said the teacher.

****

Why don't they use American Indians for T.V. Commercials? We have bad breath and dandruff too. (I'm an exception).

ph

****

WEATHER REPORT: Wet and slippery...
I skid you not.

****

WANTED: a dictionary for Patti Hill.

****

THRIFT SHOP NEEDS HELP

AIC THRIFT SHOP WOULD LIKE VOLUNTEERS TO

GIVE A HAND & HELP WITH CLEANING THE SHOP.

FOR INFORMATION CALL: 728-9238.

AIC THRIFT SHOP
1417 W. Wilson Ave.
Chicago, Illinois

YEA! CHIEFTAINS!!!

Hear our Indians in Chicago speak every Sunday morning at 10:30 over radio station WJJD (1160 on your dial)

Host: Duane Begay

SCHEDULE OF SERVICES: Bible Fellowship Hr.--11:00 AM -- Family Fellowship--7:00 PM
FIRST AMERICAN INDIAN BIBLE CHURCH
Tribal Hall, 1630 W. Wilson Ave.

GRAYS LAKE POW WOW

The American Indian Center of Chicago invites you to a Pow Wow to be held at the Lake County Fair Grounds 1 mile east of Grays Lake, Illinois, July 10th and 11th, 1971.

There is plenty of camping space and good toilet facilities on the fair grounds. Security is provided. Bring your own dishes.

There will be contest events in all categories--Straight and fancy dancing--Indian Men and Women, Indian Boys and Girls. Finals will be held Sunday afternoon. Registration and participation are requirements in this contest to qualify for a prize beginning with 1st show.

For further information write to:

Mr. Bill Redcloud, Chairman
3247 W. Clifton
Chicago, Ill. 60657

OR

Mrs. Betty Hare, Secretary
7600 W. Altgeld, Apt. 415
Elmwood Pk., Ill.

****

CASH AWARDS FOR INDIAN ART

Pine Ridge, South Dakota -- More than two thousand dollars has been contributed to Red Cloud Indian School here to be used as prize and purchase award money in the third annual Red Cloud Indian Art Show.

Any American Indian artist, 14 years or older, is eligible to enter art work in the show. There are no entrance fees and Red Cloud Indian School does not charge any commissions on any of the artworks which are sold during the show.

"Our purpose is to bring the work of Indian artists to the attention of the public, and to encourage the development of the artistic talents of the Indian people," Father Ted Zuern, S.J., School Director said.

Last year Indian artists of more than 30 different tribes, as well as Eskomo and Aleut artists, were represented, and more than half the artwork displayed was sold to the visiting public.

Anyone wishing to enter artwork should let Father Zuern know by May 1, and all pictures to be entered should be at the school on or before May 31. The show opens June 13 and will be open to the public, free of charge, through August 15. Application blanks can be obtained by writing to Red Cloud Indian Art Show, Red Cloud Indian School, Pine Ridge, South Dakota 57770.

ANCIENT MOCCASINS ON MODERN MOCCASIN TRAILS

The year was 1923, here in the heart of the beautiful city of Chicago there was born a new day when we dedicated an American Indian Organization and we named it "the Grand Council Fire of Americans." In those days the populace in general had an aptitude of very harsh feeling toward American Indians. Some openly expressed it "the only good Indian was a dead one." So it was pretty much like trying to start a fire in drenching rain, when we first organized and incorporated under the laws of Illinois.

First of all, care was taken to have the membership comprise of Indians and Caucasians interested in Indians. So then, as I can remember, here's how the tabulation lined up in filing the offices by Indians. The most important offices were filled by Indians.

Officers

Chief of Chiefs - Scott N. Peters - President - Chippewa
Chief of Lodge - Babe Begay - Vice President - Navajo
Chief Wampum Keeper - H. C. Powless - Oneida
Chief Pipe Bearer - Albert Lowe - Winnebago
Chief Arrow Maker - A. W. Barnard - Mohawk
Chief Rain Maker - George C. Peake - Chippewa

Each Indian pitched in with what ever capability and capacities of know how to foster and make the new Organization grow.

Being green as a cucumber, that I was, such names of the tribes said represented in the Indian membership included: were Assiniboine, Blackfoot, Chickasaw, Chippewa, Choctaw, Creek, Oneida, Mohawk, Navajo, Ottawa, Omaha, Osage, Pueblo, Seneca, Sioux and Winnebago.

The objects for which the Council Fire was formed was to revive the faith of the Indians in the Great Spirit and transmit it unalloyed to posterity, to keep intact old customs, usages and traditions and engender confidence among the tribes, their courage and their cooperation. Also better understanding between Indians and whites to extend the hand of fellowship and show him Indian hospitality. We strived for better laws touching rights and property of the Indian and for their enforcement; awaken the American conscience to the many wrongs heaped upon the American Indian and to right them; prevent misuse of Indian funds in Indian Affairs and punish unlawful practices; promote the general welfare of the Indian; secure his franchisement; help him secure citizenship; help him to become able to cope with equal status the hardships of the Caucasian civilization; encourage the Indian in all artistic pursuits and maintain unconquered his Indian character to the American Indian shall not perish from the earth.

This organization set a goal to accomplish the establishment of an Indian Center or a Community House in Chicago.

Another objective: The recording of the American Indian's place in history more in accordance with the true facts as set forth in our memorial. So shortly after the organization was formed "War Cries" and drums were heard in the headquarters in honor of the man they called "Big Bill", the Mayor, William Hale Thompson of Chicago, When the visiting Chieftains placed a headbonnet on his head he joined the distinguished raiding party from the Council Fire. All this was because there was a cry all over the United States of America about "the school books in schools in America were too pro-British."

White man had no love for Indians, also in the theatres the audience was in uproar with hilarity trying to glorify American cavalry man. When a cavalry man shoot once, half dozen Indians fall off the horses.

Ancient Moccasins - Conclusion

During this era and following, at least we have broken the ice for Indians through Old Council Fire.

We have done this quietly, in civilized and Christian like manner without being militant without one step of marches or demonstrations, without bloodshed or sacrifice of human life.

I do not say we have solved all the issues and problems, but as I say, I have helped to break the ice for Indians in some fields pertaining to Indian and his problems in the United States of America.

Submitted by: CHIEF BABE BEGAY

****

ATTENTION MEMBERS AND FRIENDS!!!!!

We would like your help in making our "WARRIOR" a better newspaper.

Have you anything to sell, trade or buy? Do you write poems, short-short stories or know anything of interest happening now? If so, send all news to the Center in care of the Editor or bring in your news and place it in the "WARRIOR" basket in the front office.

Also if the Secretaries of the various clubs would get in any news about their club activities, this would help. The deadline for any news item is the 21st of the month.

Thank you,

Patti Hill, Editor (Jemez-Laguna Pueblo)
Vi Harper, Ass't. Editor (Chippewa)

****

March Birthdays--

3	Helen Whitehead	9	Sheri Lee Hill	18	Kevin King
6	Pat Rensch	16	Duane E. Begay	22	Ludie Battiste
7	Steve Fastwolf		Christie Red Hair	25	Susan M. Tahmakara
8	David Harper	18	Mrs. Red Hair	31	Dot Wesaw
13	Cletus Medicine Crow	7	Baby Boy Whitehead	3	Tina Louise Hall

MARCH - 97 AIC, Miss W. Wilson - Chairperson (Spirit)

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
	1 G.E.D. - 7 P.M. MEN'S SOCIAL - NITE - 7 P.M. EXPLORERS STUDY - 6:30 - 6 CHEO CHIEFTAIN 7:30 PM. SENN HIGH	2 Girl Scouts - 7 PM. WOMEN'S NITE - 7PM CANOE CLUB - 7:30 PM FREE INCOME TAX SERV. - 6:30 - 9 PM EXPLORERS STUDY - 3:30 - 6 PM	3 G.E.D. - 7PM. S.W. CLUB - 7:30 PM FREE LEGAL AID - 7 - 9:30 P.M. Youth Council Mtg. 7 PM Education Mtg. 8 AA Mtg. - 8PM Alcohol + Drug - 6:30	4 Bowling League - Montrose Bowlium - 7pm 1:30-6 Explorers Prog. Headstart every day of the week	5 7:30 - AIC Bl. - Im M. 1:30 Bowling Belmont	6 FUN + GAMES at AIC - 8pm
7 1st Amer. Ind. Bible CHURCH 11:00 am + 7:00 pm. 10:30 AM WTJO dial 1160 - "Ind. IN CHEO" Speech Class - 5pm to 7:00 pm	8 G.E.D. 7PM MENS NITE - 7pm Explorer's - 3:30 to 6:30 CHEO CHIEFTAIN SENN High Sch. - 8:30	9 Girl Scouts - 7pm Women's Nite - 7pm CANOE CLUB - 7:30 FREE Income TAX Serv. - 6:30 - 9pm Explorers - 3:30 - 6:30 pm	10 G.E.D. - 7pm S.W. CLUB - 7:30 Free Legal Aid 7 - 9:30 pm Youth Council - 7pm Educ. Mtg. - 8pm AA Mtg. - 8pm Alcohol + Drugs - 6:30 Explorers 3:30 - 6:30	11 Bowling League - Montrose Bowlium 7pm Explorers - 3:30 - 6:30 HEADSTART EVERY DAY OF THE WEEK	12 Bowling at Belmont - 7:00 - 7:30 Oneida - 8pm Explorers - 3:30 - 6 FREE Income TAX SERV. - 6 - 9pm Little Warriors BB Madison YMCA 9p	13 LITTLE WARRIORS BB. SERIES FRIDAY 8:00 p.m. - 9:00 p.m.
14 1st Amer. Ind. Bible CHURCH 11 AM + 7 pm "Ind. In Chgo" 10:30 AM - WTJO - Dial 1160 Speech Class 5 - 7 pm	15 [illegible] Explorers - 3:30 CHEO CHIEFTAINS [illegible] pm	16 WOMEN'S NITE 7pm Girl Scouts 7:30 pm CANOE CLUB - 7:30 FREE INCOME TAX - 6:30 - 9 pm Explorers - 3:30 to 6:30 pm	17 G.E.D. - 7PM Southwest CLUB - 7:30 Free Legal Aid - 7 - 9:30 Youth Council - 7pm Educ. Mtg. 8pm AA Mtg. 8pm Alcohol + Drugs - 6:30	18 Bowling at Bowlium - 7pm 3:30 - 6 Explorers	19 AIC Bl. of Dir. (open) Bowling - Belmont - 7:30 Oneida Club - 7pm Explorer's Prog. 3:30 - 6pm Little Warriors 7pm	20 AIC monthly Powwow Sponsored by Bad Nose Club
21 Same as above //	22 G.E.D. - 7PM MEN'S NITE - 7pm Explorers - 3:30 - 6:30 pm	23 WOMEN'S NITE - 7pm Girl Scouts 7pm Income TAX - 6:30 - 9 pm CANOE CLUB - 7:30 pm	24 S.W. 7pm Southwest - 7:30 FREE LEGAL AID - 6:30 Girl 7pm Educ. Mtg. 8 AA Mtg. 8 Alcohol + Drugs - 6:30	25	26 Bowling League - Belmont Oneida Club - 8pm Explr. - 3:30 - 6:30 Gospel Sing - Tribal Hall 8 pm	27 Gospel Sing - Tribal HALL - 7pm + 8pm TEEN CTU DANCE
28 1st Amer. Ind. Bible CHURCH 11:00 AM I am, IN CHEO WTJO 10:30 - DIAL 1160 Gospel Sing 2 p.m. Speech Class 5 - 7pm	29 G.E.D. - 7pm Men's Nite - 7pm Explorers - 3:30 - 6:30	30 ST. PAT'S Pow-Wow - 8pm 3315 N. Sheffield Sponsored by Oneida Club Womens Nite - 7pm Girl Scouts 7pm CANOE CLUB 7:30 Exp. 3:30 - 6:30	31 Same as above //	FREE INCOME TAX SERVICE EVERY TUES + THU 6:30 - 9:00	FREE LEGAL AID WED. 7 - 9:30 pm	

"WARRIOR" Staff

Editor----------Patti Hill
Co-Editor----------Vi Harper
Production----------Jerry Hill
Cover----------Duane Begay

THE MARROW

April - 1971
Vol. 16, No. 3

AMERICAN INDIAN CENTER
1630 [illegible]
Chicago, Ill. 60640

AMERICAN INDIAN CENTER'S
BOARD OF DIRECTORS
1971

Duane Begay	Navajo-Chippewa
Eugene Begay	Navajo-Chippewa
Charlene Cooper	Oneida
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Chairman	Marvin Tahmahkera
Vice Chairman	Duane Begay
Treasurer	Roger Harper
Secretary	Carol Morrison

1971 Fall Powwow
Chairman:
Leonard Hare, Sr.

****

AIC WARRIOR STAFF
1630 W. Wilson Ave.
Chicago, Illinois 60640

Editor.....Patti Hill
Co-editor.....Violet Harper
Production.....Jerry Hill
Cover.....Panda Harper

The WARRIOR is printed once a month at the American Indian Center in Chicago. Annual subscription donation is $3.50, payable to THE AIC WARRIOR, C/O the above address.

If you are a paid member of the AIC, you will be receiving your WARRIOR Free. The rates for Family Membership is $5.00 per year, or $3.00 for an individual.

NEWS ITEMS AND ANNOUNCEMENTS are solicited from individuals and organizations concerned with Chicago's Indian people. Bring in or mail your news items by the 21st of each month.

EDITORIAL!!!!

Profanity never did anyone any good. No one is richer, or happier, or wiser for it. It is disgusting to the refined, abominable to the good, insulting to those with whom we associate, degrading to the mind, unprofitable, needless and injurious to society.

Profanity betrays a coarse and brutal will!

If you are using dirty four letter words to gain attention, listen, there are so many better ways of drawing attention to yourself. It's a bit more difficult, perhaps, to get that education you need so you will not have to resort to that type of language to express yourself.

By using those filthy four letter words, you are degrading yourselves as Indians because there is NO PROFANITY in the American Indian languages. It's simply NOT INDIAN to be profane. So, if you are going to adopt the non-Indian way or cursing and swearing...then go one step further and take the time to use his dictionary.

Warrior Staff

****

Members and Friends:

In this issue we have an article submitted by Violet Harper on the Chippewa tribe. Any one wishing to submit an article of a similar nature may do so by sending it to the WARRIOR, or place any news item in the Warrior basket in the front office. Rev. Duane Begay, and J. Hill have also submitted articles.
Do you have any suggestions that you think would improve the Warrior?

We also have our first "Letter to the Editor" in this issue. We invite you to submit your letters and comments.

Warrior Staff

****

Know anyone in the military service?
Know of any one getting married?
Have you been away on a trip somewhere?
Any new arrivals?
Know of anyone having a birthday this month?
What has your Club or organization been doing? etc. etc. That's News...Bring it in to the WARRIOR!

LETTERS TO THE EDITOR:

How many times have you heard the expression, "There goes another drunken Indian"? What emotion did you feel? Pity? Sorrow? Guilt? Embarrassment? Anger? Pride?

In my own experience I have felt pity; I have felt sorrow; I have felt guilt; I have felt embarrassment; and I have felt anger when I have heard that expression, "There goes another drunken Indian." But pride? PRIDE? Never!

A few nights ago, after the monthly pow-wow, a young Indian man yelled "Indians drink!" "It's their thing! That's why I drink! I'm an Indian! It's the way we are!" Here was a young Indian man who had swallowed the bait, the propaganda; the "drunken Indian stereotype" hook, line, and sinker.

"I don't care if the rent is due! I need a drink! I don't care if the kids need clothes! I need a drink! I don't care if there is no food in the house! I need a drink! I don't care if I have to work tomorrow! I need a drink! I don't care if the Drum is sacred! I need a drink!"

Is this the way Indians are? Is this the way to be a REAL Indian?

I say NO! It is the quitter's way! It is the coward's way! It has never been the Indian way! It will never be the Indian way!

In our history, an Indian man was always proud of the fact he could care for his own. And what he did not need, he shared with those less fortunate. When faced with a problem he could not handle alone, he called for and accepted the help of his brothers. And when called upon for help he gave it. He was proud of himself as a man, as a member of a clan, as a member of a band, as a member of a tribe. He did not need a "drinking-crutch", or "drinking-courage" to help him stand proud.

Since the coming of the non-Indian to these shores, the Indian has been able to adapt to all of his tribulations; to sickness; to famine; to war; to defeat; to reservations; to humiliation. But the "drinking-crutch" has just about brought us to our knees. It is a terrible burden. It is a burden we have not "adapted" to. And it just about has us licked! We must stop being proud of that IMAGE of ourselves we see in the bottle! That IMAGE is a lie! We must renew our pride in ourselves as men who can care for our own -- as individuals; as members of a clan; of a band; of a tribe; of a people!

Now! Right now! Help me and I'll help you!

It won't be easy and it won't be fast. We will still be poor, we will still live in slum dwellings. We will still have low-paying jobs. NOTHING WORTH HAVING IS EASY TO GET. But without that "drinking-crutch" we'll advance instead of losing ground.

So stand up; throw away that "drinking-crutch"; and walk with pride in your Indianness.

Sincerely,

Roger D. Harper
Chippewa

****
****

ATTENTION AIC MEMBERS!!!!

Your active participation is necessary for any of our Center programs to be effective.

Membership in our Social Clubs is not enough. Your participation on the various program committees (such as: Education, Family Services, Budget and Finance, Youth, Program, Clubs, Personnel, and Building) is vital.

Our Board of Directors can act only on the recommendations of the Committees, Board Members, Staff, and other interested AIC members.

But it would be better to have many heads discussing a subject before it gets to the Board of Directors. This kind of active participation would enable the Board of Directors to make enlightened decisions in line with the wishes of the membership.

American Indian
Contributions
to
Our Modern Life

Foods:	Products:
Corn	Canoe
Popcorn	Toboggan
Wild rice	Snow Shoes
Beans	Moccasins
Squash	Tipi
Pumpkins	Kayak
Cranberries	Buckskin
Maple sugar	Coonskin caps
Maple syrup	Mukluks
Potatoes	Lacrosse
Turkeys	Cradle boards
Clam bakes	Tomahawk
Pemmican	Tobacco
Jerky	Cigars
Tomatoes	Pipe smoking
Pineapples	Cotton
Avocado	Rubber
Tapioca	Quinine
Chocolate	Cocaine
Peanuts	
Chewing gum	

Thousands of American Indian names dot our maps in states, cities, counties, lakes, mountains and rivers. Hundreds of Indian names are used as trade names for modern manufactured products.

Indian art, designs and style have strongly influenced modern design, architecture and music.

Modern youth groups, such as Boy Scouts, Girl Scouts, Campfire Girls and YMCA Indian guides all include programs based largely on Indian lore, arts and crafts, character building and outdoor campcraft and living.

Past American Indian civilizations (Inca, Mayan and Aztec) plus the Iroquois Confederacy, have influenced our very form of democratic government. The Iroquois Confederacy being copied by Benjamin Franklin when he drafted our Federation of States.

Truly, we may state our form of government is "AMERICAN".

HAPPY BIRTHDAY TO:

April 2, Faith Smith
April 4, Helen Blacksmith
April 6, Alma Howe
April 8, Bill Redcloud
April 14, Dale Isham
April 17, Gerald Chevez
April 27, Jo Anne White Warledo
April 28, Marty Robertson

****

On March 16, a Birthday party hosted by the Harper's and Hill's, was given for Duane Begay at the AIC. Those in attendance were the CTU Youth Group, the AIC Canoe Club, Duane's own basketball team, the CHIEFTAINS, the AIC Girl Scouts, Mr. Holton, the AIC Legal Aid lawyer, Mrs. Joan Hart and Kristi, Mrs. Myra McClure, Mr. and Mrs. Babe Begay-Duane's parents; Mr. and Mrs. Joe Washington, Mrs. John Olsen and children, Emerson Robertson. Duane received some nice gifts. A beautiful birthday cake, coffee and punch was served. Special thanks to Jerry Hill who did all the decorating of the hall, and to Panda and Ellen who made the gigantic birthday card...which read " we all got together to make you this card....because it is cheaper that way!!"

Federal Job Information Center

The Federal Job Information Center, an office of the U.S. Civil Service Commission, is the major link between the people and all Federal government offices, such as the Veterans Administration Hospital, the Department of the Interior, and the Internal Revenue Service. The Center's main function is providing information about local, statewide, nationwide, and even worldwide Federal employment opportunities. According to Mr. Gary Koca, Chief of Job Information, personnel at the Center answer questions about Federal job openings from maintenance workers to nuclear physicists.

In addition to providing information on application procedures (including such information as whether or not a written test is required), the Center also publicizes critical vacancies in Federal agencies. Mr. Koca reports that 50 typists and stenographers are urgently needed by Federal agencies in the Chicago area, and many more are needed in Washington, D. C. In addition the job outlook is good for many law enforcement and health-related positions and certain postal positions.

Anyone interested in applying for or receiving more information about Federal jobs should call, write, or visit the Federal Job Information Center, 219 So. Dearborn, Room 1322, 353-5136. The Center is open between 8:00 a.m. and 5:00 p.m. Monday through Friday, with extended service until 5:30 p.m. Mondays.

****

HEAD START NEWS

Indian Center Head Start students are learning much and enjoying the program. March 6th, forty-eight Head Start students and parents enjoyed an afternoon at the Shrine Circus.

Mothers of the Head Start Parent Organization had an interesting workshop using liquid embroidery on March 13.

March 24 and 25, most of the children completed the very thorough physical examination offered by the Head Start program. Those who were missed will get the exam later this spring.

S.O.S.!!! Turn out for parent volunteers has been VERY POOR. Any community member is welcome to help. If you like to be with children, join us. The more adult attention the children get, the more successful the program. Call 271-5175 - 8:30 a.m. to 3:15 p.m.

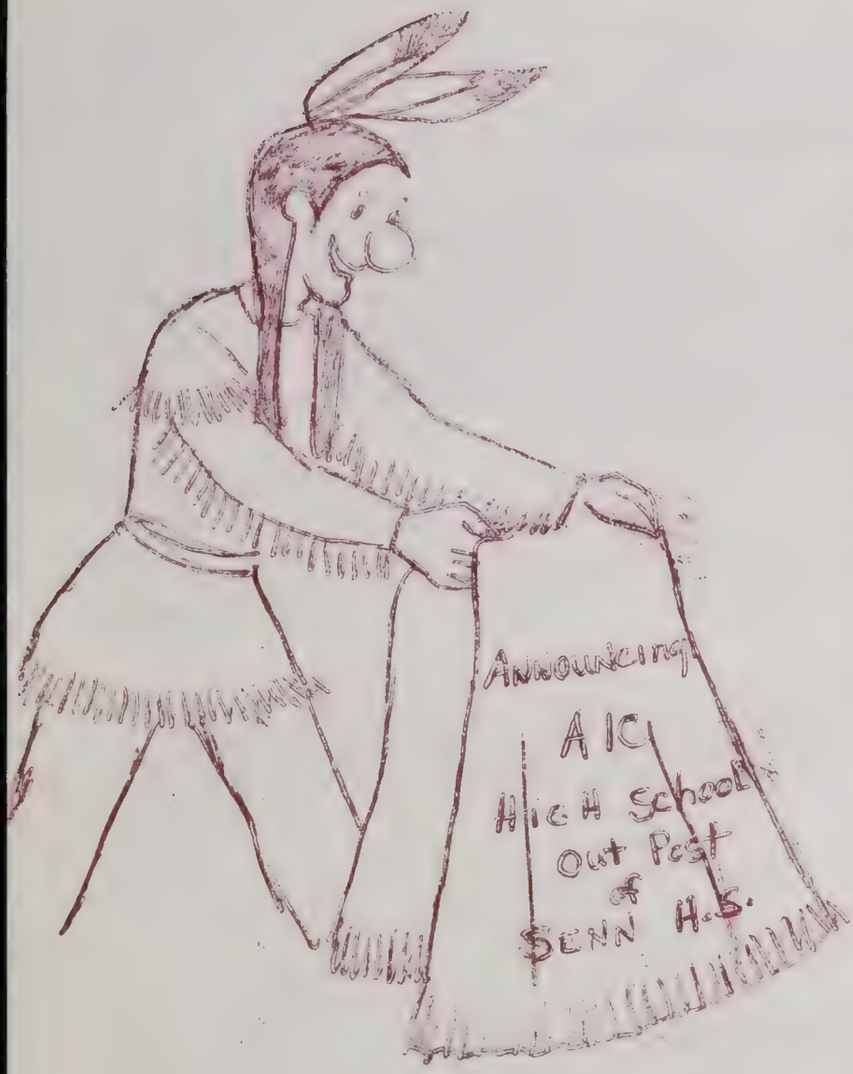
J. Johnson,
Teacher

****

G.E.D. Graduates

Chee Joe Spencer, Navajo and Donis Mitchell, Sak & Fox, took their final exams and received their diploma in February. Congratulations!

L. Smith



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G.E.D. Class Graduates Two

Lorraine Smith, G.E.D. Teacher (General Educational Development), happily announces the attainment of G.E.D. Certificates by two of her students.

Chee Joe Spencer, Navajo, and Donis Mitchell, Sak & Fox, took their final exams and received their G.E.D. Certificates in February. Chee Joe and Donis, we congratulate you.

Lorraine would also like to announce that three more of her students, Marlene Strouse, Beverlene Davis, and Mary Crazythunder, will be taking their final exams in early April.

AMERICAN INDIAN CENTER
HIGH SCHOOL

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The Outpost will focus on the American Indian culture and experience. Some special courses in Indian studies may include: American Indian History, Tribal Dialects, Indian Art, Indian Music and Dance, What it Means to Be Indian --in the City and on the Reservation.

The Outpost will offer basic courses in high school Math, Science and English and will be designed to allow students to go at their own pace and learn what they are interested in learning.

These are just some of the ideas that have been discussed. We are interested in Your reactions to them and to YOUR IDEAS.

The Outpost is still in the planning stages. If this is going to be a community school --a school of the American Indian Community, we need to hear from you. So please come over and share your suggestions with the EDUCATION COMMITTEE at 7:00 P.M. on Wednesday nights and with the YOUTH COMMITTEE on Friday nights at 7:30 P.M.

Suzanne Curtin
Outpost Teacher

****

(G.E.D. - concluded)

We would like to invite all interested in achieving their G.E.D. Certificate to attend classes held every Monday and Wednesday at 7 P.M. at the A.I.C.

****

Tourist: Have you any wild duck?

Indian Restaurant Owner: No, but we can take a tame one and make him mad at you!

REFLECTIONS OF AN IMAGE

A pool of water like amirror undisturbed by the wind, always reflects the truth of the observers image. The American Indian rightfully called the "First Americans" have been observed by many white eyes like a pool of water but his reflections unlike a mirror, have not always been true. I am a native American of the Navajo-Chippewa tribes. The truth I tell stems from my experience of Indian life both on the reservation and in the city. Therefore, I seek to present reflections by the white man from different walks of life who have preserved a distorted image of my people, the Noble Red Man.

With due respect to the Great Spirit, I will begin with the gospelors of the truth the so-called "White Missionaries". They present the saddest image of all. This being the Indian who must always depend upon the white missionaries for the Grace of God, and as a result, is presented in white church circles as a poor lost people incapable of determining for themselves the most honored task of evangelizing their own tribesmen. How far from the truth to believe that my people would be without knowledge of their God. For centuries before the coming of the white man many Indian tribes knew and worshipped the Creator-God.

The Great White Father of the Indian today is the "Bureau of Indian Affairs". A system of bureaucracy where there is one administrator for every eighteen Indians. Well cared for? No taxes? A first impression? Wrong image! My people on most reservations must live in cold crowded conditions. They must eat surplus government commodities to keep from starving. They usually wear old tattered clothing given to them by some white ambassador of good will. Our ancestors did not prepare this way of life for us. But how else can we live when we have been America's foremost welfare recipients, thanks to the Bureau of Indian Affairs.

During the summer in America's Indian country, especially in the southwestern states, one can observe the annual migration of the white man known as "tourists". To them the Indian image is a feather covered brave and squaw dancing to the beat of a tom-tom. Most commonly known to be selling their handicraft alongside the highway and eager to be photographed for a small fee. Victimized by commercialism and displayed as a museum piece, my people continue to be the spoil of the white trader and hobbyists. These same Indians must live and compete in the mainstream of American society throughtout the remainder of the year only to live in poverty because of white exploitation.

Have you ever heard of a white studies program? Most frequent today is the Afro-American or Black studies instituted into the curriculum of our major colleges and universities. However, not to be neglected at the college level of study of the Red Man and his culture has been the objective of a few called "anthropologists" or experts on Indians. Having read a book or two, and traveled through Indian country, perhaps even staying a week or so, qualifies one in the eyes of the uninformed that such a person is an authority on the local natives. The image of my people to ehem is just subjects worthy of continual study and research. Always visualizing the Indian through the eyes of the white man and seldom revealing the true values of his subjects. Ironical it would be to have a white studies program being conducted by the Red Man.

The First Americans have been critized for wanting to be separate to do things the Indian way. When you are treated as a separate people you began to act as a separate people. The white missionaries have transplanted their faith like bananas from South America in an artificial greenhouse situation. They expect to grow bananas, but perpetually need the greenhouse. The Bureau of Indian Affairs has relocated the fight for survival away from my Indian people and have succumbed them to a life of a parasite. Tourists mainly see an artificial Indian and are often a victim of foreign trade by purchasing Indian articles made in Hon Kong. Our faithful observers, the anthropologists, continue to dig, survey and write to their hearts content, satisfied they are contributing to the betterment of mankind. The

true image of an Indian as reflected by a mirror requires the observation and involvement of the Indian himself. The Red Man and the White Man have the right to know the true Indian image.

Submitted by:

Duane Begay
Navajo-Chippewa

****

D R U M S
ELECTION SET FOR APRIL 3rd

VOTE TO DECIDE THE FATE OF THE VOTING TRUST!!

April 3rd, Menominee will have a chance to eliminate the Voting Trust. It is the chance for Menominee to take control of Menominee affairs. A chance to HALT the sale of land to outsiders; a chance to speak for themselves. But, it is a chance that will NOT COME again for 10 years! Menominee must act NOW! DRUMS (Determination of Rights and Unity of Menominee Stockholders) is leading the fight to eliminate the Voting Trust of the Menominee Enterprises, Inc. DRUMS is fighting for Menominee control of Menominee business. If you feel that you are capable of thinking for yourself; if you feel that you don't need a handful of men making your decision without listening to you, then NOW is the time to speak out! MAKE SURE YOU VOTE ON APRIL 3rd, or send your proxies to DRUMS, P.O. Box 2626, Madison, Wisconsin 53701.

or: for further information in the Chicago area call JOAN KASHENE HART AT 472-3132

****

FIRST PEOPLE

SHOULD BE FIRST IN EDUCATION!

TRY THE: NATIVE AMERICAN STUDIES PROGRAM
UNIVERSITY OF ILLINOIS
CHICAGO CIRCLE

A program created by AMERICAN INDIANS for AMERICAN INDIANS who WANT A COLLEGE EDUCATION

WRITE: Matthew War Bonnet
638 Science & Engineering Ofc. Bldg.
Univ. of Ill. at Chicago Circle
Box 4348
Chicago, Illinois 60680

OR CALL:
663-5644 or 663-4517

****

POW-WOW!!! SATURDAY, APRIL 3RD -- 6:30
Genl. Pow-wow Comm. Mtg., Pow-wow follows Mtg.
Sponsored by: THE GRAYS LAKE POW-WOW COMM.
Bill Redcloud, Chairman

And

The AIC Fall Pow-Wow Committee
Leonard Hare, Sr., Chairman

BELIEVE IT OR NOT.....

Rog and Vi Harper dancing to the music of the STONE SAVAGE at the AIC monthly pow-wow!! Next thing you know, they'll be joining CTU. I guess life does begin at 40!

The "CHIEFTAINS" lost their very last game in their Senn Park Basketball League and did not make the playoffs.

The first "Chipsoo" (Chippewa-Sioux) of 1971 -- Leonard Hare, III.

Mums the word -- keep it under your arm!

2 + 2 Does equal 4. (Can't argue with that)

We miss Nancy.....

It's spring!

The last Board meeting broke up at 12:00 A.M.!!

Roger's on a diet!

Patti uses Geritol!

They did junk Jerry Hill's car!

Putting out the "Warrior" is fun!

"Him say, 'Supercalifragilisticexpialidocious'"

A SMILE.....

A smile costs nothing but gives much It takes but a moment.....but the memory can last forever. It enriches those who receive without making poor those who give. It creates sunshine in the home, fosters good will in business and is the best antidote for trouble. And yet it cannot be begged, borrowed or stolen....for it is of no value unless freely given away. Some people are too busy to give you a smile.. so give them one of yours..... for the good Lord knows that no one needs a smile so badly as he or she who has no more smiles left to give.

-author unknown-

HAPPINESS IS.....

The AIC WARRIOR!

Ending the Board Of Director's Meetings at midnight!

Dancing to the STONE SAVAGE!

Is found in the dictionary.....

AIC Canoe Club outings!

Getting a dog that is already trained....

Being an Indian.

Finding a parking place in front of the Center.

PURPLE!!!

Getting an Income Tax Refund

The CTU -- a ho-buncha great kids, they are!

Is our EDITOR

Is typing 700 words in 2 hours!

Is getting home from the hunt with game in the pouch! And getting home from the job with pay in the pocket!

INDIAN HERITAGE

The American Indians are a proud and noble people, who carry tremendous Heritage and Culture brought down by our ancestors throughout the centuries. This has provided us with an historical background which distinguishes us as having greatly exceeded any other race with culture and nobility.

A background of which should not be forgotten, lost or misused--now, or throughout the future years. Among each tribe, was a feeling of mutual trust, until the enormous influx of other races, which caused contension not only with those who forcefully and deceitfully took our lands, but also among our own people.

In the past, men of all races have brought about great changes in culture, beliefs and our common ways of life. These changes , some of which we have benefited from, but far more which have served only to degrade and destroy that which we all value so highly: The Culture, Heritage and Nobility of our Indian Race.

J. Hill
Oneida

****

MILWAUKEE POW-WOW .....

The 5th Annual Milwaukee Area Pow-wow will be held on Saturday, April 24, 1971.
at the
ALVERNO COLLEGE GYM
3401 South 39th St.
Milwaukee, Wisc.
1:30 - 11:00 P.M.

Doors open to participants - 12 noon

PUBLIC INVITED:
DONATION: Adults: $1.50 -- Children: $.75
5 P.M. Meal $1.25
Free Meal to all Participants

TRADERS WITH INDIAN MADE CRAFTS WELCOME

KIVA SHOP

The American Indian Center's Arts and Crafts Shop is now located at a new address:

THE KIVA SHOP
826 Custer
Evanston, Illinois

Phone: 475-9852

HOURS: 10 A.M. - 6 P.M. Monday -Sat.

****

BELIEVE IT OR NOT.....

Mr. and Mrs. Thomas (Karen) Beson are honeymooning at the White house.

Leonard Hare III has no hair!

There's a guy around the AIC who only does the "good stuff".

There really is a song called "Alcatraz Rock".

Beverleen and Marlene are insisting on a "prom" and "banquet" when they receive their GED diplomas!

MZ likes his girls to be alive and breathing.....

"Angela" visited the AIC this month..she sends her love to L. Oh, if L. could see her now!!!

Mr. Holton donated his fedora to the AIC!

The WARRIOR is out on time!

The ABI & F still exists!

Bronson is home!

THE CHIPPEWA TRIBE

The Chippewa--a Woodland tribe, one of the largest and most important of the Algonquin family, (which was one of the eight chief language groups of Indians in the United States) ranged both shores of Lake Superior and Lake Huron, across Minnesota to North Dakota. They were also known as "Ojibway"; in fact many Chippewas use this term today, but the name was twisted in mispronunciation until it became Chippewa, which was famous with historians. Ojibway meaning "to roast until puckered up", was given them by other tribes because the tops of their moccasins were puckered at the seam in sewing. The old name for themselves is "anishinabi" which means "first man".

The tribe was divided into large numbers of bands, each under their own leader. The bands were divided into "clans", each with a bird or animal totem representing their mythical ancestors. Descent was through the father.

The Chippewa were once a part of the Pottawatomi and Ottawa and were known as the "Three Fires", but were separated from the group in the westward movement of the tribes.

In the period of 1850-80 the present reservations were set up, on which the Chippewa have lived in peace ever since. They were never at war with the whiteman, though they were courageous and successful fighters against other tribes. The Chippewa were first encountered by the whiteman about 1640. They were not prominent in early history of the United States because they were remote from the frontiers during the Colonial wars. They have been on friendly terms with the whiteman since their treaty of 1815.

The Chippewa played an active part in the early fur trade that developed across the country supplying the traders with pelts, fish and game; in return they obtained guns from the whiteman and were able to stop the expansion of the war-like Sioux and the Fox, who unsuccessfully tried to take from them their valuable wild rice fields. They beat the Fox so badly that the latter took refuge with the Sauk, with whom they were ever after allied.

The Chippewa were described by early travelers as a generally tall, handsome, intelligent and independent tribe. They had stately and easy manners and possessed real powers of oratory. In the old days they lived in wigwams made of birchbark and grass mats. Expert in the use of the canoe, they were good fishermen. It was from the Chippewa that the use of the birchbark canoe was learned by the whiteman. Because of the wide territory they covered, living conditions and food habits varied within the tribe, but in most sections of Chippewa country, fish, wild rice and maple sugar have always been their staple foods. Moose, deer, bear, rabbit, ducks and other wild birds were relished. Wild berries, cranberries, a few edible roots and a variety of wild vegetables helped to give a varied diet. Corn, beans, squash and pumpkins were cultivated in gardens before the coming of whitemen.

The Chippewa made beautiful and useful baskets from willow branches, birchbark, basswood bark, and black ash splints in wicker or checkered techniques. Small coiled baskets were made from "sweetgrass". Birchbark was also used in the making of their canoes, dishes, storage containers for maple sugar and wild rice, and for sap buckets in making maple sirup. "Bigiu" is a Chippewa word for pitch or gum obtained from evergreen trees that they used for waterproofing their baskets, canoes and for making torches.

The Spiritual life of the Chippewa was centered around the Midewiwin or Grand Medicine Lodge, one of the largest and most important secret societies of American Indians. During the Midewiwin years, people from separate communities came together once a year in what may be called "National" gatherings to celebrate its healing and initiatory rites. Members passed through eight degrees of the order by initiation. The initiation fees of the Midewiwin society were high and members formed a select group, in other words, a priesthood. Dreams were very important. Indians believed the spirits talked to them in

dreams. Usually an Indian had his most powerful dreams while fasting at the time he changed from a boy to a man. Those with the most powerful dreams became Medicine men and leaders in all their rites and ceremonies. The Medicine men were very conservative and had much influence within the tribe. Healing and the teaching of ethical conduct were the prinipal aims of the Midewiwin.

Members of the Midewiwin had a "mide" bag which designated the degree to which he had attained--the bag was made of the whole skin of an animal (beaver, mink, otter, etc.). It was his most cherished possession, carefully put away and brought out only for the ceremonies, and was often buried with its owner when he died. Rattles and a sacred drum were used in the ceremonial rites; another important object was the Calumet, or peace pipe, which was usually decorated with beads and feathers. It was used in the ratification of treaties, and as a symbol in the declaration of war or peace. It was also a medium of appeals to the Great Spirit for blessings or appeasement of anger. The powerful Midewiwin Society controlled the tribe's movements and was a formidable obstacle to the whiteman's attempt to Christianize the Chippewa.

Today there are about 30,000 Chippewa in the United States, occupying ten reservations in Minnesota, five in Wisconsin, one in North Dakota, one in Montana and several thousand non-reservation Chippewa in Michigan.

Henry Schoolcraft, one of the most famous writers on American Indians, married a Chippewa woman and lived among them and wrote much about them. Longfellow further popularized the Chippewa by using Schoolcraft's material in his poem "Hiawatha". While "Hiawatha" was drawn from Iroquois sources, the stories are all from the Chippewa.

Submitted by:

Violet Harper
Minnesota Chippewa

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CANOE CLUB

CRUISER VIEWS
(Canoe Club News)

The American Indian Center Canoe Club is a social activities club open to all A.I.C. members. We invite all A.I.C. members to join. We meet every Tuesday evening at 7:30 P.M.

Our two main goals are:
One, to help the A.I.C. in every way we possibly can.
Two, to enjoy ourselves as much as we possibly can and as often as we can -- out of the city -- in the sticks, so to speak. AND on the waters of our many great lakes and streams.

(Canoe Club - conclusion)

Join us:

May 2nd -- Mid-America Canoe Race -- near Aurora. Those not racing will picnic.

May 23rd --DesPlaines Marathon -- near Libertyville. Those not racing will picnic at Dam #1.

June 26th & 27th -- Camp & Cruise at Watervleit, Michigan on the Paw-Paw River.

Other dates, times and places to be decided at our coming meetings.

Our Canoe Club Pow-Wow, held Saturday, March 20th, was quite successful -- both in terms of participation and in club fund raising.

George LaRonge was the winner of the beautiful shawl made by Sara Keahna.

The "Stone Savage", a tribal rock band, recently organized, and recently sponsored by the American Indian Center, began the festivities by playing for us from 8 P.M. to 9 P.M. (These boys are really good and deserving of every effort we can make to give them our support). This was the contemporary part of the evening.

The traditional part of the evening began shortly after. Canoe Club thanks go to the Southwest Drum, the Sioux Drum, and the Council of Three Fires Drum. Manny Boyd was our head singer.

Members: Check your membership cards. Renewals can be made at any meeting. Non-members may also join at any meeting.

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INDIAN STUDIES PROGRAM

The A.I.C. Education Committee has set Monday, April 5th, at 7:00 P.M., as the time for a general membership meeting for the development of an A.I.C. Indian Studies Program. We invite all Indians to attend this meeting. All Indians, of all ages, 6 to ?, who have any ideas, regarding any subject, are invited to join us to discuss their ideas.

AMZIE ISAAC, STAFF WORKER OF THE MONTH

In each issue we will introduce a member of the A.I.C. staff. This month we would like to introduce Amzie Isaac, 6'2", 24 year old Choctaw. Amzie is from Philadelphia, Miss. of the Pearl River Community. His hobbies are listening to records, writing, drawing and photography.

He was recently employed here at A.I.C. as a youth worker. He has also done volunteer work for the Center.

Amzie says he is trying now to think of ways for raising funds for the youth group. Like a coffee house, craft shop or an Indian dance troupe that would travel to raise money.

He would like more participation at the youth dances. By this, he means for everyone to get up and dance and not wait until the dance is almost over. Amzie says the youth program could improve, but it needs everyone's interest and support.

The youth group (CTU - Chicago Tribes United), meetings are every Wednesday at 7:30 P.M. Everyone is welcome. The Youth Room with pool table, jukebox, and ping-pong table is open from 2:30 until 10:00 P.M.

Welcome, Amzie Isaac as Youth Worker on the A.I.C. Staff.

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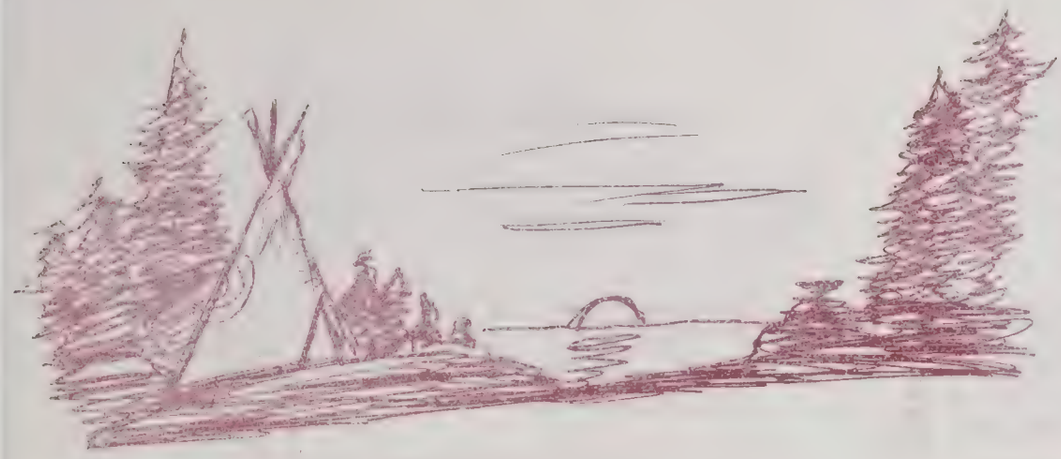
(Indian Studies - Conclusion)

Art, sculpture, painting, language, history, math, sign-language, public speaking, personal financial management, buying a home or car, fashion designing, etc., are a few suggestions. We are open for ANY suggestions. We NEED you, because to have a program, we have to have people.

Other meetings will follow, as you desire. It is our hope to have some class session going before the end of April.



HIAWATHA'S CHILDHOOD

By the shores of Gitche Gumee
By the shining big sea water
Stood the wigwam of Nokomis
Daughter of the Moon, Nokomis
Dark behind it rose the forest
Rose the black and gloomy pine trees
Rose the firs with cones upon them
Bright before it beat the water
Beat the clear and sunny water
Beat the shining Big Sea Water
There the wrinkled old Nokomis
Nursed the little Hiawatha
Rocked him in his linden cradle
Bedded soft in moss and rushes,
Safely bound with reindeer sinews;
Stilled his fretful wail by saying,
"Hush! the Naked Bear will hear thee!"
Lulled him into slumber singing,
"Ewa-yea! my little owlet!
Who is this, that lights the wigwam?
With his great eyes lights the wigwam?
Ewa-yea! my little owlet!
Many things Nokomis taught him
Of the stars that shine in heaven;
Showed him Ishkoodah, the comet,
Ishkoodah, with fiery tresses;
Showed the Death-Dance of the spirits,
Warriors with their plumes and war-clubs,
Flaring far away to northward
In the frosty nights of winter;
Showed the broad white road in heaven,
Pathway of the ghosts, the shadows,
Running straight across the heavens,
Crowded with the ghosts, the shadows.
At the door on summer evenings,
Sat the little Hiawatha;
Heard the whispering of the pine-trees,
Heard the lapping of the waters,
Sounds of music, words of wonder;
"Minne-wawa!" said the pine-trees,
"Mudway-aushka!" said the water.
Saw the fire-fly Wah-wah-tysee,
Flitting through the dusk of evening,
With the twinkle of its candle
Lighting up the brakes and bushes,
And he sang the song of children
Sang the song Nokomis taught him
"Wah-wah-taysee, little firefly
Little flitting, white-fire insect
Little dancing, white-fire insect
Light me with your little candle
Ere upon my bed I lay me
Ere in sleep I close my eyelids
Saw the moon rise from the water
Rippling, rounding from the water,
Saw the flecks and shadows on it,
Whispered, "What is that, Nokomis?"
And the good Nokomis answered:
"Once a warrior, very angry,
Seized his grandmother, and threw her
up into the sky at midnight;
Right against the moon he threw her;
'Tis her body that you see there."
Saw the rainbow in the heaven,
In the eastern sky the rainbow,
Whispered, "What is that, Nokomis?"
And the good Nokomis answered:
"'Tis the heaven of flowers you see there
All the wild-flowers of the forest,
All the lilies of the prairie,
When on earth they fade and perish,
Blossom in that heaven above us."
When he heard the owls at midnight,
Hooting , laughing in the forest,
"What is that?" he cried in terror;
"What is that," he said, "Nokomis?"
And the good Nokomis answered:
"That is but the owl and owlet,
Talking in their native language,
Talking, scolding at each other."
Then the little Hiawatha
Learned of every bird its language,
Learned their names and all their secrets
How they built their nests in summer,
Where they hid themselves in winter,
Talk ed with them whene'er he met them,
Called them "Hiawatha's Chickens."
Of all beasts he learned the language,
Learned their names and all their
secrets,
How the beavers built their lodges,
Where the squirrels hid their acorns,
How the reindeer ran so swiftly,
Why the rabbit was so timid,
Talked with them whene'er he met them,
Called them "Hiawatha's Brothers."

Henry Wadsworth Longfellow

new arrivals!

Congratulations to Mr. & Mrs. Richard Tsosie who are the proud parents of a baby girl. Gail was born on March 16, and weighed 7 lbs. 13 oz.

Congratulations to Mr. & Mrs. Leonard Hare, Jr. on the birth of their 6 lb. 12 oz. son, Leonard Hare, III., on March 15th.

Word has been received that Mr. & Mrs. Fred Rensch are the proud parents of a beautiful baby girl. Corinne Patricia weighed 12 lbs. 14 oz. She was born on March 18, 1971, which also happens to be her parents wedding aniversary.

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SERVICEMEN NEWS:

Bruce King, one of our most active members and a great Indian dancer, is in the U.S. Army and would like to hear from some of his old friends from Chicago!

We miss you, Bruce....

His address is:

Pvt. Bruce W. King
SSN 331-42-5915
Class 71-31-BAAC
Co. C. 1st Bn. 4th CST Bde.
Fort Ord, California 93941

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Congratulations and best wishes to Mr. & Mrs. Martin Haskell. We wish the two many happy years of wedded bliss!

CONGRATULATIONS AND BEST WISHES TO OUR

NEW HOME-OWNERS! who just recently moved into their new town-house.

Mr. and Mrs. Joe White
Mr. and Mrs. Leroy Wesaw
Mr. and Mrs. Bill Whitehead
Faith Smith
Edith Johns

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GET WELL WISHES TO: Mr. Reitz, our AIC Executive Director. Hurry and get well... We miss you!

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GET WELL WISHES ARE ALSO EXTENDED TO Andy Aitkin. We are happy to report that Andy is now home from the hospital; If any of you would like to send him a card his addressis: 2747 N. St. Louis; Chicago, Ill.

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GRACE THORPE SPEAKS.....

On Sunday, March 21, we had the honor of having Grace Thorpe, the daughter of the famed American Indian all-around athlete, the great Jim Thorpe, speak at the American Indian Center.

She presented a very interesting and stimulating talk, along with an excellent slide program, about her own personal involvement in the American Indian movement which began on Alcatraz November 1969.

Miss Thorpe related the beautiful story of Chief Eagle Feather, a Rosebud Sioux Medicine man who experienced a vision of the Return of the American Indian. He predicted the movement would began in the extreme west of our country. The lovely purple flower he saw in his dream symbolizes that purple is the color that is going to bring our Indian people together again. When he told of his vision, the Indians on Alcatraz were a bit puzzled as there were no flowers growing on the island. However..the next day, on that pile of rock! the whole hillside was blooming with beautiful deep purple geraniums! Chief Eagle Feather also predicted that the movement would take ten years. The Hopi tribe had a similar vision.

Alcartraz began as a way of drawing attention to the position of the contemporary Indian and developed into a plan for doing something about it. Not just on Alcatraz but every place else the Indians are rising up in his stand for cultural survival.

In fighting for survival, Indians are challenged by lies perpetuated by anthropologists and bureaucrats, by movie and TV stereotypes, etc., and it is the will to exist as individuals that has brought the Indians together in determination to exist as a people.

Alcatraz has become an Indian mecca, a symbol of Indian Unity representing many many tribes from all over the country, as well as Alaska, Canada, Central and South America.

In spite of many hardships (such as having no modern facilities, no fresh water, no electricity, etc.) Indians are still holding Alcatraz in the true names of FREEDOM, JUSTICE AND EQUALITY. So many injustices have been forced upon the Indians since the first whiteman landed on our shores. We have learned that violence only breeds more violence and we, therefore, have carried on our occupation of Alcatraz in a peaceful manner. But we are serious in our demand to be given the ownership of Alcatraz. We feel that this request is but little to ask from the government which has systematically stolen our lands and destroyed a once beautiful and natural landscape, polluted the air and water and instituted a program to annihilate the Indians of this land by suppression, prejudice, termination, relocation and assimilation.

WE ARE INDIANS!

We will preserve our traditions and culture.

WE ARE INDIANS!

We will join hands in a unity never before put into practice.

%%%%%%%%%%%%%%%%

"We need fewer and fewer experts on Indians. What we need is a cultural leave-us-alone agreement in spirit and in fact..." Vine Deloria, Jr.

(author of CUSTER DIED FOR YOUR SINS and WE TALK, YOU LISTEN)

"INDIAN DIRECTORY"

Numerous attempts to obtain a comprehensive and complete listing of all Indian organizations, Indian Centers, or even a listing of Indian publications across the country have resulted in receiving only partial listings from each source. Apparently, there is no one single directory of ALL INDIAN GROUPS or all Indian activities.

The purpose of this directory is to provide Indian people with a convenient ready reference to who's who in the North American Indian scene, what's happening and where it's at, and where they can write to or call to contact whomever they desire for whatever reason.

This Indian directory will include separate sections (each section having its own designated color for easier accessibility) for each of the following:

1. Indian Centers
2. Indian & Metis Friendship Houses
3. Urban Indian Organizations
4. National Indian Organizations
5. Indian Athletic & Sports Clubs
6. Indian Churches (Traditional) & Christian)
7. Indian Schools (Gov't. & Private)
8. Indian Dance Groups
9. Indian Hospitals
10. Reservation, Reserve & Rancheria & Pueblo Representatives
11. BIA Area Offices & Agencies
12. Dept. of Indian Affairs & Northern Development Offices & Agencies (Canada)
13. Colleges with Indian Studies Programs
14. Prison & Reformatory Indian Inmate Groups
15. Indian Tribal Councils & Business Committees
16. Indian Magazines, Newspapers & Newsletters
17. Indian Libraries
18. Indian Museums
19. Indian Individuals REQUESTING their own names and address to be published indicating their preferred tribal or organizational affiliation (or both) listing.
20. (Any Additional Suggestions?)
21. " "
22. " "
23. " "
24. " "

Those individuals who wish to have their names listed will have to send a card or letter indicating their preferred listing (As sample below) to:

"INDIAN DIRECTORY"
4339 California St.
San Francisco, California 94118

SAMPLE: --

Miss Mary A. Whitecloud (Blackfoot)
Route 0, Box 000
Browning, Montana 00000

These Names and addresses of Indian groups, and organizations sent in no later than JUNE 30, 1971, to "INDIAN DIRECTORY". No additional listings will be received after this date.

Lloyd Charles
THE AMERICAN INDIAN DESK

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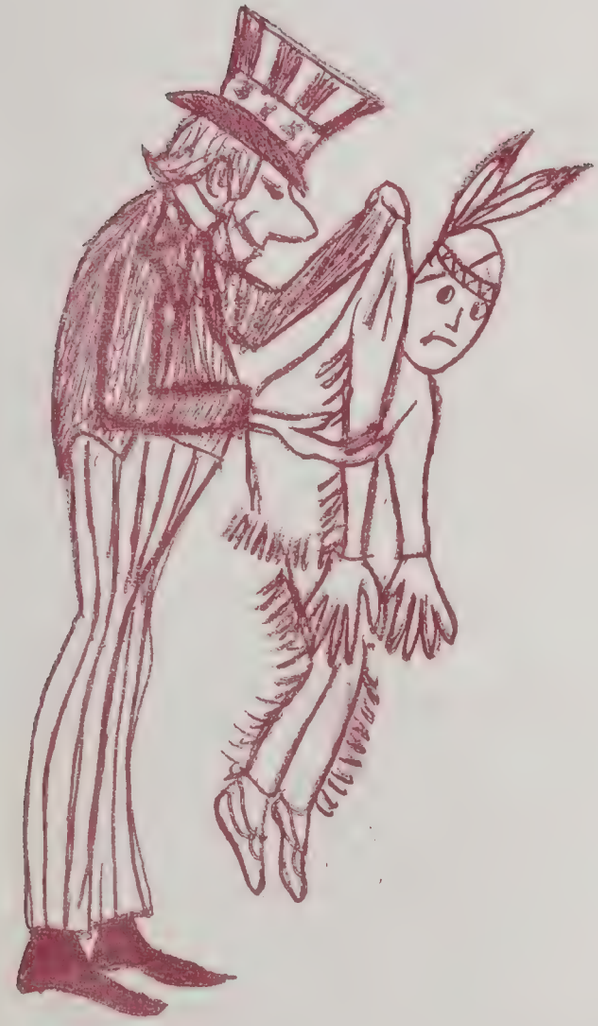
April 2,
Fun & Games
7:00 pm
Sponsored by
AAA
Fellowship
Everyone Welcome!



"INDIAN'S PAY TAXES TOO"

Remember April 15th is the deadline for filing your Income Tax.

FREE Income Tax Service at the American Indian Center, Tuesday and Friday evenings 6:30 - 8:00.

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QUESTIONS MOST OFTEN ASKED ABOUT INDIANS BY NON-INDIANS:

What is an Indian?

The fact that the name "Indian" was given to the people by an explorer who knew nothing about them, and who in fact, mistook them for inhabitants of another land, tells us something!! This initial confusion exists today mainly because people other than American Indians have done all the defining of who or what an American Indian is. The 1970 census will help in counting the Indians, but it cannot say who or what an Indian is. The American Indian still has to define who he is, what he is, and what distinguishes him from the rest of the population.

Do Indians get regular payments from the Federal Government?

There is no automatic payment to a person because he is Indian. Payments may be made to an Indian tribe or individuals for losses of land which resulted from treaty violations or encroachments upon lands or interests reserved to the tribe by the Government.

Do Indians pay taxes?

Yes, they pay local, state and federal taxes the same as any other citizen .

Are Indians "wards of the Government?"

No.

Do Indians speak one language?

No, there are about 250 different tribes of Indians in the United States who speak their own language.

How Many Indians Are There in Chicago?

It has been estimated that there are 16,000 Indians living in the Chicago area.

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Indians Want to know why non-Indians always claim to be "1/4 Cherokee" and not some other tribal affilation!?

WINNEBAGO BRIEFS:

Chicago Area Winnebago Club President, Jerry Sine, will be the head dancer at the Annual St. Charles Pow-Wow held at St. Charles High School in St. Charles, Illinois, April 17. Got alot of limbering up to do.

Congrats to Mr. & Mrs. Stuart DeCorah who had a baby boy, Patrick, on February 15.

Stella Johnson underwent surgery at Weiss Memorial Hospital -- is doing okay.

Deepest smypathy to the family and friends of Harold Blackdeer, Jr. on his untimely death this month.

ATTENTION! ATTENTION! ATTENTION!

The Chicago Area Winnebago Club at its March 25th meeting elected Mr. Steve Kirkwood as Chairman to represent the Chicago Area Winnebago in regard to the Tribal Claims Settlement. It is generally felt that the Chicago Area Winnebago is not being fully considered in matters pertaining to the claim, as well as medical and educational benefits.

The importance of this appointment cannot be stressed enough - it is imperative that the Chicago Area Winnebago unite and come forth with a program to be presented to the Wisconsin Winnebago Business Committee soon so that they may have a chance to receive equal benefits in all disbursements. We must let it be that - regardless of where we live - we are Winnebagos - entitled to the same rights as rural Winnebago Indians.

The first meeting toward this goal will be held April 15 at the American Indian Center, 1630 W. Wilson Ave., at 7:00 P.M. We urge all Chicago Winnebagoes to attend and help plan a proposal as to the distribution of the funds.

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The Chicago Area Winnebago Club is interested in all Winnebagoes. We would like to have you join us in our meetings and events. We hold two meetings a month - one is business and one is social. We hold pow-wows, fun and games nites, dinners and some unique events. We help support the American Indian Center too.

(Winnebagoes - conclusion)

We would like to share these things with you. Our membership dues are only $2.00 a year. This helps defray our mailing expenses plus our clubs very own newsletter, HO CHUNK. For more information contact:

Jerry Sine
58 W. Erie Street
Chicago, Illinois 60610

Phone: 337-2029

Or better yet, come to our April 8 and 22nd meeting at the Center.

Betty Sine

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JOB TRAINING OPPORTUNITY

The Job Corp is offering a job training program to young men and women between the ages of 16-22 which is federally financed and made possible through the Economic Opportunity Act of 1964; therefore, there will be no cost to the student or his family.

Applicants will be placed in any one of the Job Corp Centers located throughout the country. Transportation to and from Job Corp Centers will be provided.

The student will get $30.00 per month while in training; $50.00 per month held in trust if he or she stays in school at least six months plus $50.00 per month thereafter until completion of training. After completion of training the student will receive all his savings within one month.

I hope that some of our young people will take this once-in-a-lifetime job training opportunity. The program also includes Basic education, Job Skill Training, Work Experience, Individual Study. Discussion Session and participation in Job Corp Center activity or recreation. For further information see Bill Redcloud.

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AIC - REGULAR BOARD MEETING - FRIDAY, MARCH 5, 1971

Vice Chairman D. Begay opened the meeting with 8 Board Members present.

ATTENDANCE			Absent	Excused
D. Begay	E. Begay	N. Dumont	S. Fastwolf	M. Tahmahkera
C. Cooper	M. Warbonnet	D. Fox	P. Wesaw	
C. Morrison	T. Marks	L. Hare, Jr.		
N. Jones	B. Redcloud	R. Harper		

Minutes of the Special Board Meeting of Feb. 19/71 were read and corrections and additions were noted. Minutes stand approved as corrected.

1. Moved by N. Jones, 2nded by C. Morrison, that the agenda as presented by D. Begay be followed as set up. Carried.

2. Moved by R. Harper, 2nded by M. Warbonnet, that the 3rd Friday of each month be established as a Board meeting to review Committee reports, with the 1st meeting - Mar. 19/71. Carried.

3. Moved by E. Begay, 2nded by M. Warbonnet, that a letter be provided to the Executive Director, Mr. Rietz, under the signature of the Chairman of the Board emphasizing the policy that any member of the Board of Directors who is hired in any capacity whatever by the Center, and which requires a salary of any type, that it is the policy of the Board of Directors that that person immediately relinquish their position on the Board and, that this position be filled by the person next on the docket of the last election. Carried.

STAFF

4. Moved by L. Hare, 2nded by M. Warbonnet, that the question of staff policy hours, and who is responsible to enforce these hours be settled at this meeting. Carried.

5. Moved by E. Begay, 2nded by C. Cooper, that Faith Smith be delegated the responsibility to carry out the Board action of who is responsible to enforce staff hours and that she has this responsibility, and that she report at the next Board meeting, March 19. DEFEATED.

6. Moved by N. Dumont, 2nded by M. Warbonnet, that Faith Smith be designated as authorized personnel to establish a workable schedule of attendance to cover the hours of 8:30 am to 12:00 pm and that she be delegated this authority until we hire an Assistant Executive Director. Carried.

7. Moved by E. Begay, 2nded by C. Cooper, that a memo from the Board be sent to all staff that Faith Smith has the above designated responsibility, and that she make a report in 2 weeks, March 19. Carried.

8. Moved by E. Begay, 2nded by D. Fox, that we accept Leroy Wesaw's letter of resignation effective 3/6/71 out of courtesy and respect. Carried.

9. Moved by D. Fox, 2nded by N. Dumont, that Sam Keahna be hired as the Assistant Program Coordinator. Carried.

MYSELF

I have to live with myself and so
I want to be fit for myself to know
I want to be able as days go by
Always to look myself in the eye
I don't want to stand with the setting sun
And hate myself for the things I've done
I don't want to keep on a closet shelf
A lot of secrets about myself
And fool myself as I come and go
Into thinking that nobody else will know
The kind of person I really am
I don't want to dress up myself in sham
I want to go out with my head erect
I want to deserve all men's respect
But here in the struggle of fame and pelf
I want to be able to like myself
I don't want to look at myself and know
That I'm a bluster and bluff and empty show
I can never hide myself from me
I see what others may never see
I know what others may never know
I can never fool myself and so...
Whatever happens I want to be
Self-respecting and conscience free.

by Edgar Guest

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PRESS RELEASE

INDIAN LAW PROGRAM AT NEW MEXICO MOVES INTO FIFTH YEAR

For the fifth year the University of New Mexico School of Law will offer a Special Scholarship Program in Law for American Indians. The program, designed to encourage American Indians to attend law school and to assist them during their law school career, has been termed by Senator Fred Harris of Oklahoma as "one of the most exciting and most useful programs having to do with American Indians that I have come in contact with."

Approximately 35 applicants will be selected to participate in the summer portion of the program which consists of a special eight-week session in which the students will receive an introduction to legal studies. Regular law school courses will be offered along with special courses designed to develop skills necessary for superior law school performance. Individual attention will be given each participant to assume that he is obtaining the maximum benefit from the program. The summer session will commence on the 14th of June, 1971, and run through August 6th, 1971.

For the summer session, single students will receive a stipend of $500 for living expenses. Married students will receive $800 with additional allowances for married students with children. There will be no charge for books or tuition and a travel allowance will also be available.

During the academic year those selected to continue may enroll as regular law students at the University of New Mexico School of Law or any other accredited law school to which the participant has been accepted. During subsequent summers the student will be invited to work with agencies or law firms having an interest in Indian affairs.

For the academic year the living expense stipend will be based upon need but will not exceed $2400 for a single student. Allowance for each dependent will not exceed $500. Thus, a married student with three children would be eligible for up to $4400 for living expenses during the academic year.

Any American Indian who has completed at least three years of college may apply. There is no prescribed undergraduate program and students may apply no matter what their college major has been. Individuals who have graduated from college within the past ten years are encouraged to apply. However, since most law schools require a college degree for admission, only those who have completed college will be eligible to enter law school in the fall of 1971.

Selection for the summer session will be based upon the applicant's college record, his apparent aptitude for law and his interest in the program.

For application forms and any additional information write to:

Mr. Vincent Knight
University of New Mexico
School of Law
1117 Stanford N. E.
Albuquerque, New Mexico 87106

or call collect (505) 277-4840 or 277-2828.

10. Bill Redcloud - hired by the Board as Program Coordinator - effective 3/6/71 due to Mr. Wesaw's resignation.

SECURITY AT AIC

11. Moved by D. Fox, 2nded by C. Cooper, that we expedite new business pertaining to the Board from our guests.

    Jerry Hill declined to present his proposal on security at this time.

YOUTH

12. Moved by M. Warbonnet, 2nded by L. Hare, that the Youth proposal be considered as priority and be placed as 1st on the agenda of the next meeting - Mar. 19 Carried.

AIC FUNDING

13. Moved by E. Begay, 2nded by D. Fox, that in order to meet the immediate responsibility of carrying on the functions of the Buffalo dinner and the funding appeal, we appoint John Olson to assume this responsibility immediately, and that he do this after collaboration with Mr. Rietz and in continuous coordination with him and that his current responsibility in the Family Services be filled and carried out in accordance with his recommendations, and that a letter be sent to Mr. Rietz on behalf of John Olson from the Board stating this responsibility. DEFEATED.

14. Moved by M. Warbonnet, 2nded by N. Dumont, that Faith Smith be authorized to sell the R. R. Donnelly stocks (45 shares) to meet the AIC staff payroll. Carried.

15. Moved by D. Fox, 2nded by L. Hare, that AIC receive all proceeds from the sale of equipment or goods by Maury Grey first, and that he, in turn, be paid his 40% commission from this. (in accordance with Illinois State Attorney's letter to AIC).

ORIENTATION & HOUSING

D. Begay stated that the program has not been funded by the BIA.

WARRIOR

16. Moved by C. Cooper, 2nded by R. Harper, that Patti Hill be recognized as the Editor of the Warrior as of this date, March 5, 1971. Carried.

HEADSTART

17. Moved by R. Harper, 2nded by C. Cooper that Jane Johnson refer any recommendation she may have with regards to the cleanup of the kitchen for inspection by the Board of Education to our new Program Coordinator - Bill Redcloud. Carried.

18. Moved by N. Dumont, 2nded by M. Warbonnet - meeting be adjourned to 3/19/71.

AMERICAN INDIAN CENTER INC.

PRESENTS

Arts & Crafts Expo 71

friday	saturday	sunday
april 30th.	May 1	May 2nd
6:00 P.M.	12:00PM-10:00	12:00PM - 6:00 PM

Arts & Crafts free

Indian Dance Performances $1.00 ADULTS 50¢ children

Indian food Contest

food & Refreshments for sale

PLACE - 1630 WEST WILSON AVE. CHICAGO
PH - 275-5871

Arts & Crafts - free - INDIAN DANCE PERFORMANCES - $1.00 ADULTS 50¢ CHILDEN under 12

Benefit:

American Indian Center 1630 W. wilson, Chicago

1971 APRIL 1971

Please Schedule Your May Calendar Dates Before April 21st. Give your dates to Bill Redcloud so he can put them on the Center Calendar. Thanks!

"INDIAN STUDIES PROGRAM" – AT THE A.I.C. – Meet with us on Monday, April 5th, to develop a studies program with you – for you.

Food Buyer's Co-op – Every Saturday 10 am to 2 p.m.
EXPLORERS Study – Monday thru Friday – every week – 3:30 to 6 p.m.
Headstart – Monday thru Friday – every week

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1 10am-NE Seminar 7p.m. Bowling at Bowlium	2 6:30-9 p.m.- Free Income Tax Service 7p.m- Fun + Games by AAA Fellowship 7:30 p.m. AIC Bd. Mtg. 8 p.m.-Oneida Club 7:30 Bowling at Belmont Bowl	3 6:30 - Lake County Pow Wow Comm. Mtg. Pow Wow to follow. 10 a.m to 2 p.m.- Food Buyer's Co-op.
4 11am and 7pm Indian Bible Church 10:30 a.m. - WJJD Radio "Indian In Chicago" 5 p.m. - Eff. Public Speaking - Session #8	5 7p.m. - AIC Edu. Comm. to meet with all people interested in an "Indian Studies Program" to be held at the AIC. 7p.m - G.E.D. 7p.m - Men's Nite	6 6:30 - 9 p.m. - Free Income Tax Service 7:30 - Canoe Club 7p.m. - Women's Nite 7:30p.m. - Girl Scouts	7 7p.m. Legal Aid 7p.m. Edu. Comm. 7p.m. G.E.D. 7:30p.m. C.T.U. 8 p.m. - AA Meeting 6:30 p.m. - Alcohol and Drug Abuse	8 7p.m. Winnebago Club - Business Mtg. 7p.m. Bowling at Bowlium	9 6:30-9 p.m. - Free Income Tax Service 8 p.m. - Oneida Club 7:30 - Bowling at Belmont Bowl	10 7p.m. - Monthly PowWow sponsored by Southwest Club. 6:30p.m. Council of 3 Fires Mtg. 10am-2pm - Food Co-op Easter Party for children 10 years and under.
11 10:30 a.m. - WJJD Radio "Indian In Chicago" 11 a.m. + 7 p.m. Indian Bible Church 5 p.m. - Eff. Public Speaking - Session #9.	12 7p.m. - G.E.D. 7p.m. - Men's Nite 7p.m. - Birthday Party Green Rm. - Angel Earth Everyone Welcome. 7p.m. - Budget and Finance Committee	13 6:30 - 9 p.m - Free Income Tax Service 7p.m - Women's Nite 7:30 p.m. - Canoe Club 7:30p.m. - Girl Scouts	14 7p.m - G.E.D. 7p.m. - Legal Aid 7p.m. - Edu. Comm. 7:30p.m. - C.T.U. 8 p.m. - AA Meeting 6:30 p.m. - Alcohol and Drug Abuse	15 7p.m Bowling League at Bowlium	16 7:30pm. - A.I.C. Bd. Mtg. 8 p.m - Oneida Club 7:30 Bowling at Belmont Bowl	17 8p.m. - CTU Dance 10am - 2 p.m. - Food Buyer's Co-op.
18 10:30 am. - WJJD Radio "Indian In Chicago" 11 a.m. and 7 p.m. Indian Bible Church 5 p.m. - Eff. Public Speaking - Session #10.	19 7p.m. - G.E.D. 7p.m. - Men's Nite 7p.m. - Budget and Finance Committee	20 7p.m. - Women's Nite 7:30 p.m. - Canoe Club 7:30 p.m. - Girl Scouts	21 7p.m. - G.E.D. 7p.m. - Legal Aid 7p.m. - Edu. Comm. 7:30 p.m. - C.T.U. 8 p.m - AA Meeting 6:30 p.m. Alcohol and Drug Abuse	22 7p.m. - Winnebago Club Business + Social Mtg. 7p.m. Bowling League at Bowlium	23 Kenmore Chapter Dinner - Tribal Hall 8 p.m. - Oneida Club 7:30 - Bowling at Belmont Bowl	24 6:30 Lake County Pow Wow Comm. POW WOW 10 a.m. - 2 p.m. - Food Buyer's Co-op
25 10:30 a.m. - WJJD Radio "Indian In Chicago" 11 a.m. and 7 p.m. Indian Bible Church	26 7p.m. - G.E.D. 7p.m. - Men's Nite 7 p.m. - Budget and Finance Committee	27 7 p.m. - Women's Nite 7:30 p.m. - Canoe Club 7:30 p.m - Girl Scouts	28 7 p.m. - G.E.D. 7 p.m. - Legal Aid 7 p.m. - Edu. Comm. 7:30 p.m. - C.T.U. 8 p.m - A A Meeting 6:30 p.m. - Alcohol and Drug Abuse	29 7p.m. Bowling League at Bowlium	30 8 p.m. - Oneida Club 7:30 p.m. - Bowling at Belmont Bowl - - - - - - SPRING EXPO APRIL 30 MAY 1 + 2	BUY YOUR SPRING FASHIONS AT THE A.I.C. THRIFT SHOP 1417 W. Wilson "Your Money Buys More at the AIC Thrift Store"

POW WOW

SOUTHWEST CLUB TO SPONSOR THE

MONTHLY POW WOW APRIL 10th

AT THE AMERICAN INDIAN CENTER

STARTS AT 8:00 P.M.

EVERYONE WELCOME

****

AMERICAN INDIAN CENTER COOKBOOK

Order your copy of the AIC All Indian Cookbook. Send your check or money order to:

AMERICAN INDIAN CENTER
COOK BOOK
1630 WEST WILSON AVE
CHICAGO, ILLINOIS 60640

Cookbook is $4.00 by mail
$3.75 at the AIC & Kiva Shop

****

RENEW YOUR AIC MEMBERSHIP !!!!!!!!

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MEMBERSHIP: $3.00 per person
$5.00 per family

SUBSCRIPTION TO AIC "WARRIOR" TO

NON-MEMBERS IS $3.50 a year or 30¢ a copy.

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Hear our Indians in Chicago speak every Sunday morning at 10:30 over radio station WJJD (1160 on your radio dial).
Host: Duane Begay

****

FIRST AMERICAN INDIAN BIBLE CHURCH
Tribal Hall 1630 W. Wilson Ave.
Schedule of Services:
Bible Fellowship Hour -- 11:00 A.M.
Family Fellowship Hr. -- 7:00 P.M.

FOOD BUYER'S CO-OP

AMERICAN INDIAN CENTER
1630 W. Wilson
Chicago, Ill. 60640

EVERY SATURDAY -- 10:00 - 2:00 P.M.

EGGS, VEGETABLES, FRUIT -- priced below the regular retail outlets.

Food stamps accepted.

EVERYONE AND ANYONE WELCOME TO BUY.

No middle man - products direct from farmer to you. Come in Saturday -- look over our products -- place your order for the next Saturday. Buy if you see something you want.

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1st Indian: "Have you ever wondered what you would do if you had Rockefeller's income?"

2nd Indian: " No, but I have wondered what he would do if he had mine."

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S E E

Y O U

N E X T

M O N T H